

**REFLECTIONS**  
**ON THE**  
**CHARACTER AND OBJECTS**  
**OF ALL**  
**SCIENCE AND LITERATURE,**  
**AND ON THE**  
**RELATIVE EXCELLENCE AND VALUE**  
**OF**  
**RELIGIOUS AND SECULAR EDUCATION,**  
**AND OF**  
**SACRED AND CLASSICAL LITERATURE:**  
**IN**  
**TWO ADDRESSES AND AN ORATION WITH ADDITIONS AND**  
**IMPROVEMENTS.**

**WITH AN APPENDIX CONTAINING**

**A letter, on the study of the Bible, to the Committee appointed by the**  
**Literary Convention, held at New York, Oct. 20, 1820; and an**  
**address, delivered at Charleston, (S. C.) at the dedication of**  
**a building designed as a repository for Bibles, Tracts**  
**and Sunday School Books, and for anniversary**  
**celebrations of Religious Societies.**

**BY THOMAS SMITH GRINKE,**  
**OF CHARLESTON, S. C.**

**NEW HAVEN:**

**NEW HAVEN:**

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## PREFACE.

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THE three following tracts are on subjects, among the most important and interesting, that can engage the attention of Americans. I have believed that to revise and reprint them at this time, with a view to some discussions connected with the University of the city of New York, would neither be useless nor unacceptable to its Founders, and Patrons, and to the Friends of Education generally. I do not indeed flatter myself, that I shall produce any decided impressions favorable to my views, at all events immediately; for I well know that the majority of educated men are against me, on most of the points, which I present, especially respecting mathematical and classical studies. I have not, however, been deterred by the array of great names, in Europe and America, from the exercise of a candid, independent judgment, on our existing schemes of education. To my conclusions against the opinions and practices of so many great and good men, I have been led gradually and deliberately, through the experience and reflections of more than twenty years. The propensities of youth and of early manhood, were all in favor of the Classics and Mathematics. I have then, at least, the satisfaction of knowing, that, like the heathen converted to Christianity, I have wrought out my present convictions against the power of prejudice, the authority of instructors, and all the influences of my own education. May I hope to be pardoned for these sentiments, apparently irrelevant, but, as I believe, really connected with a just regard to myself, and to a cause, in

which I feel perhaps too deep an interest. And yet, who can feel too deep an interest, in our country especially, in the construction of an enlightened system of education, Christian, practical, useful, national!

It is the duty of Parents and Guardians, of Teachers and Trustees of education generally, to examine the theory and practice of existing institutions, to inquire how far they have promoted the glory of God, and individual, social, national welfare: and to consider solemnly, thoughtfully, how far defects can be supplied, and abuses corrected. That there do exist, can hardly be doubted by any one, who reflects on the actual operation of our schools and colleges, as attested by the unimproved state of the great majority of minds that have been subjected to their influence. In the mass, who come out of our schools and colleges, how few have acquired any religion at all, or much valuable knowledge, the habit of study, a taste for reading, the love of improvement, and the great art of thinking soundly and reasoning accurately. Yet all these things our institutions profess to teach; although if we look to facts as the criterion, it is, in forty and some cases out of fifty, little more than profession. I speak this, not under the influence of bitterness and contempt, but with feelings of deep regret and mortification. It has been our privilege, under the blessing of Providence, to exhibit, for the instruction of all mankind, the theory and practice of Government purified and regenerated, and Religion disencumbered of the civil and political burthens, under which it groans in the old world. The precepts and examples of the Gospel, not those of Classic Antiquity; the rational principles of British freedom, not the wild and disorderly impulses of Grecian and Roman liberty; the plain, strong sense, inherited from an English ancestry, not the taste and acuteness of an Athenian people, have wrought these achievements, not for us only, but for the ignorant and degraded



sterity of boasted Greece and Rome. I feel assured that the same principles, the same precepts will never rest satisfied till they have redeemed education from the thralldom of European theories, unsupported by experience, and of European authority, contradicted by reason and observation.

It seems to me that our country has yet to learn one great truth on this subject, that the whole European scheme of education ever has been fatally associated with states of society, forms of government and religious establishments totally inconsistent with ours: that the great object there has been to educate the few, and not the many; to train up the subjects of monarchies, and not the citizens of a republic; in a word, to perpetuate aristocracy even in education. Let us learn then, that education with us, like Society, Government, Religion, must be essentially American, and not European; that it must partake deeply and extensively of the vital spirit of American institutions; that it must, in order to ensure its durability and usefulness, be adapted to our state of Society, forms of Government and modes of Religion: and that this conformity can never be discovered, much less preserved by any imitation of European plans. With the Bible in one hand, and our own history in the other, we shall be able to judge best, what education our country needs. Literary Education in its highest sense, a sense but little known in this country, is much the same every where; but religious and moral, political and civil education, in a word, for the preparation for practical duty and usefulness, private and public, must be to a great extent, national and local, therefore peculiar. Ours ought to be an education, adapted to our peculiar character, circumstances, and destiny, as a free, educated, peaceful, Christian People. It ought to be eminently adapted to our development and progress, to the improvement and preservation of our institutions, in a word, to the great truth THE PEOPLE GOVERN. Our

**SCHOOLS** are for the education of that **PEOPLE**, our **COLLEGE** for the education of the **PUBLIC SERVANTS AND PROFESSIONAL AGENTS** of that **PEOPLE**. But all have one end, one object, **THE GOOD OF THE PEOPLE**. The youth in our colleges should be educated on this great principle, that they are to be *Servants of the People*. Let our Schools and Colleges be regenerated then upon the principle, that the Religious and Political departments are **VERY TRIVIAL**, the Classical and Mathematical comparatively, **nothing**. Now, those are **everything**, and those **almost nothing**. Our ignorance or neglect of these great truths, is producing a host of evils in our country. Let us meditate profoundly on these things: and resolve no longer to educate our children, as though, on the one hand, they were **Heathens**, on the other, **Europeans**.

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**MEMORANDUM.**

It will be perceived, of course, that as the notes were not read to the Society (and indeed they were written after the delivery of the Oration,) I only am responsible for the statements contained in them, respecting mathematics, the classics, and education generally.

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AN  
ADDRESS  
ON THE  
CHARACTER AND OBJECTS  
OF  
SCIENCE:

AND, ESPECIALLY  
ON THE INFLUENCE OF THE REFORMATION  
ON THE  
SCIENCE AND LITERATURE, PAST, PRESENT AND FUTURE,  
OF  
PROTESTANT NATIONS:

DELIVERED IN THE FIRST PRESBYTERIAN CHURCH, AT CHARLESTON,  
ON WEDNESDAY THE 9th OF MAY, 1817,

BEING THE ANNIVERSARY OF THE  
LITERARY AND PHILOSOPHICAL SOCIETY  
OF SOUTH CAROLINA.

*Smith*  
BY THOMAS S. GRIMKE.

WITH ADDITIONS AND IMPROVEMENTS.

"Set free the mind of Man from slavish awe,  
Which holds Opinion's Ruler, as Reason's Law;  
And from the Spirit bid vain fears depart,  
Of weakened Nature and exhausted Art.  
Phantoms! that Literary Spices conceal;  
Enthusiasm adopts, and Indolence believes.—  
Such friends are these, who, in their proud display  
Of thy young beauty, and thy early sway,  
Pretend thou'rt robbed of all thy worth sublime,  
By the bounding train of MODERN TIME."—Hayley.

## ADDRESS.

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Science is the noblest, unrevealed gift of God to Man. On this subject so comprehensive and profound, so rich, beautiful and various, the Scriptures are silent. Their object is to teach Duty, not Science. Shall we not, however, believe, in the spirit of faith and humility, that although knowledge and duty may be identical, in the world of Angels, God, in the wise dispensations of his Providence, has given them, apparently at least, a separate existence, in the world of Men? Hence the human family, have not been taught the truths of Science, by the inspired writings of Prophets and Apostles; but it becomes the ignorance of mortals to be assured, that benevolence, wisdom, and justice are in harmony with such a scheme. Yet Science is the Revelation of Nature, vouchsafed to the visions of Genius, and shadowed forth, at intervals, "in angel visits, short and far between," in the triumphs of her ministering servants. Whilst then his Creator has not revealed to him, the philosophy of his works, Man is still without excuse, if he do not study, admire, and adore. Endowed with activity, power, and curiosity, the Human Mind has accordingly gone forth, and shall continue to go forth, conquering and to conquer. From the beginning, till time shall be no more." Its warfare is against all that degrades the moral sense, corrupts the heart, and darkens the understanding—in behalf of all that can exalt and enlighten, purify and bless mankind.

Unguided by that inspiration, which flashes its lightening truth on the dark and untried paths of futurity, the Intellect of Man despairs not; but travels onward rejoicing in its pilgrimage of improvement, confiding in the energy of faith, kindling with the enthusiasm of hope, and taught by the wisdom of experience. No signs and wonders, living witnesses of the present God, no Seers, and Evangelists, express messengers of his love, have ever ministered in the cause of human learning. Yet Man was decreed by the Law of his being, to emulate, in the achievements of Science, the miracles of Divine Power, and to show forth in the persons of the great, in benevolent wisdom and sublime virtue

—a faint image of Prophets and Apostles. Man, assuredly, in his best estate, is less in comparison of his Maker, than the small dust of the balance. But as he is ordained Vicegerent of his Creator, to govern the world of his fellow men, he is gifted, conformably to this constitution of his nature, with that sovereignty of intellect, which becomes the delegate of Heaven, child of the past, but parent of the future destiny of his species. Man, therefore, is endowed with capacity to comprehend, though imperfectly, the laws of his own being, and to read, in the admirable language of the visible world, the mysteries of natural revelation. The mind, the heart, the character of the whole human family, the harmony, sublimity, and beauty, of the sensible creation, are the Scriptures of Science. In the heavens above, on the earth beneath, and in the waters under the earth; in the workings of his own soul, and in the revolutions of society; in the lessons of experience, gathered as manna in the wilderness of past ages; in the evanescent scenes of the present, he finds at once the elements and the motives, for the study of Science. The history of Science is rich in materials, singularly curious, and eminently instructive: curious to the Man of literature and taste, instructive to the philosopher and statesman, to the patriot and philanthropist.—We may contemplate Science, in relation to its causes and its effects.

Considered with a view to its causes, or rather its authors, the history of Science consists of the biography of a small number of highly gifted men, clustered in social splendor, or scattered at intervals, along the progress of society, like the gathered effulgence of constellations, or the solitary beauty of single stars. Of those ages of the world, the memory of which must have perished, without the Scripture record, we may be said to know nothing, on subjects of Science. But as we advance, along the highway, traveled by the human mind, in the rise, progress, and fall of nations, we discover more or less frequently the mighty works of those, who labored with the zeal of martyrs, and the energy of patriots, in the high and holy cause of human improvement. At one moment, we rejoice at the triumphs of that fixedness of purpose, and energy of character, which distinguished the efforts of Archimedes, Democritus, and Ptolemy, of Pascal, Bernoulli, and Newton; and crowned with the wreath of fame, Domenichino and Claude of Lorraine. At another time, we contemplate, with a feeling of



Inquisitive delight, those accidental circumstances, which rescued from the prison-house of obscurity and poverty, such men as Cimabue and Giotto, as Ferguison, Chantry and Sixtus the Fifth. It is equally curious to notice what trifling occurrences and singular coincidences, suggested the discoveries of Magnus and Melchior, of Linna, and Diderot, of Callimachus and Flavius; and led to the use of mezzotinto engraving, glass, geometry and the peruvian bark.

We are not less charmed, and certainly we are more deeply interested, in contemplating that original talent, which seizes some circumstance, insignificant, in all other eyes, sets it in the focus of its own creative power: and produces, as it were out of nothing, those grand results, which have canonized the individuals, in the gratitude and admiration of the human family. Such illustrious instances adorn the lives of Menius and Pythagoras, of Kepler and Newton, of Jenner, Davie and Locke; and whilst they exhibit Man, as little lower than the Angels, glorious in the paucity of Genius, and traveling in the greatness of his strength; yet we dare not forget, that he is still mortal.

"Fall as the leaf, in Autumn's yellow bower,

"Dust in the wind, and dew upon the flower;

"Down'd o'er the world's precarious scene to sweep,

"Swift as the tempest travels on the deep!"

In reviewing the history of Science, as the biography of individuals, we are struck by the remarkable fact that sometimes a few superior minds, hermits in the solitude of dark ages, shed their unheeded beams, on the moral desert around; and remind us of scattered stars, diffusing unnatural light, amidst the gloom of an eclipse. At other times, we gaze with enthusiasm at those constellations of Genius, whose arcs of glory are kindled, at distant intervals, along the sublime pathway of Man; and emulate in the world of Science, the goodly fellowship of the prophets, and the noble army of martyrs, in the Holy Church Universal. Nor can it escape our notice, in this interesting retrospect, that hundreds of minds, though contributing much to human happiness and improvement, are limited to the spirit of their own age. But there are others, kindred indeed, in genius, yet estranged by intervening centuries, to whose gaze of intense power, the future of Science stands revealed, as in vision, amidst encircling shades; even as the spectator from the dark abyss of the mine, beholds with anxious delight, the stars, in their



loveliness and splendor. Another deeply interesting phenomenon is often presented, in this individual history of the Sciences; for we behold the same man, not only excelling in the sublime conceptions of abstract philosophy; but distinguished, for the felicitous arrangement and admirable application of theory to practical usefulness. Let us not, however, omit the homage due to those prodigies of universal talent, common in the intellectual system, whose spirits appear to be wanderers from some other world, where genius and taste, intellect and memory flourish in a state of union and perfection, consistent only with a superior order of being. Nor is it the least remarkable circumstance, attending these wonderful Men, that all their versatility of talent, and their almost incredible facility, in the acquisition of knowledge, have been for the most part, unprofitable to mankind; and have seldom failed to excite the envy and admiration of their contemporaries, the incredulity and astonishment of posterity. To illustrate these sentiments we have only to refer to the lives and works of Crichton and Mirandola, of Servin and Magliacchi.

But it is time to close this interesting review of the Biography of Science; nor can we shut the volume, so rich in entertainment and instruction, without acknowledging the wisdom and benevolence of God. In his scheme of moral government, a few, as having authority, whether in legislation, or Science, preside over the destinies of their brethren, and take thought for the well being of posterity. To them is entrusted that variety of talent, which elevates, refines and adorns the human character; converts Man, the destroyer, into the tutelary angel of his species, and connects him by the enduring relations of benefactor and friend, with the remotest posterity, in every clime and every age. But, whilst we indulge a feeling of veneration, for such men, and swell with our humble voice, the mighty tribute of admiration and gratitude, which nation after nation has bestowed during a period of more than twenty-five centuries, shall we forget that all this diversity of talent, flows only from Him, who is "the Author and Giver of every good and perfect gift." Had man never enjoyed more than that common understanding, which the vast majority possess, even then, our debt of gratitude could not have been estimated by mortal capacity. But something of that elevated, pure, devotional feeling, which may be supposed to characterize the enthusiasm of sages and of just men made perfect,

becomes us, in surveying the rich diversity of talent, vouchsafed to mankind. The order and majestic simplicity of the heavens above, and of the Earth around, with all their phenomena, "forever changing, yet the same," and all their vicissitudes, of the sublime, the wonderful, the fair, are inferior in the estimation even of poets, to the great and the beautiful in the mind of Man. How eminently, indeed is our conception of those attributes enhanced, when we consider the relations, which Man sustains, in life and death, to his Creator and Benefactor, to his fellow mortals, and to the unknown world of spirits! All his duties, employments and pleasures; all that is valuable, delightful, and curious in his institutions: all that is profound and venerable in Science, permanent and useful in Art, or beautiful in the works of Taste, claims a mysterious, yet sure and indissoluble affinity, to the variety of human powers. How sublime the philosophy, how felicitous and energetic the poetry of Akenside, the Lucretius of English, may I not say of modern poets, in that memorable passage in which he sets before us the wisdom and benevolence of the creator, in the arrangement and combination of every order of talent, for the harmonious structure of society.

We have thus considered Science in connection with its origin, as identified with the biography of individuals. Let us continue our survey, by an examination of its effects, as inseparably allied to the history of society. Here we behold a more spacious and varied field of inquiry than that, which has been already explored.—It embraces all the complex, various, and changeable interests of man, whether civilized or barbarous, and comprises all, that belongs to the improvement of our species, individual or social, private or public. Standing, as on an eminence, we look backward, in the spirit of philosophical history, down the long vale of departed ages, to contemplate the progress and decline of those communities, which have perished from the earth. On the same eminence, we look forward up the vista of futurity, to behold, in imagination, people after people, ascending the arduous heights of glory, power and happiness; and passing at their appointed time, from the world of nations, to the world of unimagined communities of the good and the evil. There, our retrospect of the past begins with the garden of paradise. Here, through all the prospect before us, the eye finds no resting place, in the future history of Man, save the final dissolution of government and society.



at the second Advent of the Messiah. We survey the past: as the lawgiver of Israel, looked back on the wilderness, and the Red Sea, on the trials, and dangers, which had gathered around the march of his people. We look in advance, along the future progress of society, as the founder of the only Theocracy, which ever existed, behold in vision the promised land of the children of Abraham. He, indeed, may have experienced the assurance of prophecy, whatever might be the future destinies of Israel, that the horrors and sufferings of Egyptian bondage, the feelings of despair at the Red Sea, and the perils of the wilderness should never again be their lot. And may not we feel, in surveying the past, the present, and the future, that, whatever may hereafter be the fortunes of society, in Europe and America, no overflows of a barbarous population, no civil, much less foreign wars of religious intolerance, no inquisition, no dark ages, no despotisms of unmingled ferocity and bitterness, shall ever again in the fierceness of wrath and wantonness of power, drive back the nations, in their career of improvement.

It is not customary to consider the history of Science, as connected with the history of Society. In tracing the development of its principles, or their progressive application to practical matters, most authors have instituted no inquiry into their effects, beyond the immediate Science itself, or the Arts and other Sciences, connected with, or dependent upon it. But what is the value of human learning, if it do not bless, as well as adorn Society: if it enlighten its Professors only, and not the People? Is it only a matter of speculation for the intellectual powers of man: or of entertainment for his taste? Can its sublimity and beauty be objects of just admiration, unless it improve the condition of the ignorant and oppressed; while it enlightens, and corrects, refines and elevates those, from whom the progress and future character of society depend?—No. The true glory and excellency of Science consists in its aptitude to rectify the condition of man, and to promote substantial, practical, permanent improvement, in the education and government of the people: and in all the Arts, which provide, for the health and happiness, the wants and comforts, the conveniences and elegancies of society, under all its variety of forms, and in all the vicissitudes of its progress. Such is the true end of Science; and in this view, it is indeed an honored and efficient fellow-laborer, with religion, in advan-

cing the glory of God, as the Moral Governor of the World, and in blessing Mankind, as the children of his Providence. Such, indeed, is the only end of Science, which can render it an object of intense and enduring interest to the whole human family: because, in this view only, is the history of Science, the history of Man.

The retrospect, which is now to engage our attention, must be, from the limits of an address, exceedingly imperfect. It is, however, the freewill offering of humility and gratitude, after contemplating Science, not merely in the sublime, profound, and comprehensive intellects, which have administered its Systems: not merely in the discoveries, and inventions, which have astonished and delighted the world: not merely in the order educed out of chaos, by a series of sustained efforts, for nearly three thousand years: but, above all, in those admirable practical results, which exhibit man, as a benevolent Brother to his contemporaries, and as a provident Father, laying up the treasures of his virtue and reason, of his love and justice, for the millions who are to succeed him.

The rudiments of Science are to be sought, in the earliest states of society. The mightiest rivers can be traced to a spring-head, no larger than the basin of a mimic fountain. So may we follow to their sources, in the very infancy of the human family, those Sciences, whose sublimity in theory, and usefulness in practice, have crowned with glory, "the immortal band" of philosophy: and scattered through every civilized community, necessities and comforts, ornament and pleasure, blessings and honors, dignity, order and beauty. We would not, indeed, trace every Science, backward to its origin, through all the fluctuations of controversy, and all the vicissitudes of successive improvement: through all the diversities of theory, and all the details of practice; because no attainable results, could reward our labors: nor indeed could it ever be accomplished, from a deficiency of materials.

In reviewing the history of mankind, the eye rests with confidence on the transactions of the Garden of Eden as the beginnings of human knowledge. There, and in the patriarchal state of society, which succeeded, we behold the first image of Science, as unlike itself in the power and splendor of its maturity, as the babe in swathing bands, is unlike man, in the prime of life, and usefulness, and honor. There, however, must have existed the earliest elements of



human improvement. In Paradise were found the first principles of the sublimest of Sciences—Theology—in the knowledge of God and their relation to Him, vouchsafed to Adam and Eve. There, in the various duties of our first parents, to their Maker, to each other and to themselves, were laid the foundations of morality. In the Garden of Eden, the elements of the philosophy of language, appeared in that speech, bestowed by God himself at their creation; and the miracle was renewed at Babel; for man never could have invented the most subtle and complex, the most profound and abstract, of all the wonderful means of God's moral government on earth. There, the first principles of that Science existed, which Luther esteemed second only to Theology; for, in the orisons and praises of Paradise, are to be sought the primitive elements of music.

As soon as our progenitors had been driven out of the garden, and the privileges of that more than portical heaven upon earth, had vanished forever, the principles of other Arts and Sciences became indispensable to their new condition. Accordingly, Architecture may be said to find its corner stone, in the first rude building, which sheltered Adam and Eve from the inclemency of the weather. The little field of the Father of the human race, humble and diminutive as that of Cincinnatus himself, afforded the earliest experiments in agriculture. The dress of our first parents, became a matter of present necessity; and, accordingly, the first rude essays in manufactures must have engaged their immediate attention. The principles of social morals originated with the earliest relations of man in civil society; and the basis of all government was laid, in the patriarchal form, which embraced within the sphere of its influence, the increasing numbers of the first family. As society advanced, and the various social principles, which constitute the bonds of civil union began to develop themselves, man appeared in new, and more complex relations, and other principles in Art and Science, were observed or discovered, and applied to his general improvement. That great progress was made, in the ascertaining of principles, in the institution of rules, and in practical skill, long before the deluge, need not be questioned; but scarcely any of the achievements of talent and skill could have survived that catastrophe. Nor could Man have repaired such losses, in the ensuing period of one hundred and fifteen years: not even in those departments of knowledge, to which we find the early

attention of the East, so conscientiously devoted, especially in costly manufactures, and in Architecture. Their progress in the latter is testified by the otherwise inexplicable enterprises, undertaken by the new world, when only one hundred and fifteen years old, viz. the building of the giant tower of Babel. Whatever we may think of the end or the means, we know that the latter became unavailing, and the former was frustrated by the confusion of tongues. This unprecedented phenomenon in the history of mankind, doubtless retarded for a season, the advancement of Art and Science. But the human mind, from its native elasticity, and from the pressure of necessity, soon recovered from this unexpected shock: and thenceforward, instead of a common effort by one community, the scattered tribes of men struggled onwards, each a separate nation, in a separate country, for its own happiness and improvement.

Then for the first time, we behold the institution of separate nations; and beyond question, each departed farther and farther, under every variety of change, from the common model, such as it was, in the two thousand two hundred and thirty third year before the Christian Era. Thenceforward, the landmarks of nations were set, in all that belonged to independent existence, whether we regard territory and boundaries, or language and government, Arts and Sciences, or manners and customs. But while we can readily imagine much, that appertained to the detailed progress of the several Arts and Sciences, before and after this period; yet it must be confessed, that many a century elapsed, after the call of Abraham (B. C. 1921,) and even after the time of Moses, (B. C. 1651,) and, we may even advance beyond this to the time of Solomon, (B. C. 1015,) before we can trace, by the aid of sufficient and authentic documents, the progressive improvement of Arts and Sciences.

Let us imagine ourselves at the date, when Thales flourished (B. C. 631,) and look back on the preceding state of the world. Science was then in a most imperfect condition; although some of the arts, especially architecture, manufactures and agriculture, had made, comparatively speaking, surprising progress. Still, however, we are forcibly struck by several considerations, arising from a review of the vast period of three thousand four hundred and twenty three years, before the age of Thales.

1st. We must reject from our estimate of time the one thousand six hundred and fifty six years, antecedent to the



deluge: because Noah and his family, could have possessed but little of that improvement in Arts and Sciences, which, according to the opinion of many learned men, existed at the time of the flood.

2dly. From the Deluge to the Age of Thales, is a period of one thousand seven hundred and sixty seven years. Between those dates, occurs the invention of writing, pretty generally used at the era of Cadmus, probably nine hundred and thirteen years before the time of Thales; so that during eight hundred and fifty four years of the entire number of one thousand seven hundred and sixty seven, between the Flood and Thales, little or nothing could have been effectually and permanently done, for want of the means of preserving it.

3dly. During the greater part of the remaining period of nine hundred and thirteen years, between Cadmus and Thales—we are comparatively ignorant of what was done, and we may judiciously believe that little was effected, if we take in the whole circle of Arts and Sciences. Such was the fact, chiefly, because the means of communication were limited, the number of persons engaged, compared to the population, was very small; this number was an exclusive, peculiar class, not so much influenced by a love of Science, or a just estimate of its value to their fellow men, as governed by considerations, connected with political and ecclesiastical concerns.

4thly. We discover every where in this retrospect, that whatever attention may have been lavished on some particular branches of Art, and perhaps on one department of philosophy, viz. astronomy: yet the neglect of Science and Literature was almost universal, and that in moral Science especially, in the extensive meaning of the term, Man had done nothing. Still, however, it may be conceded, that much had been effected in providing necessities, comforts, conveniences and luxuries. In architecture and manufactures, society had attained a high degree of improvement: but while this embraced within its sphere, almost every thing which related to the physical, it comprehended very little, that affected the moral condition of Man. The progress of society, in these two important particulars, was indeed singularly different. In the splendor of palaces, in the costliness and pomp of courts, in the magnificence and ostentation of public buildings, and other national works; in a word, in all that could dazzle the ignorant, invest the monarch with

imaginary glory, and command the admiration of foreigners, the world was then conspicuous. But the moral improvement of Man, through the cultivation of those Sciences, which relate to his political and moral welfare, was totally neglected: in a word, THE PEOPLE WERE AS YET UNKNOWN AND UNKNOWN, IN THE HISTORY OF SCIENCE.

Such is our retrospect, standing at the age of Thales (631 before Christ.) Let us now survey, with a rapid glance, not only the period embraced between that date, and the Christian era, but also that which follows, down to the decline of learning in Western Europe, when the northern barbarians had possessed themselves, of Italy and Gaul, of Spain and Northern Africa. The characteristics, which had hitherto distinguished the governments of the East and of Egypt, still continued to prevail, in all the oriental regions; but, above the waste of waters in the West, the first popular governments, the world had ever seen, arose, like Fortunate Islands in the barren and desolate sea of human affairs. All these had, indeed, existed long before the age of Thales. It was not, however, until after this date, that they appear in themselves, in relation to each other and to the rest of the world, as communities worthy of much consideration in the history of Learning. Alcman, Archilochus and Terpander, had indeed flourished in the seventh century: Lycurgus, the iron-souled, or rather the rock-hearted Lawgiver of Sparta, in the eighth; and "*longo intervallo*," Homer and Hesiod in the ninth; but as yet, only the morning star and the early flush of dawn had heralded the way to Grecian glory.

In the new state of things, which now existed in Europe, the people were comparatively speaking, much considered: and appeared as important agents in all the vicissitudes of Terrestrial history. Still, however we behold with pain and regret, the same love of conquest and military honors, the same prodigal expenditure of national treasure on objects of mere ambition, the same sacrifice of the people, to the selfish passions and corrupt ambition of rulers, and the same inverted social order, which builds the good of society on the glory of the state, instead of national renown, on the happiness of the people. All these had marked the Eastern monarchies, and now distinguished, only to dishonor, the self-styled republican governments of the West. Among them, we look in vain for the application of political and moral Science, or indeed of any of the Sciences, to the ac-



tual wants and condition of the people; to the individual, domestic and social improvement of Man or the developement, establishment, and combination of those important principles, which constitute real national happiness. In the structure and administration of their governments: in political economy, as to the public and private affairs of the community; we discover an extreme deficiency in practical wisdom, and, if I may so express the thought, in political common sense. Their alterations in government, seem little better than temporary expedients or occasional changes, accomplished by violence or trick, by fortune or accident. On the one hand, we behold, comparatively speaking, no controlling power regulate the conduct of rulers: and on the other, no adequate protective authority to guard the rights of the subject. All the remarks thus made upon Greece, apply with more than double force, to Rome. While Athens was a wild democracy, and Sparta a republic in name, but, in reality, a compound of monarchy, oligarchy and democracy—the imperial republic of antiquity exhibited all the fierce elements of anarchy and tyranny, of rebellion and despotism, under a form still more imperfect, and far more terrible at home and abroad, than the many-headed monster of Athens, or the triple-bodied monster of Sparta. This view of the state of society in the territories of Greece and Rome, brings us down to the Christian era: and, as we advance towards that period, the evils and imperfections of which I have spoken, become aggravated; until the abominations and horrors of Roman Provincial Government, had filled the whole empire, while the proscriptions of Marius and Sylla, and the reign of terror, of two Triumvirates, inflicted on Rome and on the boasted Roman citizen, such miseries, as scarcely ever occurred in the annals of despotism. After reviewing this period of five hundred and eighty one years, if we should inquire, with mortified and indignant feelings, what was done for the substantial happiness, for the moral and political improvement of the people, the emphatic answer must be, *little or nothing.*

Should I be asked, what relation has this survey to the cause of Science, I answer emphatically, as I have said, in a former part of my discourse, *Science is nothing worth, except it bless the people, as well as adorn the State.* The same is equally true of Literature and the Arts. Of what avail indeed, were the original fires of Grecian genius, and the initiative splendors of Roman taste, if they produced no lit-

the effect on the actual happiness and improvement of the people! Take the whole body of Grecian philosophy, natural, political, moral, social, and we must acknowledge, that it exerted scarcely any salutary influence on the mass of the community; that their education was no part of its theory, or practice; that it lived, and moved, and had its being, an alien in the very land of its birth, and existed almost independently of the very society, which it boasts to have adorned; and left behind, no monument, save the works of its devotees. Considering the rights and property, the happiness and improvement of the people as the great objects of society, and government, as the most important of all human concerns, we desire in vain to find proofs, that the lawgivers and statesmen, the orators and philosophers of antiquity; rendered permanent, essential services to the cause of the people, of social order, and of good government. It is a melancholy and humiliating reflection, that the genius and learning, the eloquence and taste of Greece and Rome, did so little, in the cause of truth,—moral, political and philosophical. This, indeed, is so remarkably the fact, that we refer to Greece and Rome, as authoritative guides in government\* and philosophy, no more than in morals. When, therefore, I reflect upon this surprising state of facts, that Science and Literature were cultivated with such energy and enthusiasm, by the Greeks and Romans; that minds of the first order put forth all their strength, in a spirit of noble, generous emulation; that their works have been almost universally extolled as prodigies of intellectual power and literary excellence; that the glory of Grecian and Roman letters, has been generally considered, as unrivaled by the Augustan age of any modern nation; when I contemplate these things, I am compelled to believe, that those, who have thus admired and applauded, have overlooked the *only legitimate use of Science and Literature,—to stress and not to adorn.* We gaze with astonishment, on the wonderful powers of a Crichton, and a Mirandula, of a Servin, and a Magliabechi; but when we inquire what they did for the substantial good of their fellow men, the answer must be, almost nothing. It is the same with the Science and Learning of Greece and Rome. We admire them as phenomena, but we discover in them, comparatively speaking, very little

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\* See note A.



of solid, durable, practical usefulness, whether we regard their own, or any subsequent age. Before I pass onward, I deem it important to make three remarks, on the subject of Greek and Roman Literature and Science.

The first is this. If the opinion expressed above, as to their usefulness in their own day, with a view to the people, on whom they conferred dazzling honors, but not practical blessings, be correct, it becomes a momentous question for those, who devote so many precious years to the classics, whether we can hope to derive from them, *beyond the mere accomplishments of education*, any solid and durable advantages, in comparison of those, which must flow from the sound, various and wholesome learning, from the profound and experimental wisdom, from the enlightened, practical and comprehensive philosophy of Modern writers.\* Is there not a great question, which the general education, and all the institutions, of this country are fitting its people to examine and determine? The educated men of our day are occasionally thinking of it. The educated men of the next generation, will reflect upon and debate it. The educated men, who shall close the present century will reconsider and decide it. This is the question—*Are not the languages and authors of Greece and Rome to be regarded as institutions, once indispensable, invaluable; but, having answered their end, shall they not now yield, especially in our country, to a higher order of institutions, viz. the Science and Literature of modern nations?*

My second remark is, that the absolute failure of Greece and Rome, in moral philosophy, both practical and theoretical notwithstanding all their genius and taste, all their intellect and learning, teaches us, emphatically and eloquently, that man unassisted by Revelation, however richly he may be gifted by Nature, must be the victim of darkness and error, on the most important of all subjects—*DEITY*—whether to our Maker, to ourselves, or to our fellow mortals; whether social or domestic, public or private. When that accomplished scholar, Sadolei, was recommending to Cardinal Pole, with all the enthusiasm of a disciple, the study of the Platonic philosophy, he replied, with equal judgment and taste, that since the promulgation of Christianity, the ancient philosophy was like Tenedos, in Virgil's description:



*"Et in conspectu Tonitru, solamina sumus*

*"Iovis, divae opem, Priami dem regna manebant ;*

*"Nunc, tantum sines, et statio malevola cernit."*

And do we not see that the total failure of the Greeks and Romans in political philosophy, is due to the same cause, as their failure in morals? viz. an ignorance of the only true foundations of society and government, of the authority of public, and the obedience of private men, of the political and civil rights of the citizen? All these, according to the wise principles and experienced judgment of modern times, are laid in moral obligation, with God as its author, and Man as its subject. In a word, the code of public morals is founded on the code of private morals. Government is regarded as an institution for the good of society, and rulers but as agents; whilst the relative rights and duties of the governor and the governed, are referred to the plain, practical sense, to the divine, yet simple wisdom, to the pure, the just, the immutable principles of Christian morals. *In fine, the New Testament, is the moral constitution of modern society.*

My third remark is, that whatever advantages philosophers, whether the Oriental or the Grecian, may have conferred on the world, before the coming of the Savior, they are all outweighed by the incalculable injury, which the principles of philosophy occasioned to the cause of true religion, for many centuries after the Christian era. In reading ecclesiastical history, we are struck by this remarkable fact, that philosophy was a more formidable enemy than any other, which Christianity encountered; that the most dangerous and destructive heresies arose from the unnatural influence of the Eastern and Western philosophy over religion: and, that among the greatest of the Christian Fathers, this was productive too often of errors and dissensions, equally dishonorable to the men, and pernicious to the cause. Such were the effects resulting from the ancient philosophy, when its history is traced, concurrently with that of religion.

Science and literature can hardly be considered as having left any monuments, worthy of particular notice, in the Eastern Empire, after the fall of the Western; nor indeed had any very important services been rendered, prior to that time in the Eastern. Before we proceed to consider the general state of Science in the West, after the decline of learning, let us survey the Eastern empire down to the fall of Con-

Constantinople, for after this era, we may take our final leave of that portion of the world.

Though learning continued to bear fruit, in the Eastern empire, at Constantinople and Alexandria, for many centuries after its extinction in the West, yet we find no works of remarkable eminence. In point of originality there is nothing. In history, philosophy, mathematics, and metaphysics there are some compositions of second rate, and many of third and fourth rate excellence. But when the question is asked, *what practical, solid advantages, accrued to the people of that, or of any subsequent age, during this period of more than a thousand years from all that was done by the devotees of Science, we must reply, little or nothing.*

Two exceptions, however, are to be made, and they are equally applicable to the Eastern and Western empires. It is a bold opinion, but I express it with confidence, that the Civil Law, did as much, if not more for the substantial happiness of the people, among whom it was administered, than all the other Sciences and Literature of Greece and Rome. I hesitate not to say also, that the real welfare of the nations of Modern Europe, has been more effectually promoted by the former, than the latter. That exercised a decided, permanent, meliorating influence over the feudal system of the North. It laid the basis of the law of nations, and of the improved municipal law of continental Europe: and we may justly say, that it was among the ancients, the only great effort of common sense, for the good of the people, in domestic and social relations. One important consideration must not be forgotten—it is, that the Civil Law, as compiled and settled by Justinian, was the work of a Christian prince, for a Christian people. For myself, I rejoice in the belief, that it never would have existed, but for the enlightening, purifying spirit, the mild wisdom and the practical justice of the Christian system. Had the political constitution of Europe been as much improved, as its civil administration, by this admirable code, our own day of popular rights and popular happiness had not been so long deferred. But while it is expedient, even for despots, that the civil right of subjects should be well defined, generally understood, and faithfully protected; because they are efficient means to ensure domestic peace and order; yet absolute monarchs must ever act the opposite part, as to political rights.



The second exception from the general opinion, which I have expressed, relative to the Learning and Science, both of the East and West, after Thales, is found in Christianity. Under its influence, the various means of practical moral education, were far more usefully employed, than they had ever been, for the best interests of mankind. The Greeks and Romans did nothing for the solid good of the human race, in comparison of the services rendered to the cause of true religion, by the Greek and Latin fathers, with all their faults and errors. Perhaps, it may be said, that such men as Origen and Chrysostom, Jerome, Augustin and the Christian Cicero, would never have been what they were, but for the philosophers and orators, the poets and historians of Greece and Rome. I grant it truly, but remark at the same time; first, that these very men, had they been less imbued with worldly philosophy and eloquence, would have cultivated far more than they even did, the peculiar philosophy, morality and eloquence of the scriptures: and secondly, that Christianity has never invited the assistance of philosophy, except to repel the attacks of philosophers and philosophical heretics. Had Celsus and Hierocles, Porphyry and Zosimus: had Cerinthus and Valentinian, Manes, Arius and Nestorius, never appeared in the ancient world: had Voltaire and Bolingbroke, Shaftesbury, Mandeville and Hume, never written the infidel philosophy of modern times, Religion would not have summoned around her, the logic and eloquence of her great defenders. The Gospel requires no such weapons. She, in her own cause, and left to herself, arms the sacramental host of God's elect, in panoply divine, of Faith, Hope and Charity, such as the Redeemer gave. Apostles taught, and Martyrs died for. Her principles and practice, her reasonings and eloquence, require no aid, no not the least, from Socrates, Aristotle and Plato, from Demosthenes or Tully.

It is scarcely necessary to dwell on Arabian Science and Literature: since the former scarcely existed, except in the form of Mathematics and Medicine: and the latter has never produced any material effects on the character and welfare of Society. Indeed, amidst the splendor and magnificence of the Harouns of Bagdat, and the Abderames of Cordova, we behold amongst the Saracens of the East and West, the same state of things, as in the Ancient Eastern empires. All their lavish expenditure in favor of Arts and Sciences, was for the glory of the prince and his court, for the honor



of the national character, and not for the solid happiness of the people, in social, domestic, or individual life.

I pass over the many centuries, between the decline and revival of learning, with the remark, that little more was done in that interval of a thousand years, than to preserve and transmit, chiefly in monastic establishments, the ancient authors, which now survive. And yet those guardians of classical learning, upon the interruption of the trade to the East, effaced many of the works of Greece and Rome, to prepare the parchment, for their own barbarous compositions.

Let us now consider the History of Science and Learning, between the revival of letters in modern Europe, and the present time. However interesting and curious may have been the character and progress of knowledge among the Ancients, they bear no comparison with the depth of interest, which people after people has felt, and shall continue to feel, in the Arts and Sciences of the modern world.

That a revival of learning would have taken place in Western Europe, although Constantinople had not fallen, may be readily believed. In the principal countries, men of great eminence in different departments, had appeared, from time to time, and the human mind seemed to be gathering and training its strength, for that sustained effort, which the community of European nations, has been making, during more than three centuries. Dante, Petrarch and Boccaccio, first plucked the olive branch of literature, after a deluge of ten centuries. Spain, France and Germany; Holland, Great Britain and Switzerland, emulated this illustrious example: and the North and South, the Middle and the West, soon became, as it were, a mighty brotherhood in the cause of Science. During this period of three hundred years, many an interval, and sometimes a frightful hiatus occurs, in the literary history of particular nations. But the European world has not been stationary, much less retrograde; for if we take a comprehensive view of Society, in relation to human knowledge, its improvement has been successive, though irregular. Even in this, the autumnal age of the world, at the going down of the sun, a Nation has arisen European in language and descent, which has laid the foundations of literature, broader and deeper than ever nation did before, in the nature of Man, in the character of universal society, in the principles of social order, in popular rights and popular government, in the welfare and education of the people.

The fifteenth century was a prologue to the great drama of modern Europe. The invention of printing (A. D. 1460;) the fall of Constantinople (A. D. 1453;) the example of Cosmo and Lorenzo de Medici; the discoveries of Columbus and Gama, of Vesputius and Cabot, gave a combined impulse to the human mind: and marshaled the hosts of Science and Art, on the battle-field of Europe. But these events were still incapable of deciding and fixing, as by an irrevocable decree, the essential principles and character, the imperishable influence and objects of all Literature. Hitherto, there had been no focal point in the regions of knowledge, no *centripetal* force to gather into a system around that point, the scattered orbs of Arts and Sciences; and constrain them by the bonds of a common destiny, to fulfil the prophecy of Scripture, and fit man to answer the ends of his being. At this crisis, the Sun of the Reformation arose, and straightway appeared in the Moral World, that phenomenon in the Solar System, described by the English Lucretius, when the soul of Man, in the sublime flights of imagination, hovering o'er the Sun,—

“Beholds him pouring the redundant stream  
 “Of light; beholds his circulating ray  
 “Lead the reluctant planets to revolve  
 “The fatal rounds of time,——”

Such a Sun was the Reformation, to the whole circle of Arts and Sciences. The ancient world exhibits them under the dominion of a *centrifugal* force, compounded of ambition, military fame and national pride: and we have beheld them, in obedience to its despotic sway, betraying the interests of society, for the glory of the State, and sacrificing the welfare of the people, at the shrine of their rulers. But the Reformation summoned them around its standard, to a warfare, the noblest, the most momentous, in which man had ever engaged, excepting that of Christianity against Paganism.

The essential principle of the Reformation was *freedom*, *freedom of mind*, *freedom of the individual*, *freedom of the people*. The fundamental position was this—each Man has a right, each is bound to think for himself. This principle and this position were at first the offspring of religious controversy; but it was impossible to limit the circle of their influence to such a field, spacious and fertile as it was.



In his eloquent and ingenious *Treatise on Controversy*, in vindication of the Catholic Church, Fletcher ascribes to the principles of the Reformation, all the atheism and infidelity of Modern Europe. Without examining the truth of his charge, we may safely grant it, and reply, that without Christianity, the countless heretics of the Primitive Church, would never have existed; without the liberty of the press, its licentiousness would be unknown; without the freedom of the will, Man could neither be virtuous nor happy:—

“For virtue is the child of liberty,

“And happiness of virtue: nor can they

“Be free to keep the path, who are not free to stray.”

May we not, indeed, fearlessly and securely bid it pass unquestioned; for, to the Reformation, and to that only, are due the civil, political, and religious liberties of Protestant Europe. And as Villers has said, in his admirable treatise on the era of Luther, even these our own United States are the legitimate offspring of that Reformation. Cast then, into one scale, these advantages, and into the other, all the abominations of Spinoza, Collins and Paine, of Voltaire, Shaftesbury, and Hume, and nought but the sword of *Æneas* in controversy, can award the triumph to the atheist and the infidel.

It is neither my object nor my duty, in this address, to justify the principles of the Reformation, as a Religious creed. May I not, therefore, trust that this vindication will be viewed, not as the reply of a Protestant, as such; but as the opinion of a candid, independent student of historical Philosophy, in answer to those, who judging for themselves, with equal impartiality and freedom, still maintain the opinions of Fletcher. And here, I may be permitted to remark, once for all, with a view to many parts of this address, that I am deeply sensible how difficult and delicate a task it is, consistently, with the sentiments and feelings that become an American, to treat the subject of the Reformation, even in its political and literary bearing. This embarrassment is enhanced by the recollection, that many Catholics are our fellow citizens. Nor ought any man, who loves and reveres the worthies of the Revolution, to forget, that the Common Father of all has reserved for a Catholic, the venerable CHARLES CANNON, an enviable distinction, an interesting privilege, as sole survivor of those, who signed the *Declaration of Independence*. And, how remarkably,



indeed, will this appear to be a special Providence, when we remember that two hundred years ago, New England in the North, and Virginia in the South, persecuted their brother refugees, because they differed in religious tenets.\* But Maryland, a royal, Catholic colony, the native land of Carroll, first acted on the American principle, perpetuated by the Declaration of Independence, and the Constitution of these United States, that every man has a right to the unmolested enjoyment of his own creed, and of his own mode of worship. Nor is it less remarkable that the same Maryland, when she had become a free Protestant State, should have been the last to receive into the political household, as brethren, the children of Israel. Yet, to behold even this triumph has been vouchsafed to the patriarchal years of Charles Carroll of Carrollton: and he, above all Americans, the Christian and Patriot Simon of our Western world, may now, in the fulness of time, depart in peace.

My subject calls, however, for a free, impartial review of the character of the Reformation, and of its influence on Science; nor is it possible to examine the history of that period, in any point of view, however remote from Religion, without a continual reference to the state of the Catholic Church, in connection with government and society, both spiritual and temporal—with the Arts and Sciences—with the fortunes and character of nations—with the education and general welfare of the people. Considering the Reformation as matter of history and philosophy, it must be a chief ingredient in every discussion, on enlarged principles, of the state of the world for the last three hundred years, of its actual condition now, and of its future prospects. Besides, the Protestants of these United States may well believe, that without the Reformation, they would have been rather like the South Americans, before the late Revolution, than what they now are, the wonder, and admiration, and example of the world. They may well believe, also, that their Catholic brethren, fellow-heirs of the same glorious and inextinguishable heritage of Religious, Political, and Civil Rights, never would have enjoyed, in any Catholic country, the full measure of power and liberty, of property and happiness, which the youngest child of the Reformation confers on the eldest daughter of the Christian

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\* See Note C.

household. Under these considerations, and with these sentiments, I proceed to execute the task which I have undertaken; satisfied that my opinions will be those not merely of a Protestant, but of an American, and of a Man, the lover of truth, the thoughtful student of historical philosophy. In many of the following pages, I shall adopt the very language of Villers, especially in those passages, which express the severe, but deliberate judgment of that invaluable writer, as to the degraded condition of the whole circle of knowledge, at the close of the fifteenth century.

I have said that the Reformation only, gave or could have given to ALL LITERATURE, not merely to the literature of Theology, a decisive, permanent character. To express it otherwise, my settled judgment is, that without the Reformation, the revival of learning, which had commenced, would have terminated as all others had, in public estimation, princely patronage, and the dazzling homage of Genius and Taste, still intent

"To keep the statue of luxury and pride,  
"With incense, knotted at the Muse's side."

BUT THE PEOPLE. THE PEOPLE would have remained almost, if not altogether, in the same degraded and miserable condition, as to civil, political, and religious rights, as to education, as to social improvement, and individual welfare. To illustrate this opinion, let us advert to the actual state of Europe, before the French Revolution, bearing in mind the remark of Montesquieu, that Loyola would have governed the world, but for Luther and Calvin. He, in defiance of the reformers, has swayed Italy, Spain and Portugal: they rescued from him and his Church, and have ruled Holland, England and Scotland. Ignatius has governed South America: Calvin and Luther, these United States. Is there now an American, whether of the Reformed or Romish Creed, who would exchange the condition of the Protestant Countries, which have been named, for that of Southern Europe or Southern America? Is it not obvious, that Society has been comparatively stationary for 300 years, in these; while Protestant nations have been continually advancing? Look at the wonderful progress of Holland, Great-Britain, and our own country, since the reformation. Place beside them, Italy, Spain and Portugal: and assign, if practicable, any adequate causes, for the in-



calculable difference, except the principles of the Reformers. Every student of the philosophy of history, I feel assured, re-echoes the sentiment. *Reason only are the causes.* If then, as I have already said, Science and Art are nothing worth, unless they bless the people, as well as adorn the State, and if in Protestant countries, they have thus blessed, as well as adorned, beyond all parallel; it becomes a question most interesting and momentous, how have the principles of the Reformers wrought this change, in the use and application of the whole circle of knowledge? I proceed to attempt an explanation; though I believe that every improved mind, already comprehends the development of my subject.

The Reformers began with the fundamental principle, *the obligation and correspondent right of private examination and private judgment.* They admitted no superior to control and limit this duty and this right, save God and his scriptures. Whatever uninspired man had done or could do, whether individually or collectively, was acknowledged as guides to the understanding, but not as authority to bind the conscience and the judgment. The position was taken that Man not only had a right, in regard to his fellow men, but was *obliged* by the law of God, to study his word, and by that standard, to examine the history of the Church: her doctrine, worship and ceremonies; the acts of councils; the writings of the fathers and the scholastic theology; and last, though not least, the authority of the Pope. This was, in relation, "*THE DECLARATION OF INDEPENDENCE*"—and by its principles the reformers did for the shackled mind, what the angel did for Peter in the prison; they did for the blind's eye, what Ananias did for Paul, when at his touch, the Apostle received his sight.

The Fathers of the Reformation began with the Church; but the intimate union in theory and practice, between Church and State, after the pacification under Constantine; the temporal as well as spiritual character of the Pope; the right of the secular power to punish Apostates and Heretics, vindicated by argument and illustrated by example, led directly to an examination of the authority of temporal rulers in spiritual matters. When the Reformer had established this twofold principle, that he had a right to judge of the authority and acts of temporal and spiritual rulers, in spiritual matters, it was impossible to admit any limits to the right of private judgment. If the Pope, "*Vicerius Dei*"



*generalis in terra.*" was held to be subject to this jurisdiction, no temporal Prince could be allowed to pass unquestioned. If Leo the Tenth and Sixtus the Fifth were tried and condemned, at the bar of reason and the Bible, no prescription, no power could exempt Francis the First, or Charles the Fifth.

The next step was, to assert the right to examine the *temporal* authority of the *temporal* Prince. If the subjects of a *spiritual* Prince had a right to examine the character of his government; the principles of authority in the public, and of obedience in the private man; the obligation of the ruler and the rights of the people; the conclusion was too clear for argument, that they must possess the same rights in relation to the *temporal* authority of *temporal* Princes.

From the first position, viz. the right to examine the *spiritual* jurisdiction of the *spiritual* prince, resulted a fundamental conclusion, in *spiritual* matters. As Man was not made for the Sabbath, but the Sabbath for Man, so Christians were not organized into a religious community for the sake of its Rulers; but these were instituted for the sake of those.—Church government was then but an instrument for the happiness of the people, and the officers of the Church were but the servants of the people. The New Testament was, in matters of doctrine, moral precept and discipline, the constitution which bound equally the governor and the governed. To transcend this constitution, was usurpation in the former: to disobey its requisitions, was rebellion in the latter. Hence arose the only true principles, which determine the nature and extent of the relation, between the *spiritual* ruler and his flock.

From the second position, viz. the right to examine the *temporal* jurisdiction, of the *temporal* Prince, arose in *temporal* matters, a corresponding fundamental conclusion. As Man could not answer the ends of his being, without society; as society would be anarchy, without government; and government could only be administered by a few; civil rulers were ordained only for the sake of the people. If the divine right of Popes and Bishops, who traced a title to the Apostles, could not screen them from the scrutiny of reason and the test of Scripture, it was impossible that the Reformer, even admitting the divine right of kings, should not assert the amenability of the successors of Constantine, Clovis and Charlemagne to the same tribunal. The inference then of the Reformer could not be resisted, that kings were but the servants of the people, ordained for their good,

in the order of Providence; and responsible to them. When Gregory the Great, assumed as his title, "servant of the servants of God," he gave an example of wisdom, humility, and virtue, which kings might have imitated, honorably and advantageously—a lesson, which the people of some monarchies have inscribed, and the people of all others, if equally oppressed, will inscribe, in letters of blood, on the canopy of every throne. The result of these two positions, taken together, was, that all the officers and institutions of Church and State, and the entire administration of spiritual and ecclesiastical concerns, of civil and political affairs, were ordained for the good of the whole community; and that the people had the right, and therefore, the power to correct abuses, and to resist the tyrant and oppressor, whether he wore a crown or a mitre.

From the great principles of responsibility thus established, were deduced four conclusions—1st. If the great institutions of civil and ecclesiastical government were only means to the attainment of an end, and that end the welfare of the people, it followed, that every inferior depository of power, and every possible modification of society, must have been ordained for the same purpose, with the same accountability.

2dly. Every individual was himself but a fellow laborer in the common cause, for the common good, whether as a Christian, in relation to the Church, or as a subject, in relation to the state. All his talents and virtues, all his capacities for usefulness, were indeed his, in point of personal power, but were the property of the community in point of relative duty. Hence, every man was bound by the fundamental principles of the Christian social compact, to promote not only his own, but the welfare and happiness of others.

3dly. If Man himself, and all that he had received from nature, or had acquired by education, were destined to those ends, by the constitutional law of Christian society, the Arts and Sciences, the whole circle of human knowledge, all that Man ever had done, and all that Man ever could do, were ordained to promote the happiness and interests of the people, and were valueless, if they did not. Hence, the true worth of the respective departments of knowledge, depended on their power to meliorate the condition of society, and not on their antiquity, or on their fitness to decorate princes and courts; and to promote an ostentatious, dazzling, national glory.—Hence, also, it followed, that the departments of Moral Science, were incomparably more important, than those of the Physical Sciences; that among the Moral Sci-



ences, Religion stood in the first rank, and political philosophy next.\*

4thly. The grand result of all the principles of the Reformation, and of all the considerations flowing from them, is worthy of such a cause, and of such champions, as the Reformers. It is centered in two words—*duty and usefulness*: *Duty, as the only criterion of right; Usefulness, as the only standard of merit.* In a word, the Reformation ordained, not only for its own day, and the communities of that day, but for all time, and for all nations, *that the New Testament is the only genuine moral constitution of Society, and its principles, the only safe and wise foundation of all civil and political establishments.*

After this review, I feel assured, that no one will question, but that the Reformation, must have revolutionized the structure of Society, the principles of Government, and all the relations of public and private life, whether in spiritual or temporal matters. But many may perhaps desire, that I should go beyond this, and exhibit the immediate effects of the Reformation on Science: and the mode, by which its principles became the focal point of the whole circle of knowledge arranging by their powerful and harmonizing influence, the anarchy and chaos of one and twenty centuries, into order, at once novel, sublime and beautiful.

First then, let us consider the immediate effects of the Reformation, on the whole body of literature.

1st. On Theology. The following passage from Viller's\* prize essay on the Reformation, exhibits the state of this branch of knowledge, at the beginning of the sixteenth Century. In the time, when the Roman Church reigned alone in the West, the absence of all contradiction, led to that of all inquiry, and of all study of religious antiquities. Besides, the Church, as we have already seen, opposed an active resistance to all investigations into these matters. It prohibited, with all its power, the teaching of the Oriental languages, and the reading of the books of the old and new Testament. Its system was founded on passages and terms in these books, interpreted according to its own views; and on traditions, passages from the holy Fathers, decisions of councils, pontifical bulls, decretals, charters and other historical monuments. Such was the state of this noble Sci-

\* See Note D.



ence, at the opening of the sixteenth century, according to the judgment of this admirable writer. The Reformers assailed and overthrew this system. From the acute study of the Oriental and Greek Archæologia, by the Protestant Divines, applied to the study of the sacred books, a perfection unknown before, has resulted to the Science, called Exegesis, or a critical examination of the text of the Scriptures.

The history of the Church, as well that of its doctrines, as that of the exterior events, which have connected this church as a society, with political bodies, acquired a consistence and truth, an impartiality and an accuracy, which have made it one of the most important branches of human knowledge. I cannot close the above extracts, better, than with the following. "Whoever is anxious to be well informed in history, in classical literature, in philosophy, can use no better method, than a course of Protestant Theology."

2dly. The second branch of knowledge, on which the Reformation exerted a beneficial influence, was morality. Here, the effect was as decisive, as in any department of philosophy. Under the dominion of the schools, scarce a vestige remained of true morality. In its place, the schoolmen had created the system of casuistic morality, in which duty to the Church, became almost the only substitute for every duty, towards God and man. When the Gospel had regained its rank, and displaced casuistry, the pure and divine morality of the Scriptures, resumed its place in the pulpits and writings of its Pastors. In fine, we owe to a Protestant Theologian, Calixtus, the elevation of religious morality, to the rank of a science.

3dly. The third branch of knowledge, which may be said, not merely to have been remodelled, but almost to have been created by the principles of the Reformation, is Political Philosophy. That morality of States, which determines political power, and civil rights, as well as the rules of international law, which gives the theory of all human law, and fixes the true limits of natural positive rights, in a civil state, was, in its development and progress, unparalleled. The works of Luther, Melancthon, and Buchanan, of Languet, Beattie and Milton, served to open the subject, and to awaken attention. These shortly gave way to the superior productions of wise and penetrating minds, which re-created the Science of the rights of nations, and of the people. The moral impulse given by the Reformation, exerted a re-

markable and very happy influence, in all Protestant countries, on Legislation, formerly plunged in scholastic barbarism. Protestantism produced and perfected Statistics, one of the most important branches of political economy. The public spirit of each State, revived and enlightened by the Reformation, devoted itself to the public good. The Science of Cameralistics taught the administration of the public revenues; Agriculture and Commerce had their libraries, and were raised above servile imitation by the inquiries of genius, and the assistance derived from the other Sciences, such as Geography and Navigation, which in their turn also, received improvement. The knowledge of the Mechanical Arts, and of all objects of human industry, under the name of Technology, was exceedingly improved. The study of all these objects became, under the influence of the Reformation, a part of public instruction among Protestants; and their Universities were, and still are provided with Professors of the Political and Cameralistic Sciences, of public and rural Economy, Technology and Statistics." The Reformation, which, from its birth, was so intimately in contact with politics, and with every object of public utility, must have directed the minds of men to the Sciences, connected with the economy and administration of States.

4thly. The next department of knowledge, to which the Reformation gave a new being and a new form, was Philosophy, embracing Metaphysics and Dialectics. Before the 16th Century, a deformed Philosophy prevailed in the schools: a puerile, extravagant dialectic was amalgamated with the Roman Theology. "To support this system, was, in fact, for many centuries, the only end of Philosophy. The Theologians, who were generally Monks, were the only philosophers." "Their subtle and sometimes risible arguments, tended only to the support of orthodoxy, against innovators and heretics. It never entered into their heads, to teach a useful morality to human society. They only employed themselves in establishing the rights of the Clergy: but never those of the people, or of individuals. This system was assailed ineffectually by Erasmus and other men of talents; but they had not the courage, like the Reformers, to quit the Church, supported by this monkish Philosophy. Hence, the Reformation only could have dethroned, as it did, scholastic Philosophy, as well as scholastic Theology. Then began a philosophical period, during which, the interest in truths of a superior order, in the discussion of the most



sublime rules of Logic, Metaphysics and Morality, acquired an activity, which had been lost to it for many centuries.

Sixthly. I turn now to ancient languages and philology as another branch of learning, which is eminently indebted to the Reformation. The study of languages was indispensable to a masterly knowledge of Orientalism, and of sacred and profane antiquities. A profound knowledge, especially of Hebrew and Greek, was absolutely necessary. The cultivation of Latin followed of course. "Who does not know (says Villers) that in Protestant Countries, the knowledge of Greek is perhaps more common, than that of Latin, in most Catholic countries." It is obvious that in the controversy between the Reformers and the Romanists, a critical knowledge of all the ancient languages, above all, of the Hebrew and Greek, would be indispensable, to enable the former to rival, surpass and conquer the latter. No one, at the present day, who looks back through the 16th, 17th and 18th Centuries can question, but that services of incalculable extent and value, have been rendered by the Protestants, to the cause of languages and Philology.

Seventhly. Modern Languages and National Literature pass next in review. At the date of the Reformation, the modern idioms, excepting Italian, were comparatively rude and uncultivated. In the rest of Europe, a Latin jargon was the language of the schools and of books. The learned might treat in Latin, what scholars only were able to read; and therefore, Mathematics, Physics, Philosophy, might appear with tolerable advantage, in this dress. But how could nations have a Literature, without a vulgar tongue, without a people, or, as it may be said, without a public? All classes, all ages, all sexes, are the proper audience of the literary writer. He must speak the language of courts and of taverns, of closets and of camps, of citizens and of peasants. His business is with all minds, all hearts; and more particularly with those, most ingenuous and open to all impressions, with those who know least of Latin. In order therefore that each nation might have a Literature, it was necessary to write in its own language, it was necessary that all parties should be accustomed to read. A great event, a powerful interest, a subject which should become the favorite topic of every one, which should agitate all minds, which should find access every where, was wanted. Then alone would be found authors, willing to write for the people, and



a people, who would read their writings with eagerness. The Reformation was such an event. Brought forth within the narrow boundary of a Latin-speaking public, it could never have been consummated, within such limits. It was requisite that it should quit them, and gain millions of heads, to arm millions of hands in its defense. An appeal to the people was the first step of the Reformers; and this must necessarily have been made in their language. This controversy, which had left the schools, and become the great business of Europe, was the first active principle, by which modern languages were fertilized. To these disputes on Religion we are indebted for the restoration of the fine and good style. The universal animosity between the Papists and Reformists, the long troubles of Germany and Switzerland, those of the League in France, those of the Low Countries, those of Scotland and England, became so many furnaces, in which the different languages of these countries were elaborated and purified. The German Bible of Luther is the principal classical foundation of what is called high German. The same is eminently true of the English Bible of James I. It may be also added, that inhabitants of towns and of the country, who hear divine service regularly in their own tongue, who sing rich pieces of sacred poetry in it, acquire by these means a crowd of ideas and a taste, which would be otherwise unattainable. The investigating and reasoning spirit of the Reformation was also introduced into works of imagination, and took refuge in the theoretic department of the Belles Lettres, in the systems, connected with sentiment and taste, with the beautiful and sublime.

Tibly. Our attention is next directed to the department of Mathematical and Physical Sciences. At first, it might be supposed that the Reformation, which affected so powerfully Theological, Historical and Philosophical studies, could not have exercised any direct influence over the methodical and Natural Sciences. But if Man has once received an extraordinary impulse, if unusual activity and a spirit of curiosity and research are created, it follows that the human mind cannot remain inactive, as to any thing within its scope; and, therefore, that the study of Mathematics and Physics must have been very much improved by the Reformation. The Philosophical spirit, revived by the Reformation, exercised its influence in a very marked manner, on these studies. Could it, indeed, be otherwise; since thinking and reasoning, the vital principles of the Reformation, are the es-

sence of Mathematical science, and, since matter of fact, practical observation, and experimental truth, were, at once, the result of the Reformation, and the only wise, efficient means for the improvement of Physics. It was not enough to extend and perfectionate these Sciences in themselves. Protestants desired also to unveil the sublime theory, to scrutinize their foundations, and fix their bases. The Philosophy of Nature, distinct from that generally called Physics, also acquired a consistence and development, which make it one of the most sublime branches of knowledge. The infant state of tactics, before the thirty years' war, is well known. Gustavus Adolphus was their Reformer. Frederick the Great, nearly a century after, completed the work of the Swedish hero. The Reformation thus brought modern tactics to a degree of perfection, at which they will doubtless remain, as to their essential elements.

**Bibly.** Let us now attend to the all-important branch of History. By its new method of studying religion, of examining it, and of establishing its evidences, Protestantism gave birth in Europe, and especially in its own bosom, to a more profound culture of profane, as well as of sacred and ecclesiastical antiquity. The Reformation, in the writings of Grotius, Puffendorf, Buchanan, Thuanus, and others, restored history to its true form. Since their time, it has been united to criticism and philosophy. Grotius is superior to most modern historians, and Mably prefers him to Tacitus; because he had meditated deeply on the rights and duties of society. Buchanan is another example of the power of study. His history breathes an air of dignity, generosity, elevation. The only modern historians, whom we venture to compare with the ancients, such as Burnet, Clarendon, Robertson, Hume, Gibbon, Moller, Schiller, &c. were all Protestants. Literary history, that species of history, which is employed to exhibit a picture of the progress or variations of the human mind, in the Sciences and Arts, is also indebted to the same impulse of the Reformation, for its very existence. Since that period, history, in all its departments, has been treated in a more philosophical manner. Great lessons and precepts have been drawn from it. The mind become more scrutinizing, has endeavored to bring together the unformed aggregate of scattered facts; it has seized a guiding clew in the labyrinth of ages: by this, it has discovered the progress of humanity. Hence arose the *philosophy of History*.



**Sibly.** The general subject of Education shall close these successive remarks, on the branches of knowledge, which have been improved in an eminent degree, by the Reformation. Almost all the system of knowledge to be acquired, having changed its aspect, a great alteration must have been effected, in the scheme of public instruction. Luther first felt and labored successfully to produce this reform. The other principal Reformers being, as he was, Professors in the Universities, turned their attention to these establishments, and to the secondary schools. The vices of that ignominial and scholastic period, were banished, as far as practicable. The spirit which they introduced, survived them, and finished this noble and important work.

Within the last three centuries, more than twenty Universities have been founded in Germany, of which three-fourths are Protestant. There are 36 Universities in Germany, 19 Protestant and 17 Catholic, while the Catholic population is double the Protestant. No reasonable person, says Villers, will doubt that the Protestant Universities have the advantage in the instruction given. It will not, says he, be thought very inconsistent to say, that there is more real knowledge in one single University, such as Jena, Halle or Göttingen, than in the eight Spanish Universities of St. Jago de Compostella, Alcalá, Orihuela, &c. The Protestants have founded and endowed a great number of schools; because their existence depends on their being the best informed. The Reformation is essentially learned—it received its impulse from Science, and can only be supported by Science—knowledge is an affair of State in the reformed nations. To the Reformation, the young of that day, and all that have followed them, and all that shall follow us, are indebted for the mildest, and at the same time, the most efficacious methods of instruction.

I have thus considered the effects of the Reformation, on all the important branches of learning: and it is impossible not to admit, according to my best judgment: that more has been done, in three centuries by the Protestants, in the profound and comprehensive, the exact, rational, and liberal development, culture and application of every valuable department of knowledge, both theoretical and practical, with a view to public and private improvement, than has been done by all the rest of the world, both ancient and modern, since the days of Igeurgus.

My second position was, that the principles of the Reformation have become the focal point of the whole circle of



knowledge, and that, by their powerful and harmonizing influence, the elements of anarchy and chaos of more than twenty centuries, have been arranged in order, at once novel and beautiful. Perhaps, I might be content to refer to all that has been already said, as furnishing the amplest proofs of my opinion: but it is indispensable to show that this sentiment is correct, not only in relation to the past, but also in relation to the present and the future.

The present is matter of fact: and may, therefore, be safely left to the proofs already offered, in regard to the past. They are so entirely identified in causes and character, and the whole present state of the reformed nations is so direct and obvious a consequence of their past condition, that whatever has been stated and established with regard to the past, may be assumed, as equally true of the present. Our attention, therefore, shall be confined to the future state of Protestant countries, with regard to Science, in the most general acceptation of the term. This, then, is our question—shall Science, hereafter, compared with its actual condition, be retrograde, stationary, or progressive?

Considering the genius of government and the state of society: the nature and objects of every institution; the liberal, independent, elevated character of thinking and reasoning, of public spirit, and private sentiment: together with the universal anxiety for improvement, which pervades and animates every department of political and civil, of religious and philosophical, of social, domestic and individual interests, we may safely affirm, that nothing short of that power, which turned back the shadow on the dial of Ahaz, can give to Protestant communities, a retrograde impulse. And, under the sanction of the same principles and reasonings, we may conclude, with a similar confidence, that He only, who stayed the Sun in his onward course, for Moses and Joshua, is able to suspend the advance of the Protestant world, in its career of improvement.

The Reformed nations will then go forward, and our inquiry is, what shall be the character of their progress? Judging from the actual, present state of those countries, we hazard nothing in affirming, that the departments of knowledge already noticed, will continue to be cultivated with an energy and enthusiasm, every way commensurate with the history of the past. This conviction rests on the fact, that the grand results of the Reformation, are in their very nature immutable, imperishable. Let us review them.

1st. The universal spirit of investigation, both practical and speculative, both public and private. Such a spirit never existed before. That, which prevailed in Greece and Rome, was practically unconnected with the only two departments, which could have given depth, solidity and breadth to its foundation, or durability to its constitution: viz. religion and political philosophy. Besides, the inquiries of the ancients, with few exceptions, were restricted to theoretical matters; and employed a very small portion of the community. They proudly styled the rest of the world—Barbarians—little imagining, that many of those barbarians, would arise at a future day, to prove that Classic Antiquity, was never blest with practical wisdom, in religion and government, in political economy and education. The spirit of inquiry, which arose out of the progress of Christianity, was likewise extremely limited. “It is known (says Viller) that the fathers of the Church, who exerted every resource of their minds, in the controversy on tenets, did very little, or even nothing, for the moral sciences.” The investigating spirit of the primitive Church, was naturally, we may almost say necessarily, limited to its great object, as a religious Society—the conversion of the heathen, and the reformation of the heathen, the Jew and the Heretic. Pagan antiquity had its Augustan age of inquiry, from Thales to Seneca; but it perished. The ancient Christian world had its age of inquiry, from St. Paul to Cyril of Alexandria; but this likewise perished. The modern world still enjoys its age of inquiry; and, notwithstanding the chances and changes, allotted to nations, we may venture to predict, that the spirit of investigation, created in the age of the Reformers, shall never perish. It cannot perish; for it is felt to be the cause of God, the cause of the people, the cause of mankind, the cause of posterity. It is eminently practical; it is universal. By this—were given to the Protestant nations, “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” By this, they still live, move, and have their being. It lives with us, and by the help and blessing of heaven, it shall live with our children, and with our children’s children. By this—our ancestors lived for their God, for their country, for their descendants. By this—we, their offspring, now live for our God, for our posterity, for our country. By this—the generations yet unborn, arising each in his appointed season, shall live for their God and our God, for their country, and their children.



July. The second grand result of the Reformation is to be found in the system of Education. There are two features in this system, which distinguish it, from that of all other periods. First, it is universal, in theory and obligation: and it is undoubtedly very general, in point of fact. A determined, unwavering effort is continually making, in every possible form, to reduce the theory of the scheme to matter of fact. The time, therefore, must come, and it is now fast approaching, when every community, which acknowledges the political, moral and social principles of the Reformers, shall be universally educated. The second feature of the Reformed system of instruction is, that sound common sense, practical patriotism, as a duty to God, and not merely to the country, the business of life, public, social and private, constitute the base, on which the edifice rests. Education is no longer in the hands of the Church, or the schools of philosophy. *It is a matter of national policy: an affair of the people: the business of every individual.*

July. The third grand result of the Reformation is properly a consequence of the preceding; but has become a permanent and powerful cause of security, durability and improvement in the whole system. I refer to the diffusion of knowledge. Here, as in the case of education, the theory and obligation are universal, and the practice general: with a steady approximation to the actual perfection of the theory. And this perfection is in a course of daily fulfilment, not only from the constant improvements in education, but from the universal influence of the press, the insatiable demand for practical knowledge, and the transaction of all business, public, social and private, civil, literary and religious, in the language of the people. Such education, and such diffusion of knowledge, were unknown to the ancients, and even to the moderns: until the principles of the Reformation had remodelled society and government.

July. A fourth leading result of the Reformation is a distinguishing feature of modern society, in Protestant countries, especially in our day, and in these United States and England. I mean the universality of social and individual effort. Formerly, the community was a mere bystander, a mere spectator, as to all that was going on. The government, a few ancient, well-endowed institutions, and a handful of individuals, were the only agents. Now, the people are every thing, and do every thing, through the medium of

a vast multitude of organized associations, religious and benevolent, political, civil and literary, commercial, agricultural and mechanical. What department of knowledge or business is there, indeed, in which the people are not at once the final and the efficient cause, from the country Sunday school, to the supreme ecumenical council of each denomination; from the village society, to the Parliament of England, or the Congress at Washington?

Bihly. I name, as another most important result of the Reformation, religious liberty and equality. In our country, the theory and practice are perfect. In other Protestant countries, there is a constant tendency and a well directed effort, towards a full recognition of the theory, and a wise, discrete application of it, in practice. Success must crown the efforts of these resolute, faithful Reformers. Universal toleration, leaves religion where it ought to be, in the hearts and minds, in the families and assemblies of the people. Intolerance is the apple of discord. It makes religion an engine of state, an affair of politics, a fountain of bitter waters, ever overflowing in social dissensions and jealousies.

Bihly. I shall mention only one more leading result of the Reformation. It is the system of popular rights, now so well understood in theory, by Protestant nations; so firmly established by the practice of some; so anxiously desired and labored for by the rest. These rights depend for their security and duration, on the investigating spirit, on education, on the universal diffusion of knowledge, on the system of social effort, and on religious liberty and equality. But these popular rights have now acquired, such consistence and organization; such individuality of being, and yet such universality of influence; such constitutional certainty, and such depth of hold on the interests and affections, on the sentiments and opinions of the citizen and community, that they, in turn, exert an agency of incalculable power and value, on every possible relation of man, in Christian, civilized and Republican countries.

Such are the principles, which have conferred on Protestant communities, in my judgment, constitutional durability, untiring energy, and inexhaustible enthusiasm, in the cause of improvement, and pre-eminently in the cause of Science, in its noblest and most comprehensive meaning. Such is the moral machinery, by which the Reformation has realized in Moral Science, the thought of Archimedes; for it has moved the world of living men. Such the principles,



which suggested to Henry of Navarre, and to the grand pensioner De Witt, the conception of a Supreme International Tribunal: and if it ever exist, like the modern law of nations, it will be due to the system of the Reformers. Such the principles which have enabled them to found the only Empire of thought, free, rational, regular, that ever existed: a Protestant, Confederate Republic of opinion and feeling, untrammelled in public and private liberty, intelligence, and happiness.

The fortunes of this, or of that country may fluctuate. Public calamities may embarrass and retard the progress of one or another. Usurpation or tyranny, conquest or treason, may oppress and trample down for a time, different members of this great international confederacy. Men may have sworn that they shall perish, and that no day of national Resurrection shall ever dawn for them. Yet, like the witnesses in the Apocalypse, that died, and yet lived, they shall arise, and live again. The Angel, that bath the everlasting Gospel, to preach unto every kindred and tongue, and people, bears testimony that the spirit of life shall again enter into them.—Never, indeed shall the Reformation be, in the language of Byron, "the Mother of Dead Nations." Her children shall live to the end of time.

Our country is the youngest child in the family of Protestant nations. And, when we contemplate our unexampled progress in freedom, intelligence, happiness and virtue, may we not say, that the Reformation, like Isaac of old, has given us the birthright blessing of the first born to the youngest? And shall we ever part with that blessing, the blessing of National Independence; of civil, political and religious liberty; of the investigating spirit; of universal education and knowledge; of a free press; of individual enterprise and social effort; of a glorious past, and a still more glorious future? No, never!

What then shall be our destiny? As a free people, it is written in characters, that the world may read, from the great Lakes, to the Gulf of Mexico, from the Atlantic, to the Missouri. As an educated, investigating, practical people, it is recorded in letters of light, on the countless institutions for social and individual improvement, that bless and adorn our land. As a Christian people, it stands forth in sculptured language, on the thousands of temples, which flourish side by side, in harmony and emulation, within our happy borders. As a peaceful people, it is registered, as

with the pen of prophecy, on our national, social, individual character; on our sense of justice, and our sentiments of philanthropy; on our consciences—as Christians; our principles—as Americans; our feelings—as men. As a free, as an educated, as a Christian, as a peaceful people, I experience the settled, the delightful assurance, that our country shall live to the end of time. As soon would I believe, that there is power on earth, “to pluck up the iron-bound shores of New England, with all their towns, and plant them on the banks of the Miami.”—As soon would I believe, that the commonalty of England will again pass under the iron yoke of the feudal system; as soon would I believe, that the goal-ly heritage of the Pilgrims can ever be another Sahara, or that the pine forest of the South can become the land of the hill, the valley and the brook, as to believe that this people shall ever cease to be free, educated, Christian, peaceful.

Let the age of Miracles return, and I may despair of the fortunes of my country, as free, educated, Christian, peaceful. Let that age begin with the day, when the sons of God, shall present themselves before him, and Satan shall again be permitted to lay waste the patrimony, and smite with Egyptian plagues, the hearts of the faithful. Let the Archangel, terrible and mighty, though fallen, go forth to hurl down on our devoted land, the tempest of his wrath and malice. Let him afflict us, as Job was smitten, in flocks and herds, in children and person. Such trials to a Christian people, strengthen faith, and animate hope. Such trials blast not a free people, with the paroxysms of despair; but summon forth into being, the unconquerable energies of patriotism. Such trials to an educated people, open the way to hidden springs of knowledge and improvement. Such trials to a peaceful people, only enhance their love of peace; for the grief-stricken heart flies to retirement and tranquillity. At the overshadowings of such afflictions, I should never tremble for my country, much less should I despair; for the spirit of the Martyr and Confessor would arise, and shine, more and more, unto the perfect day. But let the arch fiend, in the delirium of ferocious malignity and ruthless envy, strip us of the Religion of the Reformers; of our freedom, our education, our love of peace. Let him erase from our memory, the recollections of a free and noble ancestry, the prospect of a future, enriched and ennobled by all that is precious in glory, and lovely in virtue. Let him sweep from our land, as with the broom of destruction, the



Temples of the Most High, the seats of Science, the Courts of Justice, and the Halls of Legislation. Let the palcy of death rest on the tongue of the Priest and Teacher, of the Orator, the Patriot, the Statesman. Let the Angel of peace walk no more abroad, through all our borders, dispensing the mild blessings of national tranquillity, and scattering the treasures of her love, by the fireside of home, and in the circles of friendship. Let such a day come, and the blackness of despair shall be our portion. Then, indeed, would be fulfilled in us, the visions of prophecy. "Let all the inhabitants of the land tremble, in the day of darkness and of gloominess, of clouds and of thick darkness." "I will cause the sun to go down at noon, and I will darken the earth in a clear day; and I will turn your feasts into mourning, and all your songs into lamentation and I will make it, as the mourning of an only son." But thanks be to God, faith believes and hope rejoices, that such a day will never come for us. The mind holds fast the conviction, the heart cleaves to the persuasion, that we shall never be otherwise than free, educated, Christian, peaceful.

But what shall be our destiny in Science and Literature? Shall foreigners be the Historians and Philosophers, the Orators and Poets, to record our achievements, analyse our institutions, and consecrate our glory? Shall Cyprus send us a Diodorus, and Germany a Schiller? Shall Switzerland lead us another Mr. Lohse, and France another Mably? Shall English eloquence speak our praise from the lips of another Brougham, another McIntosh, another Erskine? Shall some future Childe Harold go forth on his pilgrimage of Poetry, to the Black Gates of the Mountains, the Natural Bridge, the Highlands, and the Falls of Niagara? The language of Guicciardini may record our history, in the volumes of Italia. The French may read our Constitution, in the pages of Mably. England may hear our praise, in the eloquence of Fox; and the Pomerani Lake, in the verse of Herkley. But America shall yet be honoured and adorned by such Historians as Robertson and Hume; such Philosophers as Newton and Smith; such Orators as Burke and Chatham; such Poets as Milton and Collins. Doubtless, the proud European, ignorant of what we are, and, therefore, blind to what we may be, would turn with the smile of incredulity, or the frown of contempt, from such anticipations. But, shall the American shrink away, timid and incredulous, from such a prospect? Shall he not rather look

with the eye of experience on the past and the present, and with the eye of confiding faith and ardent expectation on the future? The people of this day may gaze, with doubt and trembling, at the fortunes of Science and Literature, in the after ages of our country; but those, who shall cross the threshold of the second century of our national existence, will look with gratitude on the past, with rejoicing on the present, and with the energy and enthusiasm of a prophet's hope, on the future.

Let us pause and reflect on the reasonableness of this belief; for that it is reasonable, is, in my opinion, susceptible of demonstration. My proofs are gathered from three remarks.

First—The moderns, to say nothing more, have shown themselves, not at all inferior to antiquity, in power and originality, in variety and felicity of talent. Indeed, Newton and Leibnitz, Locke, Haller and Barrow, Chatham and Burke, Milton and Shakspeare, Linnaeus, Haller and Lavoisier, are unequalled by any of the ancients. Grant that Homer, Herodotus and Gibbon, are not the rivals in style of Thucydides and Herodotus, of Livy and Haller, and that they are not, is due to the language and not to the author: yet these are every way superior to these, in all that constitutes the highest value of history. Bossuet, Montaigne and Massillon, Pitt, Sheridan, Fox, Erskine and Canning, fear no comparison, if liberal and candid, with Demosthenes, Pericles, Isocrates and Cicero. Schlegel has ranked Shakspeare above all the dramatists of antiquity; while the critical judgment and accomplished taste of the Edinburgh Review, has styled Milton, "the first of poets." To say no more, by way of comparison, though the parallel might be advantageously pursued, let us remark, how much has been done by the moderns, almost wholly within the last three centuries, in Art and Science, without any or scarcely any model, among the ancients. The compass, gunpowder, paper, printing, engraving, and oil painting; the whole department of navigation, including ship building; the system of modern tactics by land and by sea, of modern commerce, political economy and banking; algebra, fluxions, and the sublime works of Newton and La Place; anatomy and surgery; chemistry, electricity, magnetism and botany; the telescope and microscope; the time-piece, the air-pump, the steam-engine and galvanism; the true theory and practice of government; the division and subordination of power; the principles of evi-



dence and trial; diplomacy, the balance of power and the law of nations; the history of man, of arts and sciences, and of literature; philology and the philosophy of history; and lastly, a nobler and better scheme of morals, and a profound, rational and comprehensive theology—all these and numberless other inventions, discoveries, and improvements, are the work of the modern world. *Whether that world shall judge boldly, independently, candidly, liberally, the decision must be in favor of the masters in literature and science, who have arisen since the 15th century.* Whether in obscure and comprehensive, or in refined and elegant speculation; in profound, energetic, logical reasoning; in powerful, commanding, persuasive eloquence; in the intellectual and imaginative poetry, in the descriptive and pathetic; in practical wisdom, moral, international, or political, civil, social or domestic; in those arts, which employ, while they improve and bless the people; in a word, in all that makes man industrious and useful, virtuous and happy, and prepares him for the service of God, of his fellow men and of posterity—if, with a view to these things, we contemplate the great men, who have arisen since the year 1500, we must acknowledge them, unrivaled by the ancients. This is my creed, I glory in it: and this, I speak it with triumphant confidence, this, before the close of the 19th century, will be the creed of my country.

*Secondly*—If then the moderns thus rank in a comparison with antiquity, if there never has been, since the Reformation, a deficiency of talents, in any department of Science and Art, of literature and knowledge; what reason have we to fear, that the time will ever come, when such a deficiency shall exist? For myself, I cling with the energy and enthusiasm of religion, philanthropy, and patriotism, to the belief, that such a period shall never exist. "While the earth remaineth, while seed-time and harvest, and cold and heat, and summer, and winter, and day and night, shall not cease," I believe that the human mind shall never again be enslaved; that the Protestant nations shall never again sit in darkness; that the bright career of improvement, begun by the Reformation, shall never terminate; that all the nations shall be gathered into the fold of the one Shepherd, and all sects shall be embraced, in the holy Sanctuary of the Millennial Church.—Then shall the triumph of the principles of the Reformation be complete. Then shall the Christian religion have become, the only standard of public

*and private conduct.* Then shall the New Testament have established its dominion every where, substantially and practically, as the only fountain of all rights, international, civil and social, as the *moral constitution of a world of nations.*

Thirdly—My last remark relates to ourselves. If the expectations of Protestant countries, individually, and above all as a community, be thus bright, what hopes of future excellence in Science and Literature, may not our country reasonably indulge? I answer a more glorious hope than any other people, that ever lived. In the daily progress, even "from rise of morn, to set of sun," of popular education, of individual usefulness, of social blessings, of public happiness in all the collections of nations; power and of grandeur; in the prospect of an influence over the fortunes of the world, more wise, more moral, more commanding, than ever state enjoyed; in all that interests a people, with the authority and majesty, the beauty and attractiveness of virtue and justice, of wisdom and knowledge: I know that this Union has no rival, among the nations, ancient or modern. And shall not we, in like manner, surpass them, in Science and Literature and Art? We may disparage ourselves, as the timidity of Demerichino, and the humility of Newton undervalued their own genius. Our contemporaries in the great school for the education of States, instituted by the Reformers, may condemn us, even as the fellow-students of the Italian painter and of the English philosopher, ridiculed and despised them. But the great masters of the school of the Reformers, in our day, in our own, as well as in other countries, already anticipate for these United States, a destiny more glorious and happy, than the world has ever witnessed. And well may they predict such fortunes for America, when, besides all that constitutes us the first of free, educated, Christian, peaceful States, we enjoy advantages, even in relation to Science, Literature and Art, such as no other people ever possessed. We have laid the foundations of improvement in all knowledge, broader and deeper, than ever people did. In all other nations, these have been the result of accident and violence, of singular and often fortuitous occurrences; but, with us, they are the fruits of system in choice, and concentration in effort. In other nations, the monarch, the statesman, the philosopher, the patron, has labored almost single-handed; but with us, the People have arisen as one Man, to lay these foundations, in the fear of God, and in the presence of the



world. Besides the privilege, that we commenced even our colonial existence, with the principles of the Reformers, and, that they have grown with our growth, and strengthened with our strength, we enjoy a further advantage, consequent on the triumph of the Reformation. The whole body of British Literature, more profound in Science, more sublime in Genius, and more accomplished in Taste: more substantial, useful, rational and various than that, which any other people has ever produced, constitutes the basis of our structure. And, as the scholars of the British Isles have built on the foundations of Classic antiquity, an edifice more perfect in majesty and loveliness, than the fairy temple of Greece, so, shall our America raise, on the foundations of English Literature, a structure more admirable in "the sublime, the wonderful, the fair," than poet's fancy has ever imaged forth.

In every department of knowledge, whether theoretical or practical, where thinking and reasoning are the means and the criterion of excellence, our country must, if true to truth and power in the principles of the reformation, surpass every people that ever existed. I fear not the great names of Archimedes, Aristotle, and Plato, of Demosthenes and Cicero, of Tacitus and Thucydides. I know that we must excel them. I fear not the greater names of Bacon and Newton, of Locke, Butler, Hume and Robertson, of Chatham, Burke and Pitt. I know that we shall surpass them also. The landmarks of human excellence seemed to have been set, as for an eternal state of Man, when Archimedes, Aristotle and Plato, Thucydides and Demosthenes constructed the noble edifice of ancient history, philosophy and eloquence. Not greater men than these have arisen, and built anew the Holy City of knowledge, placing its foundations amidst a better state of society, on the double bases of the Classic and Christian systems. We have appeared in our turn, and the structures of former ages, and of other nations, have become the basis of ours. Instead, therefore, of despairing, let us feel the strongest assurance, that the present day is to our people, as it were but the primary school of education: and that "eye hath not seen, nor ear heard, neither hath it entered into the heart of Man to conceive" the honors, in Science and Literature, reserved for us. I know that hundreds, perhaps thousands, will regard these sentiments, as visionary in thought, and enthusiastic in feeling. But I would not exchange such delightful anticipations of my

country's glory, for the limidity of the awe-stricken worshiper, either of Antiquity, or of that European Literature, whose laurels spring from the very principles, which we are cultivating, with more energy, assiduity and ardor than all other nations.

Why did Grecian surpass Roman Literature, in all the constituent excellencies of originality, energy and richness, of sublimity, beauty, and variety? To what causes shall we ascribe this superiority, but to the reason and power of nature? And whence did these arise, but from the popular institutions of Greece, from the mutual action and re-action, the national pride, and emulation, which influenced individuals and the sister States of the same political neighborhood? And do we not see, moreover, that the Literature of Greece was the child of her prime, while power, and glory, and liberty flourished; but the Augustan age of Rome was the offspring of her declining years, when the republic had perished, in form as well as in soul? Why did Italy excel Spain, in the same characteristics of literary merit? Why is there a force, a beauty, a variety, an originality of genius in the Fine Arts and in poetry, in Philosophy and History, which are unrivaled by the Spaniards, eminent as they are? Do we not trace the efficient cause, in that spirit, which once animated Venice and Genoa, Rome and Florence, and many of the small principalities in the North of Italy? Do we not discover them in the national pride and emulation of independent princes; in the comparative freedom, activity, boldness and enterprise, which marked the Italian people, at the jubilee of their literary glory? Why have the writers of Germany been superior to their gay and gallant neighbors of La Belle France, in the philosophical spirit, in the intentions of original thinking, though not in the graces of the artist; in the profound investigation of principles, though not in the critical application of rules; in various, solid and valuable learning; in the energy and enthusiasm, with which they have studied Man, whether as the subject of Religion or the end of civil society; whether as the object of philosophy, history or poetry? Shall we not assign as adequate causes, that the German States were the Patriarchal family of the Reformation; that the manner and habit, the love and obligation of intense study, and sound erudition, have been the common inheritance of their Universities: And that the character of their state of society, and political arrangements, has imparted more of na-



ture, energy and individuality, and, if I may venture the expression, more of romantic and picturesque beauty to their literature! Why, indeed, have the Protestants of Germany left far behind them, in the Olympic games of Science and Art, their brethren of the same national household, if it be not, that causes of peculiar force, of flexible and diversified character, have exerted a commanding influence over the fortunes of the one, but have left untouched the destinies of the other? Why has Catholic France excelled Catholic Spain, in genius and taste, in literature and knowledge, in philosophy and history, in the theory and practice both of Arts and Sciences? Was it not chiefly, because the power and intelligence, the learning and enterprise of the Protestant party, though they had failed to reform France either in Church or in State, yet contributed pre-eminently to that warfare of minds and feelings, of thinking and reasoning, of opinions and sentiments, which made her **EMPHATICALLY PROTESTANT IN SCIENCE AND LITERATURE?**

Why, in fact, have the British Isles excelled the North and the South, the Middle and the West of Europe, in depth, comprehensiveness, and power of thought: in political science, both practical and speculative: in all that regards the best interests of Man, as to religion, society and government: in the knowledge of human nature, individual and social: in the intellectual and imaginative sublime, whether of philosophy, eloquence or poetry: in a profound moral sympathy with the visible and invisible world: and in a beauty and pathos, which invest the writings of the Orator, Novelist and Poet, with an air of peculiar majesty, richness, simplicity and taste? What cause shall we assign for these phenomena, but the power of study, the freedom of thought, and the liberty, that *libera et movet in their institutions?* And why, did British literature, during the reign of the third George, ascend the heights of fame, with a step, so bold and free; with an air of such elegance, dignity, and grace? Why did her authors so pre-eminently excel in originality and variety: in reasoning, eloquence, and the knowledge of principles, theoretical and practical: in the power of thought, comprehensive, profound and acute: in sublimity and beauty: in pathos, splendor, and richness? Shall we not recognize, in our day, the mysterious agency, the uncontrollable working of causes, analogous to those, which created the gigantic literature of the age of Elizabeth? The Re-

formation was the well-spring of thought and principles, at that period. Our Revolution of '76, is the fountain of living waters now. The war of life and death, waged by Philip the Second gave to the whole nation, unexampled concentration of effort, enthusiasm of sentiment, and fixedness of purpose; and an intensity of feeling, endued with all the holiness of martyrdom, all the self-devotion of patriotism, and all the energy of passion. And who can deny, that when the fountains of the great deep of the Moral world, were broken up by the French Revolution, a mightier power awayed British minds, profounder emotions swelled British hearts, and a spirit, unrivalled in decision of character, variety of resource, loftiness of motive, and inextinguishable ardor kindled alike in the Prince and the People, in the Warrior, the Statesman, and the Orator, in the Novelist and the Poet?

What, though my country may never produce a Homer or a Virgil, a Phidias, or an Apelles?—What, though Michael Angelo and Raphael, Tasso and Shakespeare may never have a rival in our land; yet have we already brought forth men, greater and better, wiser and more valuable, than the Poet, the Painter, the Statuary, and the Architect. Even at this day, have we done more for the solid, permanent, rational happiness of man, than all the Artists, that ever lived. One citizen, the fruit and example of institutions, virtuous, benevolent and peaceful, wise and free, is worth more to his family, his social circle, his country, than the clouds of Aristophanes, the group of the Rhodian Sculptors, or the transfiguration of Raphael. If the sons of Cornelia were her jewels, each citizen, free, educated, happy, is to America a pearl above all price.

The time is fast coming, when the wide-spread influence of moral wisdom, and of instructed common sense, shall assign to Poetry and the Fine Arts, a rank far below that, which they have held, from a singular concurrence of circumstances, in the judgment of the world. When this consummation shall have been fulfilled, the Poet and the Artist, however eminent, shall then be classed far, very far below the Statesman and Orator, the Philosopher and Historian. But let me curb the patriot feeling, which hurries me onward, from flight to flight, in contemplating the rich inheritance of our children, the glorious destiny of our country. Let me then pause, and gather up the moral, as it were, of all that has been said.



The age of the American Revolution is to the *rights* of Man, what the age of the Reformers was to his *duties*. This, republished the true principles of Christian liberty, obligation and happiness—that of natural right, of political and civil freedom. The Reformation of Luther laid the foundation of the *rights* of Man in Society. The Revolution of 1776 added the superstructure of *Religious Liberty*.—The principles of the Protestant epoch remodeled the Church—those of the American era—Society and Government. Daughters of the same divine parent, the Religion of the Bible, they have founded a new family among the nations. Whilst all Europe trembled, as with an earthquake, amidst the convulsions of the thirty years' war, the foundations of this new family were laid at Jamestown and Plymouth. Here, on these Western shores, savage and inhospitable, the infant state was born, unnoticed and unknown, like the child in Revelation, that was hidden in the wilderness. Many a wild torrent of Indian massacre swept over our childhood; and left behind it the desolate pathway of the whirlwind. Many a mountain wave from the battle-fields of Europe rushed across the Atlantic; and garments rolled in blood were the portion of our youth. As the prime of life approached, the children of the outcast and wanderer arose, and fought on their own soil, by the side, and in the cause of the parent nation. The prime of life came, and the principles of the Reformation taught them, that Independence was a *right* and a *duty*, when civil and political liberty was invaded. The Gordian knot of colonial obedience was severed; a fiercer struggle for the mastery ensued; and it pleased the Almighty, that the victory should be ours. That victory was a consequence, however remote—a triumph, however unlooked for, of the Reformation.

The spirit of inquiry, first principles, thinking, reasoning, were the very essence, the genius of the Reformation, in the age of Luther. The same were the essence, the genius of the Revolution, under Washington. The Protestant nations have surpassed all the rest of the European family in the depth and comprehensiveness, in the sublimity and beauty, in the richness and variety of their Literature and Science. Britain, the guardian angel of the liberty of Europe, the vanguard of civilization and freedom in the Old World,—

"She, in the east of Asia, her better wealth,  
 "The richest: Nature's noblest produce, she  
 "The immortal mind in perfect height and strength,  
 "Heaven with a prodigal opulence."

And we, the only offspring nation ever bore, worthy of such an ancestry, we must not, we cannot, we shall not rest satisfied, with inferiority to English fame, in Science and Literature. The spirit of inquiry, first principles, thought, reasoning, these are the causes, which, under circumstances singularly felicitous, have made her in power and glory, in wisdom and virtue, in wealth, happiness, freedom and knowledge, the greatest of European States, whether ancient or modern. And the same causes shall enable us, still more fortunate in situation, at our appointed day of meridian excellence, to ascend a loftier height of power and glory, of wisdom and virtue, of wealth, happiness, freedom, and knowledge, than England has ever attained. She has accomplished all, that a European people, subjects of a limited monarchy, can attain, under the transforming, regenerating influence of the Reformation. She is the Rome of the Modern World, but has far excelled the Imperial Republic of Antiquity. We shall accomplish still more, in effecting all, that an American people, citizens of a confederacy of Republics can perform, under the combined influence of the Reformation and of our Revolution. We shall be the Greece of the Modern World, unrivalled by the Literature of three thousand years. All, indeed that the system of the Reformers can bring to pass, our country, the only holy land of Religious liberty, the only promised land of political freedom, shall assuredly accomplish. Then shall our country be—emphatically, pre-eminently—the centre of mind, the seat of science and letters.



## NOTES.

## NOTE A. p. 12.

About the time, when the above was written, the Hon. Judge Story was delivering, before the Phi Beta Kappa of Harvard, his oration, in which he appeals so tastefully, and recommends so judiciously, classical literature. In that interesting composition, the learned and eloquent author speaks of "those finished histories, which still enlighten and instruct ~~in their duty and their destiny.~~" This sentiment awakened surprise, and led to a reconsideration of the opinion, expressed in the text. That opinion, however, after mature reflection, has been revised, with a firm belief, that it is a just estimate of the value of ancient authors, whether political or historical, as standards for modern nations. The governments of Greece and Rome (to those United States especially) are, like heathenism compared with Christian morality—barren to warm, but guides to instruct. They exhibit the crimes and follies of others: but cannot teach us our duty, much less our destiny. Government and society, in ancient times, differed so exceedingly from government and society in modern days, and especially in our country, that ancient history (above all, as compared by ancient historians) is matter of curiosity, rather than of instruction. The history of England (to say nothing of the history of our own country) is worth more to us, as a test bank of knowledge and duty, than the whole body of ancient history. Besides, the latter is evidently deficient in Philosophy, in a knowledge of the human nature of nations, and in political economy; and is in a remarkable degree, the historical biography of a series of individuals, rather than the history of societies. It is, moreover, conspicuously the record of tyranny and oppression, of ignorance and folly, of treachery and weakness, whether the government, were the despotism of Persia, or the Democracy of Athens; the Oligarchy of Sparta, or the Aristocracy of Rome. In a word, ancient history may be set before the youthful American, as the Spartans exhibited illustrated stories, before their children: not as models of duty, but as examples to abhor and disgust. While the American shall resort to the ancient historians as standards of public duty, as prophets of the future destiny of his nation; and shall continue to neglect the profound, comprehensive, and minute study of our own peculiar government and society, he never can arrive at that elevation of wisdom and usefulness, as a Statesman or Political Philosopher, which the intense examination and thorough development of our own institutions and resources, can alone enable him to obtain.

The Life of Washington, by Ch. J. Marshall, is a book of which Americans may well be proud: not indeed as a theoretical composition, for which the ancient historians are so unnecessarily extolled: but as surpassing, in the true dignity and usefulness, simplicity and beauty of history, all that can be found in Herodotus, Thucydides and Xenophon, in Livy or Sallust, Cæsar or Tacitus. To be thoroughly versed in the facts, and to be deeply imbued with the spirit of Washington's Administration, is worth

more to the citizens of the United States, than the most intimate acquaint-  
ance with the whole body of Greek and Roman History. How interest-  
ing could it be otherwise, since the monuments and writings, the conduct and  
entire character of Washington exhibit more of true glory, and of exalt-  
ed patriotism, than is to be found in the Statues and Hieroglyphs of Anti-  
quity. Washington's Letter to the Congress and the States, his Inaugu-  
ral Address, his Message, and his Farewell Address, are of more  
value to us, as a textbook of natural and moral virtue, of enlightened  
duty, virtuous patriotism, and a dignified, yet ardent love of regulated  
freedom, than all the political wisdom of Ancient History. To the J.  
Marshall, as a Representative in Congress, as an Ambassador, as a Judge  
and a Statesman, his Country owes an ample debt of gratitude. May our  
children's children acknowledge it with pride, and repay it with a thank-  
ful, animating spirit. His well-earned, as American name, peculiarly  
and emphatically, "classical of venerable names."

### NOTE II. p. 17.

I believe, that I do not speak unreasonably or ignorantly, on this sub-  
ject. I have devoted so much time to the study of the classics, and  
with so much zeal and industry, as perhaps most scholars of our country,  
excepting Professors and other teachers. I began life with deep feel-  
ings of veneration for the classics, with an settled opinion of their ex-  
cellence in every respect, and with a strong belief of their superi-  
ority over the Moderns. But the reflections and experience of twenty  
years have led me gradually, yet irresistibly, against all my propensi-  
ties and settled opinions, to the conclusion, that the best interests of  
education in this country, require a total revolution on this subject. For  
myself, I hope to be rewarded for nothing done here, casually and indi-  
vidually, the result of much and anxious thought, devoted to this in-  
quiry, especially whilst engaged in the education of my eldest son.  
Comparing the questions to British authors only, as compared with those  
of Greece and Rome, my settled opinion is, that the former are superior  
to the latter, in all the constituent excellencies of true greatness; in  
persuasive, practical, extensive usefulness; in preparing the individual  
for the duties of private and social life; the citizen, for the rational en-  
joyment of his privileges, the patriot, for his public duties; and the  
Christian, for the service of his God, and of his fellow men. Accord-  
ingly, I would: that have a young man deeply imbued with the spirit,  
thoroughly instructed in the principles, and stocked with the knowl-  
edge, to be gathered from the classical authors of the British school,  
than that he should be the most accomplished scholar in the  
United States, even in the most. I would rather he should be a profound  
student of the Philosophy, Literature, and History, produced by the  
British school, than that he should copy Thucydides from Hume, or imitate  
Demosthenes in translating Cicero's letters,\* that he should be able to converse

\* Were instruction, in our day, to recommend an imitation of this ex-  
ample of the Athenian School, it would be considered as downright folly.  
If the Student of Divinity were told to copy Homer's Analogy; the Pro-  
fessor of Law, Blackstone's Commentaries; the Student of Belles Lettres,  
Kaisers or Titans; and the Student of Philosophy, Paley or Locke, it  
would be pronounced an unpardonable waste of time, and a very unfor-





of the World, by the Elder Edwards. Beattie on Truth. Smith's Moral Sentiments. Paley's Moral Philosophy. Foster's Essays. Locke's Essay. Dugald Stewart. Edwards on the Will. Newman's Logic. Watts on the Improvement of the Mind. Nichol's History of Philosophy. Reid. Brown. Bacon's Advancement of Learning. Blair's Lectures. Campbell's Philosophy of Rhetoric. Alison on Taste. Hume's Elements. Murray's Grammar, &c. Home Tooke's Diversions of Purley. Ferguson on Civil Society. Mosaic's view of Society in Europe. Hallam's Middle Ages. Robertson's India. Mayhew's Decline and Fall of Nations. Burke and Mackintosh on Dr. Hurd. Madame de Staël on do. Burke's Letters on a Regicide Peace. Rutherford. Smith's Wealth of Nations. Malthus on Population. Hougham's Colonial Policy. Alexander Hamilton's Reports. De Lolme on the English Government.\* Miller on do. Montesquieu's Sacred Republics. Hallam's Constitutional History of England. Chipman's Principles. Niles' Principles and Acts of the Revolution. The Federation. Chancellor Kent's Lectures on Constitutional Law. Principal Decisions of the Supreme Court of the United States. Best Speeches of American Statesmen and Lawyers. Best do. of English, as Chatham, Pitt, Fox, Windham, Burke, Burke, Sheridan, Canning, Brougham, Mackintosh. Hume's Antiquities of the Jews. Millman's History of the Jews. Hume's Ancient Europe. Milner's Greece. Letts's Philip. Gibbon's History of the World from Alexander to Augustus. Sturges's Corrections. Russell's Continuation. Pichon's Corrections. History of Rome under the Kings, from Rome. Ferguson's Roman Republic. Gibbon's Decline and Fall. Milner's History of the Christian Church. Russell's Modern Europe. Hume's Lectures on Mediaeval. Hume's Leo X. Robertson's Charles V. Watson's Philip II. and III. Irving's Columbus. Robertson's America. Marshall's Washington. Pithin's Civil and Political History of the United States. Hume's History of England, with the continuations. Hume's History of England, correcting Hume's Errors. Clarendon's History of the Rebellion. Cox's Life of Marlborough. Gibbon's Life of Pitt. Pichon's Lectures on History. Hougham on History. Do. on English History. Gray's Memoirs Techniques. And lastly, the various and general knowledge, found in Cyclopaedia, and the admirable articles on Politics, Philosophy, and Criticism, in the Edinburgh and Quarterly Reviews.

It is an error to suppose, that a course of study is confined to the period of youth, and that when a young man has left school or college, he has finished his education, and has nothing to study; but his profession. In truth, he has done little more than he made up some of the important materials and acquire the elementary habits and discipline, which are indispensable to the continued improvement of his mind. If he expects to be a scholar, not in the literary sense of the word, but in a far higher and nobler sense, as a Christian, Patriot, Philanthropist, and Public

\* I number De Lolme among English writers; because, although a Swiss, he never could have written his work, had he not become an inhabitant of England. Without a permanent residence, he would have been as little fit for the task, as Montesquieu, or as Mably was to write, respecting the Constitution of the United States. I mention several American writers likewise, as identified with English literature, in relation to the rest of the world, especially as to the Ancients.



Servant, in the State or National Councils, in Literary, Scientific and Religious Institutions; if he means to be distinguished for his sense of duty, and his spirit of resolution, for just principles, enlarged views, dignified sentiments, and liberal feelings, for sound thinking, and clear, close reasoning, let him be assured that he has done little more than lay the foundation, in the school, or even in the college, up to the age of twenty. He must make up his mind to be a devoted student, in spite of his professional engagements, for ten years at least; until he shall have been able to deepen and strengthen, and enlarge, and elevate his mind, so as to fit himself for solid, beautiful, permanent usefulness. Let him remember, that the school only prepares the youth to enter on the course of study, appropriate to the young man; and that the College only enables the young man to enter on the course of study, appropriate to the man. Manhood has its appropriate course of study, and the difference between men arises very much from their selection and pursuit of a right course of study. Many fine minds, capable of enlarged and durable improvement and usefulness, are lost every year to the community, in which their lot is cast, to the country they are bound to serve, to the cause of religion, humanity, justice and literature: because they have failed in this great duty, they have neglected the course of study, appropriate to manhood. And how I feel we remark, that the true student never remembers how much he reads, but rather how little, and only what, and how he reads.

I hope, that I may state without even the appearance of ostentation, my own practice to illustrate my principle. Six months were devoted to Ferguson on Civil Society, a whole summer to the first volume of Montaigne, and 31 Marches, three months to Homer's Elizabeth, four to Villars on the Education of Louis, six to the first part of Haller's Analogy, and so on of very many other works. Of course, other studies were pursued at the same time, with these different authors. I believe that I may render you a master by stating my mode of study, in three important particulars. 1. Before I commenced an author, I made myself thoroughly master of the whole scheme of his work, (if a table of his chapters and verses enabled me so far as to the character of his whole system, of the principles, on which he had operated and arranged the parts, and of their relation to each other, and to the whole. 2. I then studied the author in the following manner. After reading the first sentence, I meditated on it, developing the author's thought, as well as I was able; and reducing the whole, as nearly as possible, to a single, distinct, concise expression. I then read the second sentence, and did the same: and next compared the two sentences together, meditating on them, and gathering out of them their substance. Thus I went through the paragraph: and then reflected on the whole, until I had reduced it to a single sentence, containing its essence. I then studied the next paragraph in like manner: and having finished it, I compared the two together, and gathered out of them their substance. The same plan was followed in the comparison of sections with sections, chapters with chapters, books with books, until the author was finished. This may appear at first sight an exceedingly tedious process; but any one, acquainted with the nature of the mind, knows the wonderful facility, that would soon be acquired by a faithful, patient adherence to this mode of study, even through a single chapter. 3. A third rule was to pass nothing unexamined, nothing without reflection, whether in poetry or fiction, history or travels, politics, philosophy, or religion. Circumstance will not allow me to pass unnoticed the vast advantages, derived from a hum-

ble, patient, thankful, personal of Watto's admirable book, on the improvement of the Blind. Nor ought I to omit the three rules of Frederick Whitaker, of Cambridge, given to John Mayne, one of the eminent translators of the Bible in the time of James the 1st, to study chiefly standing or walking, never to study at a window, and not to go to bed, on any account, with cold feet. Students too often neglect their health, until the constitution becomes impaired, if not undestroyed; and then they never fail to lose in the effort to recover health, time and their own much time, as they had been unwilling to devote to its preservation. This loss is sustained at a period of life, when their improvement would be doubly as rapid and efficient, as at an earlier season.

Let the better teacher now circumstance, seldom referred to, yet, in my judgment, of great importance. I allude to the idea, that when a young man has left the school and college, he has nothing farther to do with the books, he had there studied. The very opposite is the more correct. Let him review, deliberately and scrupulously, the most valuable of his class-books. This appears to me indispensable; because he is generally driven through them with a rapidity, which precludes the possibility of studying them as he ought. When young men, even in a senior class, are required, with a full position of other studies, to prepare themselves in four or six weeks of the *Pterodactyl*, or in twenty pages of logic, mental philosophy, or the law of Nations, and in of other studies in proportion, we know that they can do little more, than retain some memory, the general thoughts of the matter: but, as to understanding the subject, that is not of the quantity, except, perhaps, in one case out of a hundred. The radical defect of all schools and colleges is, that they teach superficially and imperfectly; because they allow no man to go through, and to master, as he must be done within a given time. Hence arise the hurry for a young man's returning, as soon as he leaves the school or college, the most important books he had studied. I do not include among these either his classics or his mathematics. The former will be of little avail, unless he means to be decidedly a literary man: the latter of as little, unless he pursues some profession, in which mathematics are indispensable. In the first case, his classics, like French and German, Spanish and Italian, must still be secondary considerations; for they belong only to the non-essential parts of his course, only to the ornamental side of the mature education of manhood. In the second case, mathematics must be cultivated because they are to become a professional instrument. I include, then, only such in the moral and political department—such as Locke, Hume, Madox's *Discourses* &c., Campbell, Blair, Hume, Vattel, the *Federalist*, Smith's *Wealth of Nations*, Paley's *Philosophy*, Natural Theology and History, Ferguson on Civil Society, Madox's Geography, or any other corresponding works that may have been read. Let these be thoroughly studied, not at the quick time pace of study for the recitation room, but, in that calm, deliberate, thoughtful spirit, which the student would devote to them, if preparing himself to teach them. While reviewing these works, let him study, at the same time, in order to increase his stock of valuable facts, (the materials of future improvement) History, Biography, Geography, Travels, and Natural History, so far as interesting and important facts are concerned; but without the technical science. In this manner, likewise, such a class-book, as Kinsford's *Natural Philosophy* may be reviewed.

I am so perfectly convinced of the correctness of the opinions above expressed, as to the far superior advantage, derivable from English Writers, that it is a source of constant regret, that my youth and early man-



hood, were not devoted to the study of the authors here enumerated, rather than to the Classics. I desire to record here, emphatically my opinion founded on the history of my own mind and the experience of many years—that I have derived no substantial improvement from the Classics. I owe to modern writers, chiefly English, all that I have or am. And it is now a source of regret to me, that my own imperfections in this particular, and my condition in life, do not permit me to dedicate myself wholly, to the instruction of my sons, on the plan of an education, founded on common sense and human nature; adapted to our state of society, to our government, and to the purposes of our Country; and derived chiefly to the profound and comprehensive culture of Religion and of Moral and Political Science. Few, as yet, have turned their attention much to this subject: and most, who have thought of it, have spoken in the spirit of the old English States, "*Nolunt leges Angli mutari.*" They have spoken in the spirit of Patrick Henry, in the Virginia Convention, when he declared, "I would infinitely rather have a King, Lords and Commons, than a government, as explicit with evils, as this which is now offered to us." They have spoken in the spirit of William Lattimore, who declared on a similar occasion, in the House of Representatives of South Carolina, that he desired no other epitaph on his tomb, than that he had opposed the new Constitution.

#### NOTE C. p. 23.

It is a curious circumstance, that about the time, when this internal spirit was disengaging New-England and Virginia, Horatius, the Poet of Italy, published his "*Flaggiagli di Parman.*" in which he censured Machiavelli the Statesman, as an Atheist, for having held, that liberty of conscience should be enjoyed by every sect.

#### NOTE D. p. 24.

This sentiment is finely illustrated by the thought of Algernon Sydney, casted, however, to an unattainable extreme, but admirable in itself, and full of wisdom and dignity; for he tells us, that he deems all studies unworthy the regard of a man, except the study of the principles of just government.

**ADDRESS**  
**ON THE**  
**EXPEDIENCY AND DUTY**  
**OF ADOPTING THE BIBLE,**

**AS THE**  
**TEXT BOOK**

**OF**  
**DUTY AND USEFULNESS, IN EVERY SCHEME**

**OF**  
**EDUCATION,**  
**FROM THE PRIMARY SCHOOL.**

**TO THE**  
**UNIVERSITY:**  
**DELIVERED AT COLUMBIA, S. C.**

**In the Presbyterian Church, on Friday Evening, 4th of Dec. 1839,**

**BEFORE THE**  
**RICHLAND SCHOOL.**

*Thomas S. Crimké*  
**BY THOMAS S. CRIMKÉ**

**WITH ADDITIONS AND IMPROVEMENTS.**



## ADDRESS.

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THIS is a Classic, the best the world has ever seen, the noblest, that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivaled in the history of Literature. If we have respect to its evidences, they are found in the testimony of miracle and prophecy: in the ministry of Man, of Nature and of Angels, yea even of "God, manifest in the flesh," of "God, blessed forever." If we consider its authenticity, no other pages have survived the lapse of time, that can be compared with it. If we examine its authority, for it speaks, as never man spoke, we discover, that it came from Heaven, in vision and prophecy, under the sanction of Him, who is Creator of all things, and the Giver of every good and perfect gift. If we reflect on its truths, they are lovely and spotless, sublime and holy, as God himself, unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them, not like the relics of classic Antiquity, by the perishable glory and beauty, virtue and happiness of this world, but by the enduring perfection and supreme felicity of an eternal kingdom. If we inquire, who are the men, that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme—from the depth of Ages and from the living world, from the populous continent and the isles of the Sea—comes forth the answer—the Patriarch and the Prophet, the Evangelist and the Martyr. If we look abroad through the world of men, the victims of folly or vice, the prey of cruelty, or injustice, and inquire what are its benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant reply, as with one voice, that humility and resignation, purity, order and peace, faith, hope, and charity, are its blessings upon Earth. And if, raising our eyes from Time to Eternity, from the world of mortals to the world of just men made perfect, from the visible creation, marvellous, beautiful and glorious as it is, to the invisible creation of Angels and Seraphs, from the footstool of God, to the

Throne of God himself, we ask, what are the blessings that flow from this single volume, let the question be answered by the pen of the Evangelist, the harp of the Prophet, and the records of the book of Life.

Such is the best of Classics the world has ever admired: such, the noblest that Man has ever adopted as a guide. And yet, incredible as it may seem, and to all but ourselves, it would be incredible, this best, this noblest Classic, is excluded from all our plans of education, with a watchfulness, a zeal, a perseverance, worthy of the enemies, but dishonorable to the friends of the Bible. Had the Infidel constructed the schemes of education, which prevail in Christian countries, we should not be surprised to find them, such as they are, for they exclude as much of scriptural elements, as even a politic Infidel could venture to omit: whilst they embrace as ample a share of the constituents of paganism and of the world, as an Infidel could dare to employ, with the hidden purpose of depraving the heart, corrupting the moral taste, and keeping Religion and the Scriptures constantly out of view. I know, that the good and the great, the wise and the learned, and not the Infidel, have been the founders, and are the supporters of these schemes. I know that even the Christian ministry, in every variety of virtue and knowledge, under all the vicissitudes of wealth and poverty, of glory and obscurity, have honored them with their sanction, and sustained them by their influence. But I also know, that the great and the good, the wise and the learned have had their follies and prejudices, their unreasonable attachments and pernicious aversions. I know that even the Christian ministry have defended the cause of error and superstition, of the bigot and the fanatic. I know that they have preached the crusade against the infidel and the heretic, that they have justified and acted their part, in the Auto da Fe, that, even among Protestants, they have objected to the scheme of Bible Societies, and to the mutual labors of different sects. I know that the great and the good, the wise and the learned, in the ministry and among the people, have vindicated the divine right of Kings and the doctrine of passive obedience, the necessity of an Established Church, and of orders of Nobility, the superiority of Monarchy and Aristocracy over Republican forms, the principle, that man is unfit for self-government, and the expediency of arming the civil magistrate with authority in matters of conscience. I know that they expelled the Huguenots from France, the



Jews from Spain, the Puritans from England, and the followers of Roger Williams from Massachusetts. I know, that even in our own Carolina, they denied to the French refugees the rights of fellow-subjects; that in 1775, they declared the Protestant to be the Established religion of the State; that within a few years, they resisted the claims of a Hebrew to a seat in the Legislature of North Carolina; and in Maryland, first among the Colonies in toleration, last among the States in intolerance, the Israelite, until within a few years, was condemned to political slavery.

All these things I know; for they are scattered over the pages of history and biography, they have insulted, degraded and afflicted mankind, they have dishonored even God himself. And when I look backward through the vista of nearly sixty centuries, and see the condition of Man, during the most of that time; and when I look abroad through the world as it is, and behold the ignorance and vice, that oppress the vast majority of our race, I cease to wonder at the inexorability of prejudice, and the unconquerable attachment to existing institutions. And, when I remember that the great and the good, the wise and the learned, advocated James the 2nd., and resisted the Revolution of 1688; that they justified the tyrannical measures of Charles the 1st. and sought in a thirty years' war the enslavement of Protestant Germany; that they condemned, even among ourselves, the cause of American Independence, and opposed in every form, the abolition of the Slave Trade by the British Parliament, still less do I wonder at the power of prejudice, and the despotism of ancient predilections. Truth has prevailed in many a battle against error; though shielded by authority and strengthened by superstition, decorated by taste and genius, and recommended by talents and learning. I despair not then, of a total revolution in systems of education; but the accomplishment of this, as of every other great and good work among men, must be the achievement of time and patience, of rational inquiry and enlightened perseverance, of a spirit of wisdom and moderation, equally removed from rashness and timidity, from the blindness of prejudice, and the spirit of wild innovation.

I speak to a Christian audience, in a land, adorned by Religion and Literature, by Philosophy and the Arts, and dignified by a sober-minded, rational liberty. In such an audience, the subject of education, even in a foreign land, would awaken a laudable curiosity; but when it concerns

their own children, it appeals to their highest sense of duty as Men, as Christians, as Patriots; and to their noblest affections, as Parents, Instructors, and Guardians. Let us then proceed to examine, deliberately and anxiously, the position, which I propose to establish. "*that the Bible ought to be a prominent and never-ceasing part of all education, from the primary School to the University.*" This position is, I believe, adverse to the theory and practice of all existing institutions. I shall maintain it, however, with firmness; yet, I trust, not offensively or unkindly, but with delicacy and respect.

It seems to be required of me, by the nature of my subject, to investigate, in the first instance, the origin of that practice, which has excluded the Scriptures from schemes of education: and then to consider what causes have led to the continuance of a system, irreconcilable with the great, the obvious duties of Christians. And if, in the prosecution of this inquiry, I should be laid under the necessity, as assuredly I must be, of expressing opinions, adverse to the practice of the clergy, as Guardians and Instructors of youth, I trust, that I may stand acquitted of any desire to depreciate the sanctity of their office, or the usefulness of their labors. From the first institution of Christianity, I regard them, as indispensable to the promulgation of the Gospel, the observance of Ecclesiastical rule, the administration of Sacraments, and the perpetuity of the Church. I regard them, as the advocates of virtue, the promoters of happiness, and the friends of education. Considered as a body, I esteem them a main pillar, in the temple of social order. What though they are inferior in dignity to Patriarchs, and Prophets, and Apostles; what though the cloven tongue of fire hath never rested on them, and no atoning flame hath ever, at their command, devoured the enemies of God; what though they speak not, in the twinkling of an eye, in the languages of every nation under heaven; what though the lame have not leaped up, nor the leper been cleansed, the blind hath not seen, nor the deaf heard, the sick have not been healed, and the dead have not arisen, at their bidding, yet is their office full of dignity and usefulness. To them, indeed, it hath not been given, to be called unto the ministry by the gracious words of Jesus; to be set apart for the work of Evangelists, by the miraculous voice of the Holy Spirit; nor to be stayed, as by the terrors of another Sinai, in a vision, fearful as that, which smote Paul with



blindness. But to them, it hath been granted, to bear consolation to the afflicted, to pour the light of truth on the darkened mind, to speak words of heavenly peace to the anxious inquirer, to win back the wanderer to the path of duty, and to constrain even the rebellious to cast themselves, contrite and broken-hearted, at the feet of a God of Love. How full then of majesty and beauty, of honor and usefulness is the Christian ministry! Who can look up to the great and the good in its ranks, but with reverence, admiration and gratitude?—Who can look down on the wretches that have prostituted its authority, degraded its dignity, and polluted its holiness, and yield to anger and contempt, rather than to pity and regret? Who can survey the Christian Ministry, in every age and country, and not acknowledge, amidst atrocities and vices, amidst ignorance, folly, and other imperfections, that debt of gratitude, which never has been, and never can be paid by mortals. With what spirit doth it then become me to speak of the Heralds of the Cross, of the Ambassadors of God to Man, of the servants of the Most High! Whatever then I may utter, in questioning the soundness of their judgment, or the consistency of their practice, will be spoken, accurately, in respect, in error, in surprise.

I proceed now to the inquiry, what may be the origin of this extraordinary character of Education, and to what may its continuance be ascribed? The former unquestionably, must be referred to the state of things in Catholic countries, before the Reformation; the latter in Protestant Nations, chiefly if not wholly, to the Christian Clergy. Let us trace the history of this origin and continuance.

All Christendom was once Catholic, and of course the whole scheme of education arose and subsisted, under the influence of the Romish church. For centuries, scarcely any but the clergy were educated, since the lamentable ignorance of the laity was one of the most hideous features of the dark ages. Hence, almost the only instructors were of the Clerical order, and education must of necessity have received its character from them. Universities and Colleges were Ecclesiastical, rather than Literary establishments. When education began to extend to the Laity, two causes prevented the adoption of the Scriptures into the System. The first was the principle, that the laity were prohibited from reading them; the second, that, as religion then lay buried under a mountain of monkish legends, and was dis-

torted, confounded, and darkened by the subtiles and absurdities of scholastic theology, there was nothing to recommend the study of the Bible. While the Clergy had cultivated, with considerable zeal, metaphysical divinity, they had not neglected the seven liberal arts, the trivium and quadrivium of the early ages of the Church. Hence, they were at no loss to furnish abundant employment for the lay youth, under their charge. They needed not to dishonor the Master of Sentences, or the celebrated Doctors, styled the Invincible, the Angelic, or the Subtile, the Inextinguishable, or the Metaphic, by unfolding the mysteries of their Metaphysical Theology to the eyes of the laity. Nor is it surprising, that these should have preferred Homer and Aristotle, Cicero, Virgil and Ovid, (the great favorite of the dark ages) to the ponderous and gloomy folios of Monks and Schoolmen. They were incapable, it is true, of comprehending the genius, or of relishing the beauties of ancient eloquence or poetry; but the variety and novelty of incident and character, and the ease and spirit of the narrative, must have been eminently interesting, compared with aught else they could read.

Thus, the combination of these two causes led to a result never contemplated, and laid the foundation for the permanent exclusion of Religion from schemes of general education.—When the laity were prohibited from the perusal of the Scriptures, the object was not to keep them ignorant of Religion, but to prevent them from interpreting what they were believed to be equally incompetent and unworthy to interpret, and thus to secure to the Church, absolute, exclusive authority to teach and expound the Scriptures. When the laity dedicated themselves exclusively to the study of the Classics, it was not, because they regarded Heathen Mythology, as the true Religion, and Christianity as fabulous; but because they could find nothing in the works of Monks and Schoolmen, comparable to the Authors of Greece and Rome.

I now proceed to examine the causes, which have perpetuated the exclusion of the Scriptures, from schemes of liberal education, in Protestant countries. The principles of the Reformation, it is to be remembered, were essentially religious; but, in the course of their development, it occurred from the simplicity and comprehensiveness of their nature, that they embraced the whole circle of human knowledge. Hence it followed, that the system of education



would be remedied. In doing this, we are not very much surprised, that Religion should still have been excluded; because its prevailing spirit at that period, was controversial, and, as to its character, as a scheme of morals and a system of doctrine, these were left under the guardianship of the church.—Nor must we forget, that, executing the plan of Education, as they did, without the Bible, and having so much to do, in removing the darkness, rubbish and absurdities, which deformed it, they may well have overlooked the question, “shall not the Bible be an inseparable part of all education from beginning to end?” When we consider, likewise, that almost the only books, which could be had, were controversial, and chiefly in Latin, we are still less surprised at the result; more especially since these works were written by the learned, for the learned, against the learned. Hence, the leaders of the Reformation seemed to have done all that was called for, under the existing state of things, when they incorporated religious education into the Ecclesiastical system, in the forms of prayer and psalmody, of creeds and confessions, of preaching and catechetical instruction.

Nor must we lose sight of some other considerations, which contributed to the existence of this phenomenon. The Old Testament was in Hebrew, a language, at the time of the Reformation, scarcely known to Christians. The founder of the modern school of Hebrew learning was Reuchlin, a Catholic; but the progress was very slow, and only a few engaged in its study.\* The Hebrew, indeed, was not then, and never has been regarded, (to the disgrace of Christians,) as a Classical language, with a view, either to literature or Education. Neither the Septuagint nor the Vulgate could be accepted as a substitute. Both were deficient in authority, neither could be acknowledged as classical compositions, and both were considered by Protestants, as, in some respects, objectionable. In like manner, the New Testament, though in Greek, neither was then, nor has ever since, been regarded, (to the dishonour of Christians be it spoken,) as a Classic, in point of language and style. Another principal reason for the exclusion of the Bible, is found in the fact, that the study of its languages and history, of its evidences and antiquities, of its exegesis and connections with

\* Note A.

profane history, of its doctrines and mysteries, had been always considered as peculiar to a Theological course, and, in no respect, an appropriate part of general education; as though the Bible were not, in the language of Chillingworth, the Religion of Protestants, both Clergy and Laity; and as though, to be ignorant on those subjects, were not disgraceful to any intelligent man, who professes to have received a liberal education. Yet no provision has ever been made for it, in systems of general education: doubtless in some measure because these things have been considered as confined to a theological course, which has been always decidedly sectarian.—But a liberal course of truly Christian Studies, not involved of sectarian distinctness, ought to constitute the noblest feature in liberal education, commencing in the family, continued in the school, expanded in the academy, still farther perfected in the college, and accomplished in the university.\*

The Reformation assumed, at a very early age, the sectarian character. The controversies between the several sects of the reformed, and the polemical warfare between the Protestants and Romanists, gave, by their combined influence, a still more decisive character of controversy to religion. The peculiar feeling, which belongs to separate communities, unenlightened by the pure, wise spirit of toleration of our day, aggravated by Church Establishments, and distorted by unnatural governments and artificial states of society, could not fail to prevent any liberal, enlarged scheme of action, on the foundation of the Scriptures. These, unhappily, were chiefly felt to be common ground, as to the Romish Church. Let us add to this, that the course of events led very naturally to the substitution of Catechisms, and Articles of Creeds, and Confessions, for the Scriptures, in schemes of instruction. After having translated the Bible into the vulgar tongue, and placed it in the power of the Laity, the great object with each sect appeared to be, not so much to teach the Scriptures, as to teach the peculiar views, which each entertained as to all others, as well as in relation to the Catholic Church. Hence, public worship, preaching, confessions, creeds, and catechetical instruction might be expected to fill the whole measure of religious education.

I fear that another reason must be assigned for the gross neglect, which religious education has experienced, even

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\* Note D.



at the hands of the Clergy. When placed at the head of schools and colleges, experience justifies too much the opinion, that overlooking the Ministerial character, they consider themselves only as Scholars.—They seem to forget, that they are laid under an obligation to teach religion, as well as literature and science. Man has indeed commissioned them, to instruct the young, in these departments of knowledge; but have they forgotten, that the vow is upon them, to teach the everlasting gospel? It may be excusable to decline a pastoral charge, as incompatible with the extent and variety of their duties, as instructors. But, how can they reconcile it to themselves, how can they stand acquitted in the sight of God, as his servants and ambassadors, when the Bible is actually placed under the ban of outlawry, in all their systems of instruction? When they themselves never appear to their pupils, but in the character of laymen? When, excepting the chapel prayers, no one could ever suspect, that to them was confided the care of souls, as well as the cure of minds? Would the Apostles have acted thus?

The existing schemes were, of course, brought to our own country, and subsisted in full force, up to the time of our becoming Independent. Then appeared that new era, which contained all religious denominations, in one common bond of union, against the mother country. The abolition of all sectarian political distinctions and advantages, and the reduction of all to a common level, were but natural results of their mutual dependence, and of the practical principle of the Reformation, that all had a right to think, and judge, and act for themselves. In point of numbers, wealth, talents and learning, no sect was endowed with such power and influence, as to aim at supremacy. Hence, their partnership, in the glorious cause of political liberty and national independence, expanded itself, till it comprehended the advocates and champions of freedom, under the still more glorious fellowship of Christian equality.

The leading sects of Protestants in the United States, have always agreed in essentials: and all have acknowledged, without any qualification, that the Bible is the religion of Protestants. But they have differed in minor particulars, each from the other, in a greater or less degree. As, however, and it is too much the common course, they found religion, after the Revolution, not a part of the general scheme of education, they do not appear to have ever considered the question, what reform ought to be made, or, if they did,

they were deterred from any attempt by the unhappy jealousies, which still subsist too much among them, and by the absence of a truly christian spirit of mutual love and mutual labor. When it is considered also, that it has always been a common practice for youth of various denominations, to frequent the same schools, academies and colleges, it was to have been expected, that this state of things should contribute a very ample share to the exclusion of religion, as a regular, continued part of general education. Unfortunately, religion has been always regarded, far more than was right, in its controversial character. The obvious effect has been, to exclude it from any plan of general education; because, it never could be admitted in that form, into any such scheme: and if it were so admitted, the effect would be to banish at once the children of every other denomination.\*

It will become Protestants, and especially the Protestant Clergy, to consider, whether their mutual jealousies, and want of truly christian liberality, are not the main causes, why Heathen predominates so easily over Christian Literature, in all our schemes of education. I fear that each values his *peculiar sect*, more than his *common religion*, and his *own confession or articles*, more than the *common standard, the Bible*. It is not wonderful that such a spirit should still persevere in excluding the Bible from the school and college. But, I trust that the truly christian influences, which are now spreading abroad over the whole world, will do much toward substituting Christian fellowship for sectarian jealousy, and christian for heathen influences throughout the whole course of education. I would not, indeed, hate the architecture of Antiquity defaced, nor the Classics burnt, as is said to have been the fate of both, at the hands of Gregory the Great; but I would dethrone the latter from their despotic control in our schools and colleges, over the hearts, the consciences and the understandings of the young. I would degrade them from the rank of *masters*, to the condition of *servants*, in the education of Christian children.

Thus, the original absence of religion, as a feature of general education, sectarian jealousy, the want of a practical spirit of christian liberality, the controversial character of religion, the apparent efficiency of public worship and of catechetical instruction, and the intermixture of the children of

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\* Note C.



various denominations, at the same school, have been the principal causes of the continued exclusion of the Bible, from our plans of general education.

But has not the time come, when a change may be advantageously and properly made? Is it credible, that no change ever will be made, that the Bible never will be an inseparable part of all education, from the earliest and the lowest, to the latest and the highest? For myself, I have no doubt, as to the answer to be given; and believing as I do, that one of the first duties of the Reformation was to have incorporated the Bible into the whole course of instruction. I trust that the time is not far distant, when this principle will be universally acknowledged and acted on, *"that the Bible is the only good basis, and the only safe, enduring cement of all education."*

Peculiar circumstances incident to our own country, and to the age, in which we live, indicate the present as the time, and the U. States as the place, to take up and consider this deeply interesting and important question. Let us then proceed to do so, not daring, however, to hope, that much more can be accomplished now than to direct attention to the subject, yet feeling that even that little is an object worthy of accomplishment.

Our country must be acknowledged an appropriate place; when we consider its freedom from every species of intolerance and persecution, the equality of all sects, under our laws and constitutions, the absence of superstition, of church establishments, and of priestly nobility, the total separation of church and state, the general dependence of the clergy upon the people, and the extensive participation of the laity in church concerns. When we consider, also, the civil and political equality, which prevail among us, our state of society, so natural and unartificial, the general diffusion of knowledge, the constant approximation towards universal education, the unobscured freedom and all-pervading influence of the press, the plain practical character of all our institutions, the share of the people in the administration of government, and the paramount authority of popular sentiment, we cannot but see a vast difference between our own and every other country, that has ever existed. Should the question be asked, "why is such a country, the appropriate place, to consider and act upon the question, as to Bible Education?" I would answer thus. It is peculiarly a fit place; because we are a plain, practical people, all our schemes are founded on principles of natural right and duty.

all our reforms are of the same description, and have utility for their object, religious truth, duty, and usefulness are above all others, every thing depends on individual and social enterprise, popular patronage is the only one known, the people are the beginning, middle, and end of every thing.

But, not only is our country the fit place, the present is, in an eminent degree, the suitable period. It is an era of unexampled light, in all that regards the social condition and political improvement of man. It is equally an extraordinary era, in whatever belongs to Science and Literature, and to all the various Arts, which contribute to adorn and refine society, to multiply the comforts, exalt the happiness, and enlarge the usefulness of man. Nor is it less a remarkable period, in a religious point of view, when we bear in mind the institutions, that have arisen, and the spirit that has prevailed more especially, within the last five and twenty years. The Sunday School and the Bible Society, Tract and Missionary Associations, with those for meliorating the spiritual and moral condition of the Marines, and many others of a kindred character, have arisen every where to honor and to bless our American Christendom. The spirit of the age is of the same noble order; for it is liberal in contributing both time and money, for all christian purposes; and still more liberal in the christian temper and feelings, which are influencing more and more, both clergy and laity. Now, it is obvious that Christian Education is fitted to refine and dignify public sentiment, to enlighten men on subjects of personal and social, of private and public duty; to afford a higher, and purer standard of usefulness; and by its combination with all other means of improvement, to make the people, wiser, and better, and happier, than they would otherwise be. Let the Bible then be brought to bear upon the affections of the heart, upon the powers of the understanding, upon the immortal aspirations of the soul, and upon the whole character, in its interior and exterior relations, and if we have either the faith of religion, or the faith of experience, we must believe, that the happiest consequences will be the result. Hitherto, like the fabulous streams of Alphons and Arcturus, secular and christian education have existed entirely independent, though like them, they commence at the same point, extend, as it were, parallel through life, and terminate at the same place. But let them be inseparably blended, from infancy to manhood, and



as the waters of Marah became sweet from the tree, that was cast into them, so shall the bitterness of secular be forever banished, by the purifying influences of Christian Education.

We have thus considered the origin of that practice, which excludes religion from schemes of general education, and the causes of its continuance. We have seen that our country is peculiarly the appropriate place, and that the present is, in a remarkable degree, a suitable period, for considering and deciding this interesting question. Let us now proceed to inquire into the motives, which invite to a fundamental change in this matter.

The limits of this Address will not permit me to do more, than assign the reasons, which are derived from the principle of Duty. As a spiritual, and not merely a material being, man consists of a conscience, an understanding and a heart. Religion is the sphere of the first, knowledge of the second, and the affections of domestic and social life, of the third. On the first, essentially depend our happiness and perfection, here and hereafter: on the second, chiefly rests the business of life: on the third, the greater part of our enjoyments and comforts, in the family circle, and in social intercourse. As the combination of all makes the most finished character, in the sight both of God and Man, so the same union must of necessity, make the most complete scheme of education. How extraordinary then is the fact, that the first and last should have been so carefully excluded from schemes of general education! From these are banished the enlightenment of that conscience, which is the peculiar empire of God himself; and the cultivation of those affections, which here below, embrace the whole human family, and ascending to heaven, commune with God, and Angels, and the spirits of the just: while the understanding is cultivated, as if this were the only important element, in the moral constitution of man.—The course of study in every school, academy and college, attests the truth of the remark, that almost the only object of all schemes of general education, is to make scholars and men of business. But to cultivate the conscience and the affections, out of which are the issues of life and death, of happiness and misery, forms no part of the scheme. A moment's reflection will satisfy every one, that almost the whole of education is devoted to the classics and mathematics. If we take, as the average years of education, from six to eighteen, a

period of twelve years, we shall see at once, that three-fourths of them are dedicated to these two branches. Of the other three, at least five-sixths are allotted to studies, which have little if any influence at all, on the conscience and the heart. Thus, in a christian country, in christian schools, academics and colleges, under the sanction, and and even administration, to a great extent, of the Christian Ministry, and of Professing Christians, we behold the appalling truth, that in a scheme of general education, not more than one-fourth part of it is devoted to the enlightenment of the conscience and the cultivation of the affections. In point of fact, then, those things, which even the Angels desire to look into, are neglected or carefully excluded, as though it were intended to demonstrate practically, how little they were esteemed. So complete has been the banishment of the Scriptures from all academic and collegiate instruction, one might almost imagine that Infidel rulers had forbidden the use of the Bible, in schools and universities, in imitation of the Apostate Julian, who prohibited the Christians from studying the books of the Virgils.

Duty is the great business of Man's life : it is the only standard of usefulness, the only guide to happiness. In exact proportion, as it is correctly taught, justly appreciated, and faithfully practiced, individuals and communities will be prosperous and happy. The Spartan principle, to which they adhered with inveterate fidelity, that may well shame the christian, was this—to teach that, which would be most valuable to the youth in manhood. Hence, the children of Sparta were regarded as Public Property, and trained for the service of the State. War being the whole end of their institutions, education was accordingly modeled as a means to its attainment, with a skill as iron-nerved, and a spirit, as merciless and uncompromising, as those, which characterize the Indian of North America. During the supremacy of Napoleon, "as every young man in the Empire had reason to anticipate a summons to the Army, the first object of education naturally was, to fit him for the field." The Persian children, while at school, "employed their time as diligently in learning the principles of justice, as the youth in other countries did to acquire the most difficult arts and sciences." Diderot, though an Infidel, carefully instructed his daughter in the New Testament, as the only code of morals. Disbelieving its divine origin, he acknowledged the perfec-



tion of its practical morality; and not only desired, but labored to give to its purity and beauty, a transcendent influence over the character of his child.\*

Such are the lessons, which the Christian learns from the Heathen, the Despot, and the Unbeliever. He confesses that duty is the very life of life, the fountain of all good, private and public, of all happiness, individual and domestic, social and national. He acknowledges, that his children are indeed public property; but he rejoices that they are such only because they are in a higher and nobler sense, the property of God: that he is their Creator, Ruler, and Judge: that his Scriptures have brought life and immortality to light: that they are the only genuine standard of truth and obligation; that all are bound to study them, to imitate their spirit, and to practice their precepts: and that the whole fabric of all our institutions, and of our society and government rests upon them.

"In te omnia domus inclinata revolvit."

The Heathen, the Tyrant, the Infidel march onward to the accomplishment of their purpose, sustained by a correspondent energy and perseverance; but the Christian profits not by the lesson. Like Demosthenes, who loved to swear by the mighty dead of Marathon, but shrunk from the imitation of their glorious deeds, the Christian has banished from his plans of education, the Holy Scriptures; as though to be deeply read in the Oracles of God, were not the chief end of life. Plato excluded Homer from his scheme of a Republic; and, as though the Bible were a pestilent and dangerous book, the Christian has rivaled silently, and, I believe for the most part, undesignedly, the example of the Emperor of the Poets; for the Bible is no where taught, as a part of a complete course of general education. While the Arabians studied the mathematical and metaphysical sciences of Greece, they rejected her Orators and Poets: the former, because Grecian eloquence had neither part, nor lot in Mahomedan despotism: the latter, because Grecian idolatry was "married to immortal verse," in Grecian poetry. The Saracen acted consistently, whether we look to his politics or his religion; but how inconsistently does the Christian

\* See Note D.

act, who excludes from his scheme of education, the eloquence of him, who spoke as never man spoke; and the poetry of Prophets, unrivalled in Grecian, Roman, and Arabian Literature! The Mahomedans valued the Koran too highly, to pollute their sacred volume, by the false and corrupt mythology of Grecian verse; but Christians not only expose the young, designedly and joyfully, to the unhallowed influences of Paganism; but these are constituted almost the *essentials* of education, in history and eloquence, in rhetoric, poetry and morals. The French Port D'Aurat employed the latter years of his life, in the attempt to discover, as he believed he could, the whole Bible in Homer: and, assuredly, one might almost be excused for the opinion, that the authors of schemes of education, in Christian countries, either set very little value on the Bible, or thought, with D'Aurat, that its sublime morals, its spotless purity, its eternal sanctions, and spirit of peace, order, humility and love, would be discovered by youth, in the study of Homer and Virgil, of Cicero, Sallust, and Cæsar.

"*Adolescens rempublicam defendi,*" says Tully, "*senex laud deseram;*" but while the Christian believes, that moral education is far more important than mental, and that the former is indispensable for youths, he abstracts them during their studies, almost wholly from the only scheme of morals, which teaches them to defend and never to forsake the cause of God, in youth, in manhood, or in old age. When Hérault de Séchelles inquired of Buffon, how many authors ought to be thoroughly and profoundly studied, he replied, there are only five, Bacon, Newton, Leibnitz, Montesquieu, and myself. If the Christian were asked the same question, he would not dare to name the Bible first, and second, and third, as Demosthenes named delivery; for his schemes of education would rise up in judgment against him. On the one hand, he admits, that we should train up a child in the way, in which he should go, that when he is old he may not depart therefrom; whilst on the other, he makes religion no part of the plan of education. *Nulla dies sine linea*, the maxim of the ancient painter, becomes his rule for youth, in the study of geography and grammar, of languages, rhetoric and geometry. But hopeless would be the search for a Christian institution, in which the painter's maxim is applied to the Scriptures. One might have supposed that Christians, esteeming Religion as the pearl above all price, would have considered it an insult to the majesty of God,



contemptuous to the Holy Volume, and a reproach to themselves, to tolerate any scheme of education, of which Christian duty and the Bible, were not a prominent feature, an inseparable part. Every day that he lived, Cyprian called for the works of Tertullian, in the language of admiration and gratitude, "*Ille mihi magistrum.*" And, assuredly, not a day should elapse in any seminary, however humble or lofty, but the pupil should be taught, in imitation of the African Prelate, to dedicate a portion of his time to the study of our best and greatest Master, the only fountain of happiness, the only standard of duty, the Bible.

If it be conceded, as it undoubtedly must be, that the Scriptures are the only test of truth, and the only guide to our duties, how exceedingly incomplete must every plan of education be, which does not require of the young, to study daily this standard and this guide. If, indeed, the young be exposed to the sectarian spirit and dogmatical style of a divinity professor, more devoted to his own creed, than to the Bible, we are not surprised, that he should acquire among them, the Cambridge nickname "*Malleus Hæreticorum.*" Assuredly, however, no man would deserve or receive that title, who should reject the Metaphysics of polemical divinity, for the admirable common sense of the Sermon on the Mount; and the scholastic logic of sectarian christianity, for the practical simplicity and beauty, benevolence and holiness, that plead so eloquently in the life and death, in the character and sentiments of the Redeemer. Let it not be said, that men cannot be found thus to teach. The experiment has been actually and successfully tried, to a limited extent, in Sunday Schools. If, indeed, you appoint a Professor to explain and vindicate a particular creed, you could scarcely look for any other than the unhappy fruits, which would unavoidably flow from sectarian religion, as a part of general education. Let religion, in this form, be appropriated to the church, to catechisms, to theological seminaries, and even to the Sunday school. But, if you require of every instructor, to teach the duties of life, from the Bible, I at least, believe, that you would have nothing to fear. I speak advisedly, in expressing this opinion. Most teachers are laymen, and these unquestionably are less devoted to sectarian distinctions, and are much less influenced by the esprit de corps, than the clergy. If, instead of a sectarian text-book, the Bible be given to teachers, as their standard for instruction, it must be obvious, that the risk of their per-

verting it to answer party views, is unworthy of notice. A very strong illustration of this remark, is found in the practice of clergymen themselves. Almost all of them, are settled in churches, established with a view to the doctrine, discipline, and worship of particular denominations: and yet how rarely are sermons purely sectarian, heard from their lips! As a farther illustration, take the same persons, send them forth to preach, not to their own, but to a mixed congregation, and still more rarely do we hear a sectarian discourse. How much more improbable then, would sectarian instruction be from laymen, whose studies, habits, and intercourse, are a still farther security for their good sense and discretion.

Let it not be said, that most teachers are incompetent to give religious instruction, and that such would sometimes come with an ill-grace from those, who honored religion, neither in precept, nor in practice. The first part of the objection seems to imply, that profound and various knowledge is necessary; but this is an error. When some one requested the direction of Cardinal Pole, in studying the Epistles of St. Paul, he advised him, first to master those, which are preceptive and practical, and afterwards such as are chiefly devoted to mystics and doctrines. Teachers in like manner, even if left to themselves, would prefer the Gospels to the Epistles. But this would undoubtedly be matter of regulation, like every other branch of the general scheme. The second part of the objection also deserves notice, for it supposes an inconsistency between the life and instructions of the Teachers. The first happy effect of the new system would be to make Parents, and Guardians, and Trustees, more circumspect in their choice. Is there a capable instructor, whose sentiments and conduct are not decidedly favorable to religion? At present, he receives employment; but change the plan, and you would never engage him, because he would have to teach from the Bible. Our seminaries have, at times, been dishonored by men, who have been addicted to intemperance and profane swearing, who have spoken and written disrespectfully of religion, who profane the Sabbath, and rarely, if ever, attend the worship of Christian assemblies. Such men could not be patronized under a scheme, embracing the daily study of the Bible. Whilst education is regarded as merely secular and intellectual, the moral character, in those particulars, will not be scrutinized before, nor observed after the appoint-



ment. Again, I draw an illustration from the experience in all schools. Is it not a common remark, that to teach others, is the most effectual mode of self-improvement, in the branches taught? No one doubts this, in the case of grammar and geography, rhetoric, languages and mathematics. And why should it not be equally true, with religious instruction? The testimony of Sunday Schools favors my argument: for, it is well known to all, who take an interest in them, that the character of the Teacher has been repeatedly improved, by the instruction of the children entrusted to him.

Let us now inquire, whether manifest advantages are not presented, in relation to the pupil. And first let us examine such arguments, as are founded on the supposition, that the scheme is unnecessary. If this be so, it must be either, because the subject is unworthy of any attention, or because it receives elsewhere sufficient attention. The first view, most assuredly will not be ventured by any one. Let us consider the second. That the public services of the Sabbath are not at all a substitute, must be obvious to every one who reflects; for the great majority of sermons are neither adapted to the capacity, nor are they intended for the improvement of the young. Catechetical instruction is not a substitute; because it is exceedingly limited, and has almost unavoidably a large infusion of sectarianism. Nor is the Sunday School system a substitute; for this also is more or less sectarian; and besides, the course of instruction is very narrow, and is confined almost wholly to mere children. Nor can we rely on domestic education; for we know, and the Sunday school system is the highest proof, that the majority of parents are unwilling or incompetent. It would be as unwise to trust religious education to them, as to confide to them the general instruction of their children. Sunday schools may answer, with considerable alterations and improvements, for *children*; but can never be an adequate scheme of instruction from youth to manhood, whether we consider the very small portion of time employed in a whole week, the impossibility of having adequate teachers, in the higher departments, and the great number, who attend general, but not Sabbath Schools.\* Independently, however, of these, the principal objection against sermons, catechetical instruction, domestic teaching, and Sunday schools, as

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\* Note E.

adequate substitutes for the proposed plan, arises from the unhappy influence, exerted by the present scheme of exclusion over the hearts and minds of youth. Let us examine this subject attentively.

Is it not obvious, that the absolute separation of secular and religious education must unavoidably make this impression, that they are essentially unconnected, and ought to be kept totally independent each of the other. But is this true? The first prepares a man only for the business of life; the second, both for the business and duties of life. Now, the business and duties of life are indissolubly bound together in the nature of man, by God himself. Yet man by his scheme of instruction, has actually put asunder what God had joined together. It is the same with the affections of the heart. God has ordained their exercise in every act of life, as inseparable from the very business of life. Yet, if we judge from his plan of education, Man has declared, that they have not a co-existence in real life; for he has banished the cultivation of the heart from schools of secular instruction. Languages, Grammar, Rhetoric, and the Philosophy of Mind, are taught alongside of Mathematical Science, though totally different in character. Yet, the religious cultivation of the mind and the heart is excluded from all share in a scheme, whose object is to fit the young for happiness, duty, and usefulness. Assuredly, it must be obvious, that Christian children will never learn their duties, as Christian men and Christian women, from geography and arithmetic, from grammatical or rhetorical works; nor will the affections be cultivated by studying the whole circle of Mathematics. And yet, there is rarely an instance, in the course of life, when we are called to the use of the various branches of knowledge, but that we ought to, and actually do exercise the sense of duty, if the conscience be enlightened, and our feelings, if the heart be well regulated.

My next objection to the present scheme is, that the separation of religious from secular education, gives to the former too much of a local, professional character. Religion seems as though it belonged only to the Clergy, and the Church, and the Sabbath. It acquires an air of constraint, a mannerism, unfriendly to its wholesome influence over the mind, the heart, the conscience, and over the whole life. Its vital, practical, personal operations are obscured and weakened; because it appears to be exclusively the business of one day and one place. Every other day and all other places, are dedicated, as far as respects education, to the concerns of



the world, if not altogether, at least, to a vast extent. In such a state of things, it is not possible for religion to pervade naturally and harmoniously, the whole structure of character. It cannot be realized to be the business of every day, and an essential element in every transaction of life.

It appears to me also, that this separation promotes religious party spirit, strengthens sectarian prejudices, and leaves indelibly on the young mind, the impression, that there is no common ground between different sects. It is hardly possible to avoid this consequence; for children grow up with the idea, not so much, that they are all Christian children, as that they belong to a particular sect. But let the Bible be a part of the education common to all, and christian fellowship, with its harmonizing influences, would be an early, an all-pervading element in youthful character. Piety, reciprocal love and forbearance, liberal sentiments, and mutual respect and esteem, would be interwoven with all the studies of youth, and they would learn insensibly, but indelibly, experimentally, though not theoretically, that Christianity is above all sects, and the Bible above all creeds and confessions; that Religion is pure and elevated, simple, beautiful and affecting, and common to all.

I gather a farther illustration of the defectiveness of the present scheme from the circumstance, that religion is so rarely the subject of conversation. Unquestionably, this arises, in a good measure, from the fact, that most persons are not religious. But is not this very state of things the consequence, in part, of the unnatural separation, above referred to? If you discard religion altogether from the business education of life, and confine it to the Church and the Sabbath, do you not effectually prevent it from becoming an element of conversation, except in formal, religious intercourse? But if religion be, as it certainly is, the chief constituent of all usefulness and happiness, if the Bible abound, and no one denies it, with the most important facts, the most interesting narrative, the noblest, purest sentiments, and the best examples, how can we doubt, that religion ought to enter largely into all the conversational intercourse of life? That it never will, under the present system, theory demonstrates and experience testifies. That it would do so, as a natural consequence of the daily association of religious and secular instruction, is manifest.

There is, it appears to me, in the present systems of education, a radical and serious deficiency, which the introduc-



tion of the Bible would apply. I allude to the fact, that youth are not taught, daily and habitually *that education is a duty*. To instruct them in Duty, being no part of the present scheme, until you come to such a work, as Paley's Moral Philosophy, the Teacher only adverts occasionally to the topic of their duty to study, with a view to their future virtue and usefulness. Emulation and ambition, too often the source of evil to the moral temperament and social feelings of youth, when not regulated and subservient to the sense of duty, are too much felt by them, and too much relied upon by Teachers. But if the Bible were the ground work of education, and the companion of youth, from the primary school to the university, all education would be interwoven with the scheme of duty, for that would be dependent upon and auxiliary to this. The youth would not then be urged to study merely for the honor of his teacher, or through gratitude to his parents, or for the sake of his country, or on account of the pleasures of knowledge. The higher motives and sanctions of religion would be taught as the basis of his obligation to study. His duty to God would appear as the only fountain of all others: and from the beginning he would learn, that he was bound to study; because his duty to God, required it of him. All other considerations would gather their strength from this: and all other duties would derive their power to bind the conscience, from the paramount authority of this great law of obedience. Can any christian undervalue the deep and lasting advantages, that would accrue to youth, from this change in the principal motive and prevailing spirit of study?

The negative influences exerted by the present scheme, on the feelings and opinions, and through them, on the entire character of youth, are deserving of notice. Nor must we despise them, for they are often more powerful and durable, because they are silent, secret and indirect. If Teachers were to proclaim publicly and boldly to their pupils, that Religion was of little consequence, and had nothing to do with their preparation for the business of life, we should be exceedingly shocked. If the instructor were to express an opinion, in like manner, to the young, that Heathen Mythology is a preferable study to the Bible, we could not restrain our indignation and astonishment.—How exceedingly moreover would that indignation and astonishment be enhanced, if we were to hear such a sentiment from the ministers of the holy, humble, perfect Jesus, in favor of a sys-



tem immoral, and licentious, and indecent, as the Pantheon of Paganism! And yet we tolerate practically very nearly the same thing. What other construction but this, can the young put upon the whole plan of their education? Are they told that the Bible is the Book of God, written by the inspired pen of the Prophet and the Apostle? Yet this divine volume, is wholly abandoned for human works, unconnected with it. Are they taught, that there is no God, but the God of the Scriptures, that He is their Creator and Governor, and is to be their Judge, and the Dispenser of future rewards and punishments? Yet the attributes of Jehovah, as drawn by himself, are no part of their daily studies; while the character and actions of Jupiter and Neptune, of Mars and Apollo, of Juno, Minerva and Venus, are continually before them. In a word, they are expected to be more familiar with the Pantheon of Heathenism, than with the Word of God. Are they told that the character of the Savior, is of more value, as a noble, pure, simple model, than all the combined excellence of Grecian and Roman Antiquity? Yet the sentiments and actions of that Redeemer form no part of their daily education; but they are required to be intimately acquainted with those of the Gods and Goddesses, Demigods and heroes of Paganism.\* Are they told that the New Testament is incomparably superior to all the philosophy which man has to offer—that in the language of the living Rochester, “this, this is the true philosophy.” Yet this very book is banished from their courses of studies; while they are led to the formation of their character from a heathen work, the Offices of Cicero. They are told as it were, in the very language of Sir Wm. Jones, that “the Scriptures contain independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all other books, that were ever composed, in any age, or in any idiom.” And yet this book, “rich in a more precious treasure, eloquent in a more sublime language, noble by the right of a miraculous creation, and consecrated by the imposition of a mightier hand,” is banished from the whole system of education; while the history, poetry, philosophy, and eloquence of pagan Greece and Rome occupy the largest por-

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\* Note F.



tion of their time. They are told, that the heavens declare the glory of God, that the firmament sheweth his handy work, that, in the universe, they ought to study his existence and attributes, and yet the Bible, the noblest work of his Creation, of his Providence, and of his Grace, is no part of their education. Perhaps they are required to study the evidences of revealed religion. Yet the Scriptures themselves are never opened: and those infallible, surprising testimonies to the divinity of the Old and New Testament, which constitute the living witnesses within them, and can be discovered only in themselves, are sealed up from their view. Is it possible that such things have no influence on the minds and hearts of youth? Can they respect the Bible, and its religion, and its Ministers, and the services of the House of God, as they ought, when such contradictions are ever before their eyes? What relish can educated men have for the simplicity and purity, humility and holiness of the New Testament, when their youth has been spent in the study and admiration of heathen morals and mythology, of heathen poetry, and eloquence? Can they know, and love, and serve God, as they ought; can they acquire the Christian temper and character; can they rightly estimate their duties to their fellow men, as Children of a common Parent and brethren of one family, when the only standard of duty, and usefulness, and happiness is thus carefully excluded throughout the whole course of their education?

Let us illustrate these views by the case of a clergyman, who is an instructor of youth. When he extols the New Testament, as the supreme code of Morals, and yet teaches morality to christian youths from the Offices of Cicero: when he places the writings of Solomon above all mortal compositions, for the knowledge of human nature, and for admirable sentiments, and yet selects instead of them, Horace, Juvenal and Persius as his Text Books; when he speaks of the historical portions of Scripture, as the most authentic and valuable of their kind, and yet compels his scholars to study only the Grecian and Roman Historians; when he acknowledges that the Gospels are the most dignified, pure and interesting of all Biographies, and yet confines his pupils to Nepos and Plutarch and Tacitus; when he ranks Moses and Job, David and Isaiah, far above the poetry of man, and yet excludes them for Homer, and Virgil, and Ovid; how is it possible that such things should not have a sensible effect on the young? When they find a Clergy-



man taking his text from the Bible on Sunday, yet adopting Pagan Books for their instruction during the week; when they hear him on the Sabbath, describing the religion of heathenism as idolatrous and corrupt, as full of abominations and impurities, as fitted only to darken the understanding, brutalize the passions, harden the heart, and deprave the moral taste,\* and yet find that during the rest of the week he is zealously employed in familiarizing them with the mythology of Greece and Rome, and with the sentiments and actions of Greeks and Romans, formed upon that standard; how can they resist the impression, practically, yet deeply, though silently made, that in point of fact, he considers the writings of antiquity, as superior to those of Prophets and Apostles, in preparing youth for the business, the duties, and the happiness of life?

Christianity, it must be admitted, is altogether superior to heathenism, whether we regard the natural or the moral world; the individual, or society, or government. Christianity affects the understanding and imagination, the conscience and heart, incomparably more than classic mythology. Its materials are altogether more beautiful, noble and various. Yet we are told, implicitly, though not expressly, that the mythology of Greece and Rome is of more consequence in education, than Christianity. Accordingly, the former finds a liberal share of attention from beginning to end, the latter scarcely any place at all. What Master's table in the school room, is without the Pantheon and the Classical Dictionary; but who has ever seen there the Scriptures, or a Concordance, or a Dictionary of the Bible? To hold that christianity cannot and will not produce a far greater and better effect on the mind, heart and character, than all the works of classic antiquity, would be as inconsistent, as to believe that man, as affected by our Republican Government, so simple and practical, so natural and equitable, so peaceful and sober, is far inferior to man, such as he appeared in the turbulent, oppressive and military Aristocracies and Democracies of Greece and Rome. Now the important question is not whether the Bible is better fitted than the Heathen Classics to make Poets and Orators (and yet I doubt not even this;) but whether the latter can bear any comparison with the former, in moulding public men, by elevating, expanding and refining their minds, and in

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\* See Note G.

fashioning the private man, by teaching him "the whole duty of man" in all the relations of life.

Our state of Society and Government furnish ample illustration. Let us suppose that Republican School Masters were to employ the largest portion of the time of their scholars in teaching them the principles and histories of monarchies, in reciting before them the lives and deaths of Tyrants, and in recommending to their admiration the sentiments and opinions of Despots. This would be strange evidence of republican attachments; and yet it would not be more inconsistent, than the general practice of christian instructors in banishing the Scriptures and clinging to pagan authors, as the bosom friends of youth! In vain under the former state of things, with such unnatural and pernicious influences, would the Patriot look for citizens, intelligent and high minded, admiring and practicing rational and regulated freedom. Such schemes would never make the Patriot Freeman, whose character as portrayed in Lucan, has no parallel in Homer or Virgil, and of which the finest thought was doubtless borrowed from the life and death of the Savior.

*" Illi mores, hinc sancti imitata Catonis,  
Sæcla fatis servare modum sœmque tenere,  
Naturamque equi patriamque impendere vitam,  
Atque sibi ac totæ genti non se credere curam."*

In vain, under the latter, do we look for a divine manifestation of the glory and beauty, of the holiness, purity, meekness and humility of the Christian life.

The tendency of the existing state of things cannot be mistaken; for we behold their effects all around us. Religion is degraded from its proper elevation, and stripped of its daily, hourly influences, in the development and formation of character. An abiding sense of its truth and value, a deep reverence for the Bible and its precepts, habitual recurrence to them, as the only standard of duty and the only guide to happiness; the acknowledgment of its authority, in all the affairs of life; a ready acquiescence in its lawful control over the conscience and heart; and its ever-living, ever-moving influence over the whole character in thought, word and deed, are actually unknown to a vast extent, under the practical operation of the present system. But change that system, by incorporating the study of the Bible with the whole of education, as neither too lofty for the subordinate, nor too humble for the most dignified branches, and we may expect a great improvement in the religious and moral character of each successive generation.



May we not derive an argument in favor of these views, from a well known fact? I refer to the great superiority, both of man and woman, in all the relations of life, under the influence of Christianity, over the character of both sexes, among heathen nations, not excepting even Greece and Rome. Whether we regard private character, in its personal, domestic and social attributes, or public character in its home or foreign relations, this superiority is manifest. That other causes have co-operated with Christianity, in producing these results, cannot be doubted; but this has exerted a far greater power than those. Two illustrations of this position occur to me. The first is, that there exists a wider difference between the ancients and moderns, as to private, than public character. This has arisen from the fact that Christianity has met with less to counteract its influence, in private than in public life.—The connection between Church and State, in Europe, so far from meliorating the character of public men, has tended, in the opinion of our country, at least, to corrupt and degrade it. The influence of Christianity, in the form of church establishments, is not the legitimate influence of a pure, humble, holy religion; but of wealth and talents, rank and patronage, under the form of a great national institution, political rather than ecclesiastical, and ecclesiastical rather than religious. When it is considered also, that all Europe, with hardly an exception, has been under the government of hereditary monarchs, that scarcely any of these have been religious men;\* that hereditary nobles, corrupted by wealth, power, and family pride, have been always around them, and that so many public men have belonged to noble families, or have been connected with them, we are not surprised, that Christianity should have exerted so little influence, in the formation of public character, among the nations of Europe. It may be affirmed with confidence, that an opposite state of things existing in this country, very different results might have been expected. The public character of the United States, whether we look to the great men whom we have produced, or to the nation itself, exhibits, in general, a higher standard of simplicity, candor and dignity—of virtue, moderation, and good sense. In the old world, Christianity, though subject to many grievous oppressions, though deformed and debased, has had a sensible influence on private character. Whenever a reasonable opportunity has been a-

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\* See Note II.

forded, as is more especially the case in England, it has purified and elevated the individual, and has given a beauty and propriety, a spirit of benevolence, duty and usefulness to private character, unexampled in Greece or Rome. To all the relations of private life, it has imparted a loftiness and dignity, a value and authority, unknown before. It has raised the standard of duty, it has furnished higher motives to usefulness; it has multiplied and exalted rational enjoyments. With such power, even under all the disadvantages and discouragements, that encircle it, private life, in modern Christian Europe, must then have excelled private life among the Greeks and Romans. If we turn to our own country, these views are confirmed; for, as on the one hand, Christianity is unshackled and unmutilated by the institutions, prejudices and superstitions of Europe, so on the other, we, at least, have the satisfaction of believing, that private character has attained with us, a higher standard in general, under Christian influences, than in Europe.

The second illustration, to which I refer, is found in the fact, that the improvement of women has exceeded that of men. All, who are acquainted with the history of female character, in ancient and modern Europe, are aware, that Christianity has meliorated in an extraordinary degree, the condition of women. Religion has restored them to their natural station in society, as wives and mothers, as daughters and sisters. It has given them the influence of temper, manners and affection, of sense and virtue, instead of the power of a naughty, though degraded favorite, or of a wretched partner, "wile less than a prisoner for life." It has indeed given "unto them, beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Christianity has enlarged and dignified the sphere of their duty and usefulness, has purified their feelings, cultivated their understandings,\* and given them a tenfold reward of virtuous enjoyments. Under such influences, women have risen from the degradation and wretchedness, to which they had been consigned, even by classic Paganism. They have nobly vindicated their rights, by the honorable and efficient discharge of the higher and better duties allotted to them. Our own country certainly affords the most complete and satisfactory exemplification of this contrast.



Let us now consider the chief argument, derived from this view of female character. Not only has Religion exalted modern, above ancient female character; but it has improved the modern woman, more than the modern man. Perhaps, it may be said, that there was more room for improvement, in the condition and attributes of the former, than of the latter.—Whether this be so or not, is immaterial; for if a greater change has been wrought, in the same period of time, in the one, than in the other, and religion has produced it, my argument is still the same. If both were originally on a level, and the former is now more advanced than the latter, my proof is complete. Or if woman had been more degraded than man; and both have exceedingly improved, yet in such a ratio, that the former is now as far advanced as the latter, still my conclusion is just. In point of fact, women are actually in a higher state of improvement than men, so far as the influences of Christianity are concerned. If man boasts of the religion of the understanding, and of a more varied and extensive religious knowledge, woman excels him in the religion of the heart. All her affections are the bosom friends of Religion, whenever man is piously disposed. Her tenderness of heart, her sensibility of conscience, the nature of her duties, and trials, and griefs, her freedom from the temptations of selfishness and vice, of wealth, and ambition, of false honor and false pride, the inward character of her resources against disappointment and sorrow, pain and misfortune, all contribute to make the personal religion of women, more consistent and true, more simple, pure, and fervent, than that of men. The number of pious women has always exceeded that of pious men; and the religious character of the female sex has generally, approached nearer to the perfect example of the Saviour.

Let us now resume the argument on the subject of education, as sustained by the two illustrations just given. I have said that man, in modern times, has become, from the operation of Christianity, a more elevated being in the scale of creation, than man, in Pagan Greece and Rome. I have said also that this difference is more perceptible, in private, than in public life, in the character of woman, than in that of man: and that the reason is, because Religion has been enabled to exert a more steady, intimate, natural influence in private, than in public life, and over woman, than over man. From these premises, I reason thus. We see that

the power of religion is less over men, in public, than in private life. How can this be remedied? Assuredly, in no other way, than by multiplying and strengthening its influences in private life. The private man eventually becomes the public man. We cannot indeed single out the few, who are destined for public stations, from the many, who are to remain in retirement. We must, therefore, educate all, so as to subject every one to the influences, which are so important to public character. This must be done in youth, if done at all; and how can we better accomplish it than by the proposed union, between secular and religious education. When Leonora Galligai was accused of employing the arts of sorcery to influence Mary de Medicis, she replied, that she had used only that power, which great minds have over weak ones. Such is the control, which ought to be exercised by Public Men, over the multitudes, subjected to their lawful authority. And how can their dominion over life, character, liberty, and property, over private and public happiness and improvement, attain the height of moral excellence and moral power, unless their superiority be founded on the religion of the Bible, the purest fountain of moral excellence, the noblest instrument of moral power? But we have also seen, that from circumstances, arising out of the peculiarity of their respective situations, men are less liable to be affected and governed by religion than women. It is impossible to assimilate the condition of men to that of women, in respect to the peculiar causes, which have given such an ascendancy to Christian influences, over the character of women. Hence it is clear, that we ought to shape our schemes of education, with a view to this state of things. Let us endeavor then to train the youth, so as to place him from the earliest, to the latest period of instruction, under the daily influences of religion, as a vital, inseparable ingredient in the daily bread of education. And how can this be done, safely, wisely, effectually, unless by the introduction of the Bible, as a text book, at every stage of his progress, from the primary school to the university.

The importance of these considerations may be still further illustrated, by the following view. In heathen countries, both ancient and modern, we find an exact conformity between the character of religion, as a cause, and that of individuals and nations, as an effect. This corresponds so accurately in its linaments and character to that, as to leave no doubt, that the former was the master hand, which sketch-



ed the picture and disposed its lights and shades. In Mohammedan Nations, also, we observe the same correspondence, between the state of society and the professed religion. But when we look at Christian countries, we are shocked at the difference between the character of their religion and that of their inhabitants. How shall we account for this wonderful harmony in the one case, for this awful contrast in the other? Undoubtedly, in this way, that in Pagan and Mussulman Nations, there is nothing to counteract the free and full influence of their religion, on the conscience, the understanding, and the heart, in private and public stations. But, in Christian countries, numberless counter-currents, the relics of barbarism and prejudice, of heathenism and superstition, of obsolete manners and customs, are continually disturbing and polluting, the broad and deep, the calm, clear stream of religion. Hence, the imperfections and inconsistencies, which we see in the private and public character of Christian countries. This must be admitted to be eminently disgraceful, and must be ascribed to some radical defect in our institutions. I grant that it may be attributed partly to the natural depravity of man, and partly to the defectiveness of our religious systems; but I believe the chief cause to be the unnatural and total separation of secular and religious education. Until this evil shall be remedied, we must continue to present a picture of deformity and inconsistency. But, I trust, that the time has arrived, when this subject, all-important, and all-interesting as it is, will be taken up, and will be candidly and seriously discussed. Of the result, I cannot doubt, under the blessing of that Providence, who hath created man, a little lower than the angels, who hath conferred on him dominion over the works of his hand, who hath promised him a house, not made with hands, eternal in the heavens, and hath given him the Bible, as the Tree of Life, in this valley of the shadow of Death.

I shall not attempt, in this discourse, to trace even the outline of a scheme. My present object is not, to propose a plan, but to invite attention to an all-important subject. I have not the ambition, which rejoices to found a new system, and to gather around it a band of converts. But, in the discharge of duty, I do delight, to lead the way in valuable and interesting inquiries; and I shall be amply repaid, if Parents, Guardians, and Instructors, Patriots and Christians, Philanthropists and Scholars, will seriously and faithfully examine the question, "ought not the Bible to be en-

inseparable part of all education, from the primary school to the university?"

To the Parent, I would say, your offspring are the children of God. On you, they depend for education. God has commanded you to train them betimes, to know and to serve, to love and to enjoy him. The paths of business are equally the paths of temptation and duty. Religion belongs to every thought, and word, and deed. As then the Bible is the only standard of duty, why do you not interweave it with the whole scheme of secular education? To the Guardian, I would say, what are you but a Parent, not indeed, after the order of Nature, but by the appointment of departed friendship, or by the protective authority of the Orphan's Tribunal? You have assumed the obligations of a Parent. Why then will you not act a Parent's part, in giving to your adopted children, the Bible, as the daily bread of education? To the Instructor, I would say, you stand in the place of Parent and Guardian. Their duties are unquestionably yours. To you is transferred, not only the obligation to teach, but more especially the selection of appropriate books, and the regulation of the order and proportion of studies. What Parent or Guardian has ever interfered with your plans? How entirely, and with what a cordial confidence, have they appointed you to think, to consult, to decide, to act for them? Why then have you excluded the Bible of those very Parents and Guardians, from the whole scheme for the education of their children and wards? To the Patriot, I would say, can you doubt, that to the Bible, your country owes not only her religious liberty, and her entire moral condition, but, to a great extent, her civil and political rights, her science, literature and arts? The Bible is emphatically the book of truth and knowledge, of freedom and happiness to your country. Children you regard as public property; and you know, that they will honor and serve their country best, the more they are instructed in the Scriptures, and imbued with their spirit. Why then, do you withhold the full benefit of those sacred oracles, by thus prescribing them, in every scheme of education? To the Christian, I would say, you admit the divinity of the Scriptures, their absolute authority and incalculable worth. You concede, that they are the common property of all; that even children may profit by them, since they are so simple and plain, that the way-faring man, though a fool, shall not err therein. Why then do you not give



them this lamp of life, as well as the lamp of knowledge, to guide them daily, with harmonious beams, in their preparation for the indissoluble duties and business of life. To the Philanthropist, I would say, the testimony even of the Infidel must satisfy you, that the Believer walks in "ways of pleasantness and paths of peace." You know, that Religion, viewed merely as a temporal institution, is a treasure-house of blessings to individuals and nations. You are convinced that religion belongs to the child and the boy, to the youth and the young man, no less than to maturity of years and to age. You love mankind, and watch with intense anxiety, the progress of youth to manhood, in the preparation for duty and honor, for usefulness and happiness. These are inseparable from religion, and this must be sought in the Bible. Why then have you not made the scriptures a text-book for daily instruction, in common with the usual branches of secular education? To the Scholar, I would say, we offer you a more ancient, venerable, noble classic, than is to be found in the whole compass of Grecian and Roman Literature. If you boast that the Aristotles and the Platos, and the Tullies, of the classic ages "dipped their pens in intellect," the sacred authors dipped theirs in inspiration. If those were the "Secretaries of Nature," these were the Secretaries of the very Author of Nature. If Greece and Rome have gathered into their cabinet of curiosities the pearls of heathen Poetry and Eloquence, the diamonds of Pagan History and Philosophy, God himself has treasured up in the Scriptures, the poetry and eloquence, the philosophy and history of Sacred Lawgivers, of Prophets and Apostles, of Saints, Evangelists and Martyrs. In vain may you seek for the pure and simple light of Universal Truth in the Augustan ages of Antiquity. In the Bible only is the Poet's wish fulfilled,

"And like the Sun be all our boundless eye."

In sublimity and beauty, in the descriptive and pathetic, in dignity and simplicity of narrative, in power and comprehensiveness, depth and variety of thought, in purity and elevation of sentiment, the most enthusiastic admirers of the heathen classics have conceded their inferiority to the Scriptures. The Bible, indeed, is THE ONLY UNIVERSAL CLASSIC, the classic of all mankind, of every age and country, of time and eternity, more humble and simple than the prim-

er of the child, more grand and magnificent than the Epic and the Oration, the Ode and the Drama, when Genius, with his chariot of fire, and his horses of fire, ascends in a whirlwind, into the heaven of his own invention. Why then, ye admirers of the sublime, the wonderful, the fair, in Grecian and Roman Literature, do you admit these, as the daily companions of youth; whilst you banish the best classic the world has ever seen, the noblest, that has ever honored and dignified the language of mortals?\*

To All, to the Parent, Guardian, and Instructor, to the Patriot and Christian, the Philanthropist and Scholar, I would say, the Bible is the only Book, which God has ever sent, the only one he ever will send, into this world.† All other books are frail and transient as time, since they are only the Registers of Time; but the Bible is durable as Eternity, for its pages contain the records of Eternity. All other books are weak and imperfect, like their author, man; but the Bible is a transcript of infinite power and perfection. Every other Volume is limited in its usefulness and influence; but the Bible came forth conquering and to conquer: rejoicing as a giant to run his course, and like the Sun, "there is nothing hid from the heat thereof." The Bible only, of all the myriads of books, the world has seen, is equally important and interesting to all mankind. Its tidings, whether of peace or of war, are the same to the poor, the ignorant and the weak, as to the rich, the wise and the powerful. Among the most remarkable of its attributes is justice, for it looks with impartial eyes on kings and on slaves, on the hero and the soldier, on philosophers and peasants, on the eloquent and the dumb. From all, it exacts the same obedience to its commandments, and promises to the good, the fruits of his labors; to the evil, the reward of his hands. Nor are the purity and holiness, the wisdom, benevolence and truth of the Scriptures, less conspicuous, than their justice.

In vain, may we look elsewhere, for the only true model of character, the model of the Parent, Guardian, and Instructor, of the Patriot and Christian, of the Philanthropist and Scholar. Would you have your child, if spared in the providence of God, to fill as becomes him, a Father's part, "in the mild majesty of private life?" Would you



have him to be the faithful Guardian, if called to that office? Would you have him as an Instructor, eminent for temper, fidelity and usefulness? Then let him daily study the only standard for the Parent, the Guardian, the Instructor. Would you have him a Patriot, pure in his motives, elevated in his views, inflexible in his principles? Would you have him a Christian, in simplicity of purpose acceptable to God, in fervor of adoration the imitator of seraphs, in benevolent deeds approved of archangels, and the delight of his fellow-men? Bid him then, daily, to drink, at the Christian fountain of living waters. Would you have him a Philanthropist, gentle, compassionate, liberal, considerate? Send him, every day that he lives, to the Book of Him, who is the infinite, supreme Philanthropist, peculiarly and emphatically such; for God so loved the world, that he gave his only begotten son, to die for the world, even the death of the cross. Would you have him a scholar, rich in the treasures of genius, adorned by the accomplishments of taste, and familiar with the sublimity and beauty, not only of the natural, but of the moral, intellectual and spiritual world? Then, let him dedicate a portion of each day, with intense enthusiasm, to the study of Him, who is the Author of Genius and Taste, and the Creator of the visible and invisible Universe.

To all, I would say, what are to be the destinies of your children in this world? To the many among them, we know will be assigned the private station, rich in the blessings and enjoyments, but encircled with the trials, temptations and griefs of social and domestic life. To the few will be entrusted the honor and welfare of their country, the peace and improvement of the world, the highest and best interests of man. These indeed cannot now be separated from those, as we survey, with mortal eyes, the countless multitudes of the young, that crowd the schools and colleges of our land. If we look abroad from the mountain's head, over the vast expanse of valleys and plains, buried from our view in an ocean of mist, we know that most of it is destined to return again to the earth, in the morning dew, in the showers of spring, or in the summer rain. But some, we feel assured, though undistinguished by mortal sight, will furnish forth the bridal chamber of the setting sun, and dazzle in the glorious arch of the rainbow. In like manner, though we cannot discern the illustrious few from the obscure multitude, we know with absolute certainty, that some at least of your children, will be, in future years, in-

vested with the powers and honors of Public Men? Are they, then, in the order of Providence, to wield the sceptre of a mighty influence, among the Great of the Earth? Are they to be summoned to control the fortunes of their country, as Statesmen and Legislators, as Orators and Patriots? Are they to lay down their lives, holy and precious offerings, in the martyrdom of Patriotism or Religion? Are they to extend the boundaries of Science, to adorn the empire of the Arts, to enrich and decorate the Literature of their Age, and not to leave behind them "a line, which dying they might wish to blot"? Are they to visit "Earth's loneliest bounds, and Ocean's wildest shore," to dare the perils of frozen or burning climes, to plant the dwellings of man, in the wilderness of the brute, or to bless with civilization, the desolate life of the savage and barbarian? Are they to be the heralds of the holy, best and greatest among the good, Heralds of the Everlasting Gospel, Priests of the Most High God? Are they to be the Apostles of their Age, rivals of Augustine, Boniface and Xavier, of Gilpin and Schwartz, of Eliot, Martyn and Heber? Are they to scatter the lightnings of divine wrath, with Maestlin and Bourdaloue, with Taylor and Whitfield, with Dwight, Hall, Mason and Chalmers? Or like Pexodon and Flechier, Beveridge, Channing and Wilson, to persuade in the eloquence of heavenly love? Are these, indeed, to be the destinies of some, at least, of your children? Look abroad then, through the world of the living and the dead, and you will search in vain for a standard of real greatness, or a fountain of sublime virtues, for a parent of exalted duties, or a model of true glory, comparable to the Scriptures? Let their beams shine then daily on the minds, let their fires daily glow in the hearts of your children. Thus, if they are to be among the Great of the Earth, they will be greatest of the great; for they will be servants of God, as well as of man.

But such can be the destinies of only a few. What then is to become of all the rest? To them will be allotted the calm, sequestered vale of life, the duties and enjoyments of social and domestic circles. Their only titles will be found in the names of Father and Son, of Husband and Brother, of Neighbor, Friend and Citizen. To some will be entrusted an enlarged usefulness, even in the narrow sphere of their obscurity. But to others will allotted little more, than

"Rhymes uncouth, with shapelon sculpture decked,  
And names and years, spell by th' unlettered mass."



In some, will descend the glittering shower of riches, and the fortunate stream of life will roll over golden sands. On others, the storm of ruin will burst, in fearful desolation. To some will be given, to sit each under his own fig tree and vine; whilst others must pass under the yoke of dependence. Some, in fine, will behold in the covenant cloud, a never-falling rainbow of peace; and others that go forth on their way, weeping, shall sow in tears, to reap in joy. But whatever be their lot, whether poverty, or wealth, prosperity or adversity, social influence or a solitary station, the Bible is the only land mark they can trust. Send them forth then, on the ocean of life, perilous and treacherous as it is; but teach them in daily education, to regard the Bible as their Beacon of safety, and, whether sunshine or gloom, the storm or the calm, the beauty and wealth of spring, or the nakedness and desolation of winter be their lot, all must be well with them in Time: for all shall be well with them in Eternity.

## NOTES.

## NOTE A. p. 67.

THE following extract from the introductory Lecture of Mr. Sternitz, at the London University, illustrates what is said here. "Excepting Origen in the second, and Jerome in the fourth century, very few Christians could boast of a considerable knowledge of the Hebrew, before the beginning of the sixteenth century. Renschlin was the first, that led the way. He was followed by a few others; but the prejudice of the times, joined with the prevailing ignorance, prevented the general diffusion of Hebrew learning."

We may form some idea of the ignorance even of the clergy in those days, from what Conr. Hieronbach relates in his work (*Orat. de Laudibus Literar. Græc.*). He states that he heard a monk announce from the pulpit to his audience, "They (I suppose the heretics) have introduced a new language called the Greek: this must be shunned. It occasions nothing but heresies. Here and there, these people have a book in that language, called the New Testament. This book is full of stones and adlers. Another language is starting up—the Hebrew. Those that learn it, are sure to become Jews."

## NOTE B. p. 68.

I hardly know any fact so extraordinary, as the almost total exclusion of Religion and Biblical Literature from schemes of Education. Why should not the Old and New Testament be illustrated (and all Classic Antiquity together affords not such a subject for illustration) from sacred and profane history, from geography and travels, from manners and customs, from literature, science, natural religion, and prophecy? Whether we look to its truth and importance, to its universal and enduring character, or to the variety, sublimity, and beauty of its elements, all other books are vainly inferior to it. Is there any comparison, as to the depth of interest and diversity of materials, between the connection of Assyrian and Persian, of Persian and Grecian, of Grecian and Roman History, and those of sacred and profane History, as exhibited in Shuckford and Prideaux? And is not the same quotation equally applicable to profane, as compared with Ecclesiastical history, in its great master, Mosheim? Is any commentary on Homer, and Virgil, comparable to Louth on Isaiah and Horsey on Moses? Do Grecian or Roman Letters boast of any thing, that rivals Louth on Hebrew Poetry? If the examples of private and public virtues among the Greeks and Romans be counted so valuable, as incentives to youth, who can doubt their vast inferiority to the like instances in the Old and New Testaments? Why should not all the virtues, taught and required by the Christian Religion, be illustrated by a multitude of anecdotes, drawn from the sentiments,



trials, and sufferings, the lives and deaths of Christians? To treasure up such facts in memory, would be of more value to our youth, than to know Nepos and Plutarch by heart. Classic biography and history are counted invaluable; and yet Christian biography and history are neglected. Classic Poetry and Eloquence are regarded as indispensable; but those of the Bible are rejected. Cicero's Offices are taught as a model of duty, while the New Testament, the only model, worth teaching or worth learning, is banished. When shall *liberal* education in Christian countries mean *Christian* education? When shall the great object of Education be, to teach *Duty*, private and public, Christian duty; and above all things, to prepare Christian children, to be Christian men and Christian women? When shall the great end of all education be, to teach the young, that education is worth nothing, if it do not fit them to live well, in order to die well?

### Nora C. p. 70.

I should experience real pain and mortification, if I thought that the sentiments, which I am about to express, could be justly regarded as *liberal*. That some will so consider them, I doubt not; but their opinion would give me neither pain, nor mortification. I speak with much confidence to two classes of persons, to those, who are decidedly religious, and to those, who not being such, do yet acknowledge the Bible to be, as a mere composition, above all other books, and to be the only safe foundation of morals, the only complete standard of character. As religion is the every day business of mature years, it ought to be the every day work of youth. No method can accomplish this object, short of interweaving it into the whole course of education. It is possible, that an objection might be made on the ground, that each sect of Christians must have its own separate school. This is true, if each school is to be a species of theological seminary, and the articles or catechism or confession of faith is to be taught; but not if each is to be simply a Christian school, and the New Testament the text-book. Those denominations, which agree in essentials, can easily unite in a scheme of Education, with the Bible as a daily text-book; provided they realize the inestimable value of Religion, the importance of early and continued instruction, and above all, provided they meet on the common ground of an agreement in essentials, and in a truly liberal spirit of Christian fellowship. Where this agreement, and this liberality of sentiment do not prevail, no such union could be expected. It is neither unjust nor *liberal* on the part of those, who can thus harmonize, so to construct their schemes of education, as to attain their first great object, even though the effort should be to exclude from their schools, the children of those sects, which cannot unite with them. Those, who adopt the views of the Address, on the subject of religious education, and on the expediency and duty of making the Bible a daily text-book, will feel that there are ends, far too important to be sacrificed to the gratification of admitting into the same school, the children of every religious denomination. Assuredly they are as little bound to make this sacrifice, as to accommodate their worship to the views of others, who disagree with them; for, according to my sentiments, the school is as much the appropriate place and season for the Christian instruction of the young, as the church for the Religious improvement of those of mature years. The minority have no reason to complain that the majority do, what



they conceive to be their duty by their own children, instead of disregarding that duty, by providing a scheme to embrace the children of both. Who can hesitate between the children of others and his own, even in temporal concerns? Still less should he pause, when the question is, shall the temporal good of these be preferred to the spiritual good of these?

NOTE D. p. 75.

Cræter, in his *Apology for hebraizing*, though a Christian Minister, so many years and so much labor on the *Meditations of the Hebraic Antient*, says, "Another thing of no small moment is this, we discover the equity of the Christian doctrine, and its perfect agreement with reason, while we show it is approved and praised even by strangers and adversaries. A testimony from enemies is of great weight." And John P. Arnold tells us, that "the sermon of those, who admire, though they do not receive, must be the finest of all praise." I place here, with real satisfaction, the following just and eloquent eulogium by Housman: and I cannot doubt, that he would have recommended such a book, as an elementary work, in the whole course of education.

"The majesty of the scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart. Look at the volumes of the philosophers, with all their pomp: how contemptible do they appear in comparison to this! Is it possible, that a book so pure and sublime, can be the work of man? Can he who is the subject of its history, be himself a mere man? Was his the tone of an ethicist, or of an ambitious secretary? What sweetness! What purity in his manners! What an affecting grieffulness in his last actions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sagacity and propriety in his answers! How great the command over his passions! Where is the man, where the Philosopher, who could re-lire, suffer, and die, without weakness and without exultation? When Plato described his imaginary good man, covered with all the disgrace of crime, yet worthy of all the rewards of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking, it could not be mistaken, and all the Fathers of the Church perceived it. What preparation, what blindness must it be to compare the son of Sapphires, to the son of Mary? What an immeasurable distance between them? Socrates, dying without pain, and without ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a mere sophist. He invented, it is said, the theory of moral science. Others however, had before him put it in practice; and he had nothing to do but to tell what they had done, and to reduce their examples to precept. Aristotle had been just, before Socrates defined what justice was; Leonidas had died for his country, before Socrates made it a duty to love one's country. Sparta had been temperate before Socrates eulogized sobriety; and before he celebrated the praises of virtue, Greece had abounded in virtuous men. Not from whom of all his countrymen, could Jesus have derived that sublime and pure morality, of which he only has given us both the precepts and example? In the midst of the most licentious dissipation, the voice of the sublimest wisdom was heard; and the simplicity of the most heroic virtue crowned one of the humblest of all the multitude.



"The death of Socrates, peacefully philosophizing with his friends, is the most pleasant that could be desired! That of Jesus, expiring in torments, outraged, reviled, and execrated by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner, who presented it; but Jesus in the midst of excruciating torture, prayed for his merciless tormentors. **Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.** Shall we say that the evangelical history is a mere fiction—it does not bear the stamp of fiction, but the contrary. The history of Socrates, which no body doubts, is not so well attested as that of Jesus Christ. Such an assertion in fact only shifts the difficulty, without removing it. It is more inconceivable that a number of persons should have agreed to fabricate this book, than that one only should have furnished the subject of it.

"The Jewish authors were incapable of the fiction, and strangers to the morality, contained in the gospel, the marks of whose truth are so striking, so perfectly inimitable, that the forger would be a more astonishing man than the hero." *Rousseau's Emile*, Bk. 4.

The following sentiments from the pen of Fisher Ames will be read with interest, in connection with the admirable execution of Rousseau.

*Fisher Ames' opinion of the Bible as a School Book.*—"Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble. The reverence for the sacred book that is thus early impressed, lasts long; and probably, if not interrupted in infancy, never takes firm hold of the mind. One consideration more is important. In no book is there so good English, so pure, and so elegant; and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language, as well as of faith. A barbarous provincial jargon will be banished, and taste, corrupted by pompous Johnsonian affectation, will be restored."

### NOTE E. p. 70.

It seems to me very manifest, that if Christians had done their duty all along, as to religious education, Sunday Schools would never have been employed, except for the instruction of the poor. This, indeed, was their original object; but they now embrace the children of every part of the community. The primitive Christians took vast pains in the religious instruction of the young; and in this cause must be undoubtedly assigned great influence, in the propagation of Christianity. But the neglect of this wise and benevolent scheme, led eventually to such a state of things, that in Christian countries, children, because they happened to be born of Christian parents, seemed to be regarded as scarcely, if at all, in need of religious education. After providing them with a brief catechetical course, and requiring their attendance on public worship, it appeared to be thought, that the Bible had no more to do with their education, than the Koran, or the Zendavest, or the Veda. Independently of all other considerations, I regard Sunday Schools and Bible Societies as invaluable; because they are preparing the way for the Bible to become the handmaid of all education, from the infant school to the University. In a few generations, the influence of the Sunday School on this great subject, the combination of religious and secular education, will be felt through the whole community. Then will Robert Hall, the founder of the system, be looked back upon, as

one of the wisest of Philanthropists, and one of the noblest benefactors of his species.

I hope I may be pardoned for adding here the following extracts from my Address at the dedication of the Depository for Bibles, Tracts, and Sunday School Books, in Charleston, delivered April 8, 1829.

Let us rather turn to the excellent founder of Sunday Schools, and offer to the benevolent Robert Walker, the homage of virtuous admiration and gratitude. Compared to him, what are the heroes of ancient and modern times, the illustrious statesmen, the founders of empires? Who that comprehends the true dignity of man, his solemn responsibility to God, and his fellow men, the blessedness of doing good, the beauty of holiness, the pure, elevated, noble wisdom of Love to God and Man, would for a moment compare with Robert Walker, Alexander or Cæsar, Alcibi or Asius, Wilsey or Richelieu, Charles the XII. or Thermopyle? To illustrate this, let us draw a parallel between the benevolent author of Sunday Schools, and the Lawgiver of Sparta, and the Founder of Rome.

Lycorgus exclaimed, as he rode through the country of Lacedæmon, that it looked like the palace of a monarch. It was, indeed, the palace of a family; but that family was degraded and corrupted by institutions, whose sole object was the destruction of their fellow creatures. Sparta regarded peace, the natural condition of man, as disgraceful; war, his natural state, as honorable. The Spartan had no feelings, no sentiments, but those of a soldier; no conception of glory, but an military fame; no happiness or pleasure at home, but in martial exertion, no joy or ambition abroad, but in the camp, the march, or the battle-field. To receive his medals in honor; to die covered in blood; to be carried home—wound upon his shield, were the light of his existence, the highest satisfaction, of which he was capable. The character of man was stretched on the lion bed of Fortitude; that of woman was degraded, and her tenderness, delicacy, and loveliness, were broken as on the wheel of a ruthless tyranny; while the infant, if not for the bloody work of destruction, was cast out to perish in the fields. Under such institutions, the Spartan was a savage, scarcely more elevated than the Indian of North America. Such were the baneful institutions of Lycorgus; and what a commentary on the character of them and their author, is found in the fact, that he should have elevated the people, by a virtuous life, into their perpetual admiration.

Let us now turn to the Founder of the Roman monarchy. In him we behold a man, who stole his father with his own hand, who violated the sacred laws of hospitality, who involved by fraud the Sabine women into his power, and seized them by force. What other morality, indeed could have been expected of a traitor, the captain of robbers, and murderers and outlaws? Such was the man who laid the foundations of Rome, called, in the beautiful language of her people, the Eternal City. And what were her institutions, from beginning to end, but those of war? What was her sole employment, from the cradle to the grave, but rapine and murder? She died, as she had lived—by the sword; and as she had carried fire and carnage, with unrelenting fury and insatiable ambition into all the neighboring countries, she perished at last, not in the lists of chivalry, with the gallant, the civilized, and the polished, but by the hands of barbarians, who rolled backward over the Alps upon her beautiful Italy, the deluge of blood, which had overflowed Helvetia and Germany, Gaul and Belgium, and Britain. Such has been the fate



of every people, with scarcely an exception! How just and awful are the judgments of God! for all of them arose and flourished by rapine and bloodshed. Shall I be told that Rome carried her arts with her arms, and civilized the independent states, which she subdued? What then shall we say to the thief and assassin, who should act in like manner? Shall we regard it as a merit, that after slaying the parent, they have educated the child out of his father's property? After leveling the grave of a family, laying waste its heritage, seizing all its property, and murdering or imprisoning its natural protectors, is it matter of commendation, that they should venture and improve agriculture and the arts, out of its own wealth, more especially since they delivered that family to the charge of oppressive strangers? Such were the principles, and such the conduct of kings, of republicans, of imperial Rome. Hannibal, then, was the founder of a state whose whole life of twelve hundred years, was devoted to carnage and rapine. Lycurgus was the author of a petty scheme of violence and destruction; Hannibal of a vast system of selfishness and ambition, of fraud, bloodshed and ruin. Each had the merit, and only the merit of creating a Nation of Murderers and Plunderers.

O! how consolatory, how delightful, how refreshing, to turn from such murders, and contemplate the serene and benevolent life, the self-sufficing charity, and self-sacrificing usefulness of Robert Hall! If it were possible for him to meet in the world of spirits, Demosthenes and Pericles, Cicero, Cato, Alexander and Lucullus, how would they stand rebuked in his presence, and look upon his face of light, and his angel countenance, as they beheld Zephaniah—

"Abashed the devil stood,  
And felt how awful goodness is, and saw  
Victory's true shape how lovely!"

The institutions of Hall were those of peace and love, of justice and order. Their principle was obedience to God, good will to man; their aim—the improvement of the mind and heart, their end—the temporal and eternal good of mankind. They have sent forth soldiers into every land; but these were the soldiers of the Cross. Their armies have gone forth, throughout the earth, conquering and to conquer, but it is in the name and in the glory of the Prince of Peace. They have traversed the wide country of home, the social circle of the village, the crowded streets of the city, and the vast community of nations. But they have gone forth, in the spirit of faith and love, to bless and not to curse, to ransom the captive, and not to enslave the free, to comfort the afflicted, to enlighten the ignorant, to gladden the wilderness and solitary place, and bid the desert to rejoice and blossom as the rose. Pyrrhus exclaimed, as he walked over the battle-ground on the banks of the Liris, O! with what ease could I conquer the world, had I the Romans for soldiers, or they me for their king! The Christian knows that there shall be but one universal Conqueror, and one universal Empire. That Conqueror, Isaiah beheld in the visions of prophecy, glorious in his apparel, travelling in the greatness of his strength; he that speaks in righteousness, mighty to save. That empire is the Kingdom of our Lord and of his Christ, the Holy Church Universal. The Bible, the Ministry and the Tract, are the invincible army, that go forth, under the banners of the Lord of Hosts, to achieve this conquest, so full of glory to God, and of blessing to man. And what is the Sunday School, with its youth.

ful bands, the joy of parents, the hope of their country, but the vanguard in this holy War, arrayed in the panoply divine of early piety?

### Note F. p. 83.

There is one consideration of vast importance in determining the best character of a scheme of education: and it bears directly on the question of the comparative merits of the Christian and Classical standards. It is this. The spirit of the Gospel is essentially the spirit of peace and humility, of love and forbearance. It is an amiable, conciliating, philanthropic spirit. It is full of moral dignity, and beauty, and courage. It is essentially the spirit of duty, the spirit of God himself. But what is the spirit that lives and moves throughout the classical models? It is the spirit of war, foreign and civil, the spirit of ambition, and pride, of hatred, contempt, and oppression. It is a blood-thirsty, unforgiving, intolerant spirit. Take from the Iliad or the Æneid, its military scenes, and achievements, and heroes, and the poem is in ruins. Take the like from the Scripture Epic of Milton, and the great, the mighty work is utterly more impaired, than "Jerusalem Delivered," by discarding the Ephebe of Orlando and Sephora. Take the like from the Classic Historians, and the sun-bright history of Greece and Rome, "in dim eclipse, distant twilight shrouds." But take the same from the history of Europe, since the Reformation, and especially from the history of England and of these United States, and that remains, which we look for in vain among the Arcadian, political, constitutional, commercial, literary and religious history, the history of principles, and institutions, of society and government. What is the very soul of poetry and history in the classic. Does it not then become us to abandon them, as unfit means of instruction for youth; unless we mean practically to deny the incomparable superiority of the powerful spirit of the New Testament? Can we doubt that the warlike spirit, which has pervaded Europe, for eighteen hundred years, in spite of the religion of Jesus, is to be ascribed to a good measure, to the extravagant admiration of the classic, to the imitation of Greece and Rome, instead of Christian heroes, and to the unchristian character of general education? Christianity has warred in vain against military ambition and military glory; since every educated man, has been thoroughly imbued with the military, that ruling spirit of Greece and Rome. Banish this spirit, and we shall see and hear less of war and more of peace, less of heroes and more of Philanthropists, less of warriors and more of statesmen, less of false glory and honor, and more of true, less of the spirit of the French Revolution, and more of the spirit of our own. I rejoice that the spirit of the Age, and the spirit of our Country especially, are becoming more and more rational, peaceful, christian. Let this great change in education be made, and we may rest assured, that the rulers and politicians of all nations will be

"----- bent on higher views.  
To civilize the rude unpolished world,  
And lay it under the restraint of laws;  
To make man mild and amiable to man;  
To cultivate the wild ferocious savage  
With wisdom, discipline and liberal arts;  
To embellishments of life-----."



## Note G. p. 83.

I cannot but confess my surprise at a letter from the Rev. Jonas King, in which he urges the necessity of sending to Greece a printing press, for the express purpose of publishing Homer. Alas! Homer, and especially his Iliad, is one of the last books that can be valuable to the modern Greeks. Their ferocity and lawless character, their ignorance and superstition, demand far other books, than the works of Homer and the other Greek Poets. Let the New Testament be the basis of the civilization and education of the modern Greeks, and we have nothing to fear, on the score of their public and private happiness. But if they are never taught, and now is the crisis, to look for their models in ancient Greece, Christianity will languish and soon there, as she has every where else, under the overruling influence of Paganism. To offer to Mr. King, as a friend of the Greeks, in their present degraded, squalid state, for their improvement, the works of Homer, would be in my judgment, like the Macedonian Monarch's invitation to a feast, given to the Athenian Ambassador, and to negotiate for the ransom of his captive countrymen. Mr. King might appropriately reply, in the language of Ulysses to Ctear, adopted by the King of Athens, as a rebuke to the King of Macedonia:

"Ill fit it me, whose friends are sunk to brags,  
To quell thy wine, and sit in thy courts;  
We wouldst thou please, for them thy cars employ,  
And them to me make, and me to joy."

For Mr. King as a personal acquaintance, I have a sincere regard, and for him as a Christian Missionary, respect and gratitude. But I would submit to himself the question, whether it be wise and humane, in the degraded state of the Greeks, as to religion, morals, and knowledge, to revive the influence of Paganism over the heart and mind of the youth. The Pandemon is inseparable from the study of the Greek Poets every where; but how unnecessary would be its power in such a country as Greece! What would every good man say, if a book like the Pandemon were sent as a manual to any people whatever, and such it must inevitably be to the Greeks! What would he say to such a collection of Biographies, as shocking from the awful atrocities, as revolting from the heathenish pollution, that defile and stain every page! What is the Pandemon, to speak in the plain, unvarnished language of Truth, but the Biography of the Tyrant and Rebel, of the Murderer and Robber, of the Adulterer and Adulteress, of the Deceiver and Liar! What scene is there exhibited, in which you do not find, that crime, or vice, or wickedness, stands forth in bold relief, with all the effrontery of impudent guilt, and all the recklessness of wanton folly! Is this the kind, which Christians ought to place with the Testament, in the hands of Greek youth, as their daily manual? To be instrumental in establishing such a state of things, can ever be the duty of the Christian Missionary. His office should be to enlighten the conscience, to purify the affections, to lead those who are dead in trespasses and sins, into the way of life, the ways of pleasantness, the paths of peace. But, surely, he can never excuse it to himself to make the Pandemon the companion of the Testament, and thus to bind the dead to the living.

## Note II. p. 87.

Religious Kings are scattered, "like Angel's visits, short and far between," at distant intervals along the centuries of European history. In all this dreary length of way, "they appear like five or six light-houses, on so many thousand miles of coast." "The Good King Lewis is dead," was the simple proclamation in the streets of Paris, at the death of Lewis the 11th. Scores of Monarchs never deserved a sigh or a tear, for one who did: and yet of those scores, how many might not have uttered the hypocritical sentiment of the ambitious, deceitful, warlike Pericles, on his death-bed, "not a citizen of Athens has been obliged to put on mourning on my account." Napoleon might have said the same with equal truth; for not only hundreds of Athenians had to put on mourning, in the Samian and Peloponnesian wars; but the latter reduced his country to slavery and misery. When Edward 6th ran to take up, his, and replace the Bible, which one of his Council had laid on the ground, as a step to reach a paper; and when Robert, King of Sicily said, "the holy books are dearer to me than my kingdom," we behold a phenomenon. Henry of Navarre had no higher idea of a King's duties, than are found in his celebrated will, that the meanest of his subjects might have a loaf for his Sunday dinner. Lewis the 14th, desired, (in his instructions to his grandson are to be noticed against the tenor of his whole life) that the time might come, when not a beggar should be found in his kingdom. But George the 3d. longed to see the day, when not a subject should be without a Bible. If, instead of the Delphin Editions of the Classics, of which France was once so proud, the various books of the Bible had been edited by religious literati, with a view to the education of the *Heir Apparent*, and if they had been faithfully taught, who can doubt, that France would have been a blessing, instead of a curse, as she has been to Europe. While Charles the 6th held the sons of Francis the 1st as hostages in his stead, who would have imagined such a preposterous mode of spending their time, as this recommended, since he composed his set of poetry to teach the captive princes to write epic poetry!! But are we surprised at any thing from Vida, though a Christian Bishop, when we find him at the end of the 2d. Book, thus celebrating the death of Leo X, a Christian Pontiff, a servant of the meek and holy Jesus. He invokes the Gods of Rome, and chiefly Apollo; and paints in vision this "viceroy of God, as the offspring and priest of the gods, high on his car and "Lord of the vanquished world, with captive kings and a barbarian host behind his chariot." He describes "the sacred Father," as treasuring up barbaric gold and heaps of spoil, in the sacred temples of the Redeemer, and finishes by a pagan denunciation of Providence, from the pen of a Christian Bishop!

"But by your crime, ye Gods, our hopes are crown'd,  
And these imaginary triumphs lost."

We are not surprised at such folly and impiety, as long as Christians shall feel and act, on subjects of education, in the spirit of a Christian misanthrope.

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"Verum, heu! Dii, vestrum crimen! spes tanta repente  
Italiam abrupta, ac penitus fiducia cecidit!  
Egregius variis heros eccum omnia vertit."



for a apology, (C. Pin) "It would look indelicate in one of my profession, not to spend as much time on the praises of David, as on the hymns of Callimachus." While Princes shall be taught to write Epic poems on heathen models, and to value Homer and Virgil, as much as the Bible, their people must expect them to imitate Achilles and Agamemnon, Aeneas and Turnus, rather than the Prince of Peace.

### Note I. p. 88.

It is one of the remarkable features, and not the least shocking and disgusting, in the state of things among the ancients, that woman was shut out from social intercourse with the other sex; unless she assumed the character of Wife, Mother, Daughter, Sister, and became a Courtesan. Aspasia, Phryne, Lais, Thais, &c. enjoyed the most refined and cultivated society of their day; while virtuous women exercised no influence beyond the domestic circle, being literally exiles from social life. Christianity has redeemed woman from an Egyptian bondage of soul, mind and heart. While it has given greater depth, and sensibility, and delicacy to her affections, it has enlarged her understanding, purified her taste, adorned her manners, and dignified her character. Such women as Hannah More, Mrs. Carter, Mrs. Harbould, Miss Edgeworth, are the triumph and illustration of Christian influence. England has more reason to be proud of Mrs. Hemans, so holy and pure, than France of Madlle. Le Ferre, (afterwards Madame Decker) when unmarried, the translator of the vile and licentious Anacreon, when married, of the vile and licentious Horace and Virgil. It would have been more to her credit, to have burnt those versions unpublished, as Hensch did his translation of Lucretius, at the instance of his confessor, than to have printed them, and received the praise of Boileau, that hero ought to deter any person from a translation of Anacreon into verse. I have said nothing in the *Lettres* on the subject of Female Education, as to the great question there discussed. But no one can doubt, that the same principles and arguments are even more applicable to the instruction of daughters than of sons. Woman is emphatically the child of the Scriptures. By them she has been invested with a moral beauty, and crowned with a moral dignity, that have indeed elevated her, when compared with females of Antiquity, to a rank in the creation, a little lower than the Angels. May the Mothers of our Land, yet employ their holy influence, in preparing the way for that millennial change, when the Bible shall be a class-book in every school and college within our borders! It is difficult for a man, who values female purity, delicacy and modesty, to imagine a greater insult to his daughter or sister, than for Democritus to have addressed to her, the "*Lettres a Emilie* sur la mythologie." The writer was only fit to have kept the company of such women as the courtesans of Antiquity; if we are to judge of his ideas of female character from those *Lettres*. The Society of christian women, purified, exalted, sanctified by religion, would have been to him full of rebuke and reproach. Those *Lettres* are a fair specimen of a Lady's Pantheon, full of insult to her good sense, her virtue and her delicacy.

### Note II. p. 91.

To those who admire the Classics so extravagantly, as to forget, as most seem to do, that such a book as the Bible exists, (if we judge at least from their scheme of education) I would recommend the follow-

ing sentiments of Pindar, than whom a more calm, dignified and dispassionate judge, never compared Christian with Heathen Classics.

"The Scripture surpasses the most ancient Greek authors, vastly in native simplicity, liveliness and grandeur. Homer himself never reached the sublimity of Moses' songs, especially the last, which all Israelitish children were to learn by heart. Never did any Ode, either Greek or Latin, come up to the loftiness of the Psalms, particularly "The Mighty God, even the Lord, hath spoken." This surpasses the utmost stretch of human invention. Neither Homer nor any other poet ever equaled Isaiah describing the Majesty of God, in whose sight "the nations of the earth are as small dust, yea, less than nothing and vanity," seeing it is he that stretcheth out the heavens "like a curtain, and openeth them like a tent to dwell in." Sometimes this prophet has all the sweetness of an eclogue in the smiling image he gives us of peace, and sometimes he soars so high, as to leave every thing below him. What is there in Antiquity, that can be compared to the lamentations of Jeremiah, when he tenderly deplores the misery of his country? Or the prophecy of Nahum, when he foresees in spirit the proud Nineveh fall under the rage of an irresistible army? We survey that we see the army and hear the noise of arms and chariots. Every thing is painted in such a lively manner, as strikes the imagination—the prophet for outdoes Homer. Read likewise Daniel denouncing to Belshazzar, the Divine vengeance ready to overwhelm him, and try if you can find any thing in the most sublime originals of antiquity, that can be compared to those passages of Sacred writ. As for the rest of Scripture, every portion of it is uniform and constant, every part bears the peculiar character that becomes it. The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the mysteries and prophecies, the moral discourses, in all these, appears a natural and beautiful variety. In short, there is as great a difference between the Heathen poets and the prophets, as there is between a false enthusiasm and the true. The sacred writers being truly inspired, do in a sensible manner express something divine, while the others, striving to soar above themselves, always show human weakness, in their loftiest flights."—*Crombry's Dialogues upon Eloquence.*

### NOTE L. p. 91.

It is a remarkable fact, that the Bible, is the only book, which has ever been translated from a sense of duty. All other books have been translated as matter of enjoyment, as presents to literature, or to make money. But the Bible has been dealt with in this particular, as became its holiness and purity, its awful sanctions and eternal usefulness. It has been translated, in the spirit of the commandment, to preach the Gospel to the poor: in the spirit of the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." Cornelle, it is said, had in his library translations of the Old, in every European language, except the Slavonic and Turkish. But no human power can give to a human author so general, and durable a character, as to ensure to his works that universal interest and perpetual influence, which are indispensable to their living every where, through all time, in every language. To the Bible only, is assigned this universal dominion, in every language, over every people. The utter insignificance of the whole body of Classical Literature is seen at once, when



we reflect, that the Bible only will be the foundation of new states of society, and the standard of education among all the heathen world, destined to be converted by it. The Bible only will be sent forth with the Missionary to speak to every nation under heaven, in their own tongue. The absolute worthlessness of the Classics, when compared with the Bible, cannot be exhibited in a more striking light, than by the suggestion to translate them, and send them abroad through the heathen world, to the Chinese and the Hindoo, to the Persian and the Tartar, to the North American Indian, and the Islanders of the South Sea. The most extravagant admirers of the classics, among Christians at least, would shudder at such a proposal, as an act of folly and madness, ruinous to the heathen, and mockery to God. Ask them to send translations of Homer and Virgil, of Phœdrus and Ovid, hand in hand with the Bible, to the Hottentot and Mohawk, to Burmah, Ceylon and Madagascar, and they would reject the idea with horror, as little less than sacrilege. And yet, although they would esteem it a sin, to subject the heathen to the Pagan influence of Greece and Rome, even with the Bible, they persist in exposing their own children to those very influences, without the Bible, as a part of the scheme of education!! When will the christian world acknowledge the Bible, in spirit and in truth, in thought, word and deed, to be their standard of all that is good and great, honorable, pure and lovely? When will they acknowledge practically, in their schemes of education, that the Bible is every thing, the classics of Greece and Rome, when compared to it, nothing?

**ORATION**

**ON THE**

**ADVANTAGES, TO BE DERIVED,**

**IN A LITERARY POINT MERELY.**

**FROM THE**

**INTRODUCTION OF THE BIBLE.**

**AS A**

**TEXT BOOK**

**OF**

**SACRED LITERATURE,**

**IN**

**EVERY SCHEME OF EDUCATION.**

**FROM THE**

**PRIMARY SCHOOL TO THE UNIVERSITY:**

**DELIVERED**

**BEFORE THE CONNECTICUT ALPHA**

**OF**

**THE F B K SOCIETY,**

**ON TUESDAY, SEPTEMBER 7, 1830,**

*Smith*  
**BY THOMAS S. GRIMKÉ.**

**WITH ADDITIONS AND IMPROVEMENTS.**



## ORATION.

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The Traveler, who stands at the well-spring of some mighty river, illustrates alike in the verse of the Poet, and the roll of the Historian, looks in imagination down its "monarchy of waters," to contemplate all the variety of its fortunes, amid the wildernesses of nature, and the habitations of man. He beholds it sweeping with graceful line, through the verdant meadow, or the maze of emerald lakes; here—expanding into the mirror of the lake, there—rushing downward in the rapid, or leaping in cataracts from the precipice: here—with ever-moving, ever-living waters, piercing the dark recesses of the forest, there—rolling in majestic current round the base of the mountain. He beholds in its course, the humble cottage of the peasant, and the splendid palace of opulence and rank; the rural scenery of field, and orchard, and meadow, or the garden of fashion, glittering with its "wilderness of lamps;" the hamlet or the village, "when unadorned, adorned the most," and the ancient city, enriched by the treasures of every clime, embellished with the creations of every art, and glorious in power, magnificence and wealth. The Astronomer lifts his eye from the narrow boundary of the visible horizon, and the diminutive forms, which decorate the surface of the Earth, to the heavens above, and gazes, with the intelligence of philosophy and the enthusiasm of poetry, on the serenity of its azure depths, on its wandering orbs, on the flickering flame of its comets, or the pure light of its host of stars. His soul expands and rises in its conceptions of the grandeur, wisdom, benevolence of God, and worships, in aspirations of praise and gratitude, at the mercy-seat of the invisible Creator. As he contemplates the miracles of worlds innumerable and of a boundless universe, his thoughts are exalted and purified, and he is filled with amazement, at the marvellous system of the visible Universe, and with joy and gratitude at the eternal destiny and still more glorious attributes of the human soul.

The Traveler, when he looks on the river, arrayed in the sublime, the wonderful, the fair, in the works of nature and

of art, beholds the image of Classic Literature. The Astronomer, who views the heavens, with the science that comprehends, and the taste which admires, contemplates in that glorious personification of the unseen God, the sublimity, beauty and variety of Sacred Literature. Classic Literature stands, like the statue of Prometheus, graceful in its beauty, majestic in its power. But Sacred Literature is the ever-living fire, that descends from heaven, insinuat with life, immortal, universal: That is the mausoleum of departed nations, splendid yet desolate; and bearing an inscription, written indeed, "in the kingly language of the mighty dead." This is none other than the house of God, this is the gate of heaven; its record is the book of life, spotless and eternal; its penmen are Prophets, Apostles and Martyrs; its ministering servants are Cherubim and Seraphim, the Angel and the Archangel.

Doubtless there are many, who will be disposed to regard this estimate of the comparative merit of the Classics and the Scriptures, in a literary point of view, as extravagant. Such persons, we feel assured, have never meditated, with the profound attention which it deserves, on the universal character, all-pervading energy, and glorious destinies of Literature—co-extensive with the world, commensurate with time, and consecrated to the noblest duties. If, indeed we take our standard of the usefulness of Letters, from Classic Antiquity, we may well regard the comparison as unjust. For when we turn to the Classics, with a view to the progress and improvement of Society, are we not constrained to acknowledge, that they exercised very little of that elevating, pure and harmonizing influence, which is the essential attribute of genuine Literature? What, indeed, are the Classic authors, with all their marvellous achievements in Art and Science, but the gilded horn, and the flowery chaplet of victim-nations, offered up in living sacrifice to the Idols of Passion and Pleasure, of War and Ambition? *Theirs* was not that provident, propagative Literature, which studies the past and the present for the improvement of the future, which labors now upon Man as he is, to make him in years to come, Man as he should be. Their Literature was modelled almost exclusively on their own mythology and states of Society. These were at once its fountains and its standard. But we undertake Literature exceedingly, if we measure its capacities and usefulness, by any other standard than the



Scriptures? If we exclude from our view, the momentous relations between God and Man, between Time and Eternity; if we banish from our estimate, the pure thoughts and holy affections, the profound emotions and lofty hopes, the energy of purpose, the sublime duties, and eternal felicity, which spring from Religion. Highly considered, Literature is but a sensible manifestation of the admirable workmanship, displayed by the Creator in the structure of the human mind. The foliage that robes the wilderness, and the blossoms that spangle the orchard, are emblems of genuine Literature. They are indeed equally frail and beautiful; but are they not the spontaneous effluence of the forest-tree and of the fruit-tree, inseparable from their growth, durability and usefulness?

The two cardinal principles, which fix the character and decide the worth of all literature, in any age or country, are *truth* and *usefulness*, duty—in all its various relations to God, usefulness—through all the endless diversity of its connexions with Man. Apart from these considerations, Literature is of little value, and the farther it recedes from this standard, the less does it merit our praise or imitation. If we would estimate rightly the worth of Literature, at any given period of time, we have only to apply these tests, *how far has it honored God, how far has it improved mankind?* If it has dishonored God, if it has debased and corrupted the human mind, it is to be perished—however various and profound its learning, however beautiful its taste and magnificent its genius. We at least, are prepared to say of it, in the inexorable spirit of Ulysses of Ithaca, and in the very language of Minerva's allusion to Ajax in the *Odyssey*.

\* "Ἡ ἀρχὴ καὶ ἡ ἀνάγκη τῆς τέχνης ἐστὶν ἡ ἀλήθεια."

Such a Literature cannot live either in its own form, or in those which spring from it. They contain no principle of perpetuity.\* But the Literature, which is ever mindful of its duty to God and of its obligations to Man, has within itself the seeds of life, and lives from age to age, transmitted in its original form, or in endless successions of modifications and improvements. The Christian at least, and to a

\* Note A.

Christian audience we speak, must believe that no other than such a Literature can be perpetuated. None other, indeed, harmonizes with the Christian system; none other can be its handmaid, its counselor and defender, in the reformation of Christian, and the transformation of Pagan communities. He, who looks abroad over the world as it is, and contemplates, in the visions of philanthropy, or the prophecies of Scripture, that world as it is to be, cannot but realize how much remains to be done by a purified, elevated, moral Literature. Such a Literature only is worthy to vindicate and recommend, to illustrate and adorn Religion: and to advance, with an ever-accelerated step, the best interests of free, peaceful, educated, Christian Nations. Such a Literature, in all its departments of truth and fiction, and we speak it to the dishonor of Christendom, but especially of the Reformation, such a Literature has never existed. Yet such a Literature must exist, and must continue its ascent, from one height of glory to another.

"Till every bond at length shall disappear,  
 And infinite perfection close the scene."

We are now speaking of Literature, in its most comprehensive meaning, as embracing every species of composition, whether in Religion or morals, in diplomacy, legislation or jurisprudence, in history or philosophy, in poetry or eloquence. We are sensible, that in the narrow sense, in which the term is generally used, as descriptive of polite, or elegant literature, there are many who imagine, that it has no community of interest, no sympathy of feeling with Religion. But the error lies in judging of such literature, by the forms in which it has appeared, and by the spirit which has animated it, rather than by those forms and by that spirit, of which it is capable. When the block of marble lay before Michael Angelo, he beheld in its savage mass, with the poetic eye of a sculptor, the grandeur and beauty of the perfect statue. But the chiseler saw nothing beyond its shapeless surface. Yet scarcely had he struck from it, flake after flake, in obedience to the genius and taste of his master, when even his imagination was kindled, and he started back in wonder at the rapid development of its future glories. Thus will polite Literature appear even to unpracticed eyes, whenever the Bacon or the Newton, the Calvin or the Luther of this department shall arise, and remodel with the bold spirit of a reformer, and the purified



taste of a Christian, the whole system of elegant Literature. Painting, said Paul Veronese, is a gift from heaven: and elegant Literature would indeed be a heavenly gift, if it were Christian.

Let it not be said, that the Scriptures were never intended to be the basis or model of Literature: and that such an association degrades their majesty, and soils their purity. For ourselves, we hold that when justly considered, Literature is a part, though but a subordinate part, in the scheme of Providence, in the moral Government of the world. God has not indeed revealed his will, to teach us either the truths of philosophy, or the beauties of Literature. As however, the former are inherent in his Works, so are the latter but the results of their natural influence over the mind and the heart. The sublime and the beautiful in Nature, were not ordained simply to be gazed at, but likewise, to furnish the materials and incentives for elegant Literature. Neither were the passions of man created, only for the practical purposes of human life; but also, as we are confident, to be inexhaustible fountains of polite Literature. May we not indeed well believe that such uses are embraced within the scheme of the Scriptures? And are they not, if we regard the natural world, inseparable from the very law of its being; if we regard the moral world, from the very end of its creation? Can it be seriously contended, that God did not contemplate Literature in all its elegant forms, as honorable to himself and useful to the human race, as incident to the study of mankind, and to the cultivation of a taste for the beauties of Nature and of the Scriptures? We do not actually find any sanction for a vulgar or a licentious, for an extravagant or unfeeling Literature, in the works of Creation, in the order of Providence, or in the Scriptures of Truth. But the study of these manifestations of divine power and goodness, unfolds so naturally all the beauty and refinement of the most accomplished Literature, as to leave no doubt, that it has been ordained as a mode of our being. It is indeed a mode, in which the Creator loves to be honored and praised, by the cultivation of our powers, in all the variety and grandeur, novelty and loveliness, of which the soul is susceptible.

Such being the true character and destiny of polite Literature, how surprising is the fact, that it should almost universally have dishonored God and have degraded or cor-

rupted man. How can this phenomenon be accounted for? The causes must be sought in the melancholy truth, that the great body of literary men have never written, either under a sense of duty to God, or in the Spirit of usefulness to man. Necessity or the love of fame, emulation or envy, love or hatred has been the ruling motive with countless numbers. And why have these inducements possessed such transcendent authority over the minds and hearts of this host of Authors? The chief reason must be traced to the absolute exclusion of the Bible, as the only standard of duty, the only fountain of usefulness, from all our exercises of education. But the banishment of Sacred Literature from them may well be assigned as an auxiliary cause, that has exerted a powerful, extensive and enduring influence. When the Gauls were raging with fire and sword the city of Rome, Albinus bore away in his chariot the vestal Virgins, and left his family to perish; but the Christian scholar, with no such dreadful alternative before him, is content to leave the Vestal Virgin of sacred Literature to perish; while he welcomes to his home, as the choicest friends and instructors of his children, the Priests of Mars, and Bacchus, and Venus, the poetry and mythology of Pagan Antiquity. Language can hardly express too strongly and vividly, our astonishment, indignation and sorrow, that such should be the fact. Let us now consider what explanation can be given of this extraordinary truth.

We should have rejoiced, before we proceeded with this inquiry, to review with a rapid glance, the history of Literature. We should have rejoiced to stand, as it were in the center of this vast and magnificent Panorama, and to contemplate the splendid succession of the monuments of its glory, from the cathedral grandeur and chaste Architecture of Hebrew Literature, to the Gothic pile, the enchanted castle and the fairy palace of Literature, in the British Isles. But our time will not permit us to survey this Coliseum of the Arts and Sciences. We must enter at once on our subject.

The existence of such Poetry, as is to be found in the Pentateuch, five hundred and fifty years before the age of Homer, and of such history, as is contained in the same collection, one thousand years before Herodotus, is of itself one of the highest proofs of the divinity of the Scriptures. In all other Countries the style of poetry has preceded by



many a century, the style of prose; but here we behold both of them, written at the same time and in the same work, with a skill and beauty never rivalled, except in other parts of the holy volume. That such a body of Literature should have appeared successively, during one thousand and fifty years, from Moses to Malachi, among such a people as the Jews, unaided by the leading influences, that have produced the Literature of other Nations, is the more unaccountable, when we consider its real superiority over every other, and the perfection of its language, in its earliest form as a written tongue, without any discoverable, or even imaginable, antecedent progress, preparatory to its fulness of glory in the works of Moses. Shall we not, indeed, adopt the language of the Psalmist, so happily applied by Lord Chesterfield, to one of the most memorable events of English History, "It is the Lord's doing, and it is marvellous in our eyes!" In all that period of one thousand and fifty years, notwithstanding the changes in the form of government, and the revolutions in the state of society: whether the Nation was at the summit of power and glory, or sunk in the abyss of misery and captivity; whether the true religion swayed the Prince and the people, or both of them bowed before the shrines of idolatry, the same dignity and gravity, the same simplicity and purity mark the style; the same originality and grandeur of thought, the same comprehensive and lofty genius, the same beauty and chastity of sentiment distinguish the intellectual power of the sacred Authors. All other literature has been degraded and deformed by bombast and conceit, by puerile sentiment and unnatural exaggeration, by vanity and ambition, by passion and prejudice. But no such reproach can be cast upon the Literature of the Scriptures. In them, all is elevated, pure, lovely, consistent. This is the more remarkable, when we reflect, that Hebrew is the primitive oriental Literature.\* And yet, whilst it possesses, in an unrivalled degree, all the distinguishing excellencies of Eastern Literature, it is entirely free from the peculiar defects of orientalism. Indeed, we may justly say, that there is no valuable quality of thought or style in any Literature, Ancient or Modern, but the same is surpassed in the Scriptures of the Children of Israel.

\* Note B.

Derina has said, in his *Revolutions of Literature*, that the age of the Antonines produced no poetry, because the subjects of poetry had been exhausted. If he looked at Classic Antiquity, as at once the fountain and standard, he was right: for, with the exception of Claudian's verse, the last wave had gushed from that fountain of Arcthusa. However admirably the classics may exhibit the various forms of Literature, however skillfully they may be finished, as models of style, are we blind to the fact, that they never have furnished the materials of the noblest and best Literature of the modern nations? The more indeed, the great modern writers have rejected the constituent elements of Classic Antiquity, the better have they succeeded. Do we forget, that we have laid aside for ever the religion, state of society, and forms of government; the political, social and domestic economy; the legislation and commerce; the military and naval warfare; the scheme of morals and manners; the forms of public and private life; the social intercourse and domestic habits, and pre-eminently the female character of antiquity? Hence, the classics can no longer be regarded as a store-house of materials for Literature.\* But the predominant feature of the Bible, is THOUGHT, universal in its operation, imperishable in its character, endless in its varieties, and unbounded in its relations. The Bible then is the only store-house of universal Literature, of a Literature fitted to every clime and every age, to every state of society and form of government.

We are too apt to believe, and it is one of the calamities of Modern Literature, that nothing can rival classic excellence, that nothing can be regarded as finished, except it conform to some classic model.† But the beauties of the Scriptures are essentially, characteristically, the beauties of THOUGHT; while those of the classic writers are chiefly to be found in the structure of their compositions, and in their style. In the workmanship of their materials, they have displayed the consummate skill and delicate taste of accomplished artists; but the materials themselves were unworthy of the genius conferred on them by the Creator of all genius. The authors of Greece and Rome were indeed the morning star of modern Literature, but the Bible only can be in

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\* Note C.

† Note D.



never-setting sun. To build our literature, and found our schemes of literary education, primarily on the Scriptures, seems then to be the dictate of sound judgment and pure taste. It conforms to that wise maxim, equally just in theory and safe in practice, that genius will always produce more admirable works, the richer and more various, the nobler and more beautiful the materials. A remarkable illustration of the supreme excellence of the Scriptures is found in the fact, that they are the only book, whose beauties cannot be destroyed by the worst translation. And such is the truth only because theirs are emphatically the beauties of *thought*. How common is the lament, for it never has been, and never will be, the lamentation, of the classic devotee, that no translator can rival the beauties of the classics.\* And this, so far as the remark is just, arises from the fact, that those beauties consist to a vast extent of the *'cariosa felicitas'* of expression, of the beauties of style. That the Greeks derived much from the original fountain of Hebrew literature, through the medium of tradition, and of intercourse by traveling and commerce, we cannot doubt. Those elements, however, in the new forms and combinations, invented by Grecian genius, appear disfigured and darkened: for, if we compare them with the Bible, we feel their vast inferiority, and yet we acknowledge cheerfully that the pure, the simple, and the grand of Hebrew literature, as beheld in its Grecian forms, have never lost

"All their original brightness, nor appear  
Less than Archangel clothed, and th' excess  
Of glory obscured."

Grecian and Roman literature are indeed two of the forms, as Persian and Arabian, Troubadour, Italian and Spanish are others, in which the principles of universal literature are embodied. Those principles are found in their primitive beauty, energy and purity, only in the Scriptures. These we are accustomed to speak of, as Hebrew and Christian literature, or perhaps more properly, as the fountains or text-books. With the exception, however, of allusions and illustrations, drawn from manners and customs, scenery and Jewish peculiarities, they are *appropriately the literature of no age and of no country, but of all ages and all countries.*

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\* Note E.

Mademoiselle Courmay expressed a wish that the language of Homer might never die; and La Harpe has styled it, *"le modèle éternel de la poésie Française."* Let them live to the end of time; and yet neither can ever be the language or the model of the world. *This glorious destiny is the privilege only of the Bible.*

There is one point of view, in which we love to contemplate the Scriptures, and to us at least, it is new. We regard them as furnishing the desideratum of the Critic, so anxiously and hitherto so vainly sought, *THE STANDARD OF TASTE: because they are the only standard of immortal, all-permeating, immutable thought. Thought is the only fountain of taste, the only parent of style.* To cultivate taste and style, as though they were independent of thought, is too much the error of our schemes of literary education;\* and it has arisen to a vast extent, from that idolatrous admiration of the Classics, so happily reprobated by Ferrault.

*"La doctrine antique est toujours vénérable,  
Je ne la tiens pas cependant adorable."*

What, indeed, is taste, rightly considered, but the art of judging correctly of the forms and modes, in which thought is expressed? And what is style, but those forms and modes? Thought is the living soul, invisible, intangible: style is the speaking features of the human countenance divine. This soul of the Scriptures, is eternal, universal, supreme, in its original beauty, power and purity. But this soul of Classic Literature has fled forever. The Bible then affords the only true, unchangeable standard of thought. And if we look to style, the Bible is equally preeminent. Periphrasis, says Aristotle, is the great excellence of the poetic dialect, and Michaelis has said the same of oratory. But, in truth, periphrasis is the great excellence of every style; and Cowley was right when he condemned Persius, as not a good poet, because of his obscurity. Now, the Scripture style is remarkable for simplicity, purity, clearness: and, as Lewis remarks, the sententious is the essence of Hebrew Poetry. *Here then are the real elements of all style.*† It may indeed be safely asserted, that if Christian writers had formed themselves more upon the Scripture standard of thought and

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\* Note F.

† Note G.



style, and less after the Classic model, we should now have a nobler order of thought, a better style. And whenever the Bible shall be the text-book of duty and usefulness, and the pattern of taste and style, literature will become more valuable and dignified, more chaste and lovely.

We regard the Bible as illustrating most happily, and indeed as establishing, in our opinion at least, *that usefulness is the only fundamental, genuine standard of taste*. We have said that the beauties of the Bible are essentially the beauties of thought: their dress is the pure, the artless, yet graceful and lovely robes of Angel forms. In the Scriptures, all is usefulness, grand and comprehensive in the scheme, delicate and accurate in the details; with all the beauty of coloring, and all the fascination of simplicity. Usefulness here is inseparable from beauty: that is the end, this the means. It is only to such a Standard of Taste, that we can apply the happy thought of Aristotle,

"Non   un di bello in tante altre persone;  
Natura il fece, e poi troppo la stampa."

The mould is indeed broken; since never again shall the sacred legislator, prophet and apostle, give us a divine standard of Duty and Usefulness, of thought and reasoning, of eloquence, poetry, taste, and style.

Let us then prize the Scriptures, not merely as the richest treasure-house of thought; but as the unerring standard of taste. Let us add to them, what indeed ought ever to be inseparable from them, the study of the human heart and of the natural world; and we shall have no reason to imitate or to envy the forms or the style of Grecian and Roman models. Let us look for thought preeminently in the Bible. There, let us seek the most energetic, simple, perspicuous modes of expressing it. Let us contemplate the sublimity and loveliness of the natural world, not in the classic page, but as Claude, and Thomson, and Gainsborough did, beside the river bank, on the mountain, and in the forest. Let us study the human heart, in all its varieties of good and evil, of beauty and deformity, not in Grecian and Roman authors, but in the world of living men. With such materials and such a standard, we feel assured that a literature, founded upon and inspired by them, however justly it may respect the authors of Greece and Rome, will be far above the courtly humility of Statius.

"Nec in dictis . . . stellas cecis,  
Sed longè sequere et vestigia semper adora."

The Bible has hitherto influenced but little the literature of modern Europe; nor do we need a stronger illustration of the fact, in regard to English Literature, than that *Paradise Lost*, the poem of poems, the great Scripture Epic, is untaught in schools or colleges. And yet the *Iliad* and *Æneid*, far inferior as poetry, pernicious in principles and sentiments, in morals and manners, are the companions of the boy and the youth. But the Bible is destined to exercise a far greater influence over the literature of future ages, than it has over that of the past or the present. Nations will hereafter arise, of whose literature the Bible will be, not only the cornerstone, but the broad and deep foundation. What that literature shall be, in all its height, breadth, and depth, time only can show. But if we may venture to give at least one individual opinion, we hesitate not to express the firm belief, that it will not only exceed all the varieties, that have hitherto existed, in its conformity to the sole standard of duty and usefulness; but will surpass them, in all that is most rich and simple, most noble and beautiful. Our settled judgment is, that many a people will rear up for themselves a literature of a higher order, with the Bible only as their fountain of thought, taste and style, than they ever could, with the whole casket of Grecian and Roman jewels. Does any one esteem the opinion, idle or extravagant? We would ask him then to point us to the origin of Grecian Literature. He can discover no primitive standard there, at all comparable to the Bible. And if Greece, without models, could build such a structure, as she has transmitted to us, from the imperfect materials, which she possessed, does it require a martyr's faith, to believe that with vast advantages over her, Greece shall be excelled, as far as she has surpassed the fame of Rome?

To us, it has always appeared an astonishing fact, that the Christian Fathers should have subjected themselves, and the whole Christian Church, to the influence of Pagan Literature, as extensively as they did. The meat, in the Bithynian shambles, often remained unsold, as Pliny tells us; because the Christians would not purchase what had been offered to idols. And yet the Bishops and Pastors of their Church, sought in the Eastern and Western Philosophy, and in the history, eloquence and poetry of Greece and Rome,



those thoughts and that standard, which were alien to the spirit and objects of the Scriptures. When Alexander placed the *Iliad*, with his sword, under his pillow, and the Emperor *Ælius Verus* did the like with *Orid's Art of Love*, we perceive an exact conformity with the warlike character of the one, and the licentious habits of the other. But when we find that *Chrysostom* slept with *Aristophanes* under his head, we are filled with surprise, indignation and sorrow. Had the Scriptures been made inflexibly the basis of Education and Literature, the Christian Church would never have been so disgracefully corrupted and deformed by heathen influences; nor should we have ever recognized in its character such striking proofs of the empire of the oriental and western pagan literature. That the New Testament was in Greek, and that Greek and Latin were the living languages of the Roman Dominions, will certainly account, in a great measure, for this phenomenon. But, when we consider that Christianity was actually engaged for centuries, in a war of extermination, with Heathenism, in all its forms, as well as in its spirit, this familiarity and good understanding between the Literature of each, must appear extraordinary. It is with us a subject of astonishment and regret, that the talented and the learned, in the early Christian Church, did not employ themselves assiduously and zealously from age to age, in founding and perfecting a complete scheme of Christian education; so as to supersede gradually, if not at once, the use of the Greek and Roman Classics. A noble example was set by *Gregory Nazianzen*, who composed a number of Poems, as a substitute for the classics, when the Apostate *Julian* forbade the study of these by christian youth; but the death of *Julian* restored the ascendancy of Pagan Literature. Had they loved the practical, moral improvement of the Church more, and polemical distality less, we believe that much of the calamity and dishonor, which befel that church, and her literature and education, would have been avoided. Then if the age of the Reformation must have come, Religion would only have needed the dexterous hand, which sets the broken bone, not the intrepid skill of the surgeon, who cuts away the cancer or amputates the shattered limb.

We have said that the Scriptures have exercised but little influence over Modern Literature. Its elements must be sought in Classic Authors; in the Mythology of the

northern Nations, more grand, terrible, and marvellous, than that of ancient Greece; in the relics of Gothic States of society and of feudal institutions; in Eastern Nations, and the power, magnificence and letters of the Muhammedan Empire, in the wild, adventurous spirit of Northern Europe, and in the sentiment, gallantry and luxury of the South; in the age of chivalry, the wonders of the Crusades, and the wars with the Saracens; in new states of Society, manners and customs; and, throughout the whole period, in the influence of woman, over the mind, the heart and the character, in the State and in the Church, in all the forms of public and private life, but above all in social and domestic circles. These indeed are a fund, incomparably more rich and various, than the Greeks and Romans ever possessed. Perhaps then, the question may be asked, why are the Moderns according to the received opinion, inferior to the Ancients? Without conceding the fact, and we utterly deny it, we assign in our judgment, adequate reasons, when we reply, first and chiefly, because they have neglected the Scriptures so much, and next, because they have been to such an extent, the "*pedissequi Scenatores*" of Greek and Roman models. Nor can it be doubted, that Latin Authors have been the basis of modern Literature, to a far greater extent, than those of Greece. Yet these have been always acknowledged superior to those in the energy, beauty and variety both of thought and style. Casimir, the Polish Poet, read Virgil sixty times, and every other Latin Poet thirty; and Bernardine Maffei, that he might not injure the purity of his Latin style obtained from the Pope a dispensation, to read his breviary in Greek. In these instances, we behold an illustration of the comparative neglect of Greek Authors, in the structure of the modern European Literature. Though there are many good and fine things in the Psalms, and Politian, yet they appear more bright and sweet in Pindar; and while composing his splendid "*Oraisons Funébres*," Homer lay open before Racine, for, said he, I love to light my lamp at the Sun. These are a specimen of the too general neglect and degrading estimate of that volume, which Alphonso the 10th had read fourteen times, and which Chatham loved to peruse, in common with Harrow and Milton, to draw forth the hidden powers of his eloquence.

The Moderns then, according to our opinion, have experienced but partially, the advantages to be derived from the Literature of Ancient Greece. The fact is the more remark-



able, because it came into Western Europe, and was taught by the learned who had fled from Constantinople, as the Literature of a living tongue; while the Latin Language had then been dead, nearly one thousand years. Perhaps the restoration of Modern Greece to a rank among the States of Europe, may yet give to the Literature of their ancestors, that ascendancy in Western Europe, which has hitherto been the privilege of Latin Authors.

But, to what quarter shall we turn for the introduction of Sacred Literature as a branch of education, and for its eventual ascendancy as the most important in a literary point of view. I fear that we look in vain to the Academy, the College, the University. Their spirit has rarely been that of the Reformer, who loves to regenerate. It is rather that of the Antiquary, who seeks to abide by the ancient landmarks. Languages and Mathematics are their summum bonum of education, in the systems of our times as they were a thousand years since. But individual sentiment, social intercourse, religious influence can do much. To the private christian, to the minister of the Gospel, to religious and literary journals, and to theological institutions, is allotted the noble and interesting duty of preparing the way for the triumph of Sacred Literature, for the ascendancy of the Scriptures, in all our schemes of education. Are any willing to deny that such ought to be the state of things, whether we look to Duty and Usefulness, or to Literature? That the time must come, when the fact will exist, cannot be doubted. That it will be accomplished, not by miracles, but by the instrument of human agency, is unquestionable. Who then is privileged to say, that he has neither lot nor part, in this momentous concern? No pious or educated man, no minister of the Gospel, or trustee of a school, no parent, guardian or instructor is exempt from the obligation of doing something in this matter. All of them are, in some sense or other, vested with more or less influence over education: and let them remember, that there is more, even of truth than of beauty, in the sentiment of the Arabians, 'the governors of the young preside over the stars of their youth.'

We have said that the Bible is the only original, pure and inexhaustible fountain of thought, the only storehouse of the elements of universal Literature, the only safe, unerring standard of taste, the richest, noblest specimen of the awful or the majestic, of the graceful or the beautiful. We have said

that Sacred Literature sits enthroned, amid the grandeur and serenity, the loveliness and purity of her own heaven of heavens, far above the idolatrous temples of Grecian and Roman genius. We have said that the exclusion of the Scriptures from all our systems of education, even in a literary point of view, is an astonishing, a melancholy fact. We gaze on the long line of the Institutions of Literature, through the centuries that are past, and missing their first model, the Scriptures, we feel as the Roman, when he beheld not the statue of Brutus or Cassius in the funeral procession of their families, "*præfugit, quia non cernitur.*" But like the Roman, we mourn as a calamity the banishment of its noblest ornament, from so illustrious an array of genius and learning. Let us pause then and inquire into the origin of this phenomenon.

Jerome tells us, that he was led to abandon the Classics by a vision, in which he was taken up to the judgment seat of Christ, and threatened, and even scourged for having taught them. The example of Jerome appears to have had no influence on the studies of his own day, or on those of succeeding ages. The monks were indeed innocent of the crime, laid to their charge by father Marlain, of forging the lyric poetry of Horace and the Æneid of Virgil; yet they cultivated the Latin writers, and Ovid was the favorite author of the dark ages. Religion was always more or less a department of education, but it was in the legends of saints, or in the forms of a narrow-minded, subtle, obscure divinity. It was not as a practical system, as enlightened Theology, or as accomplished Literature. The gulf of darkness, that lies between the sunset of Roman letters and the dawn of learning in Western Europe, may well therefore be over-leaped at once. We come then to the age of the revival of letters.

1. The first cause for the absence of Sacred Literature is found in the fact, that during two hundred years, from the age of Petrarch to the age of Luther, one Church reigned over the whole of Western Europe, and the only spirit of investigation, which existed within it, was found in Scholastic Theology and Metaphysics. These ruled with imperial sway, and when to their influence we add the practical character of that Church, as rebuked and cast off forever by the Reformers, we are not surprised, that the Bible should have been the text-book neither of Duty and Usefulness, nor of Literature.



2. A second cause was the principle of the Catholic Church, which forbade the reading of the Scriptures by the laity. It is not a matter of much astonishment that such a policy, as this scheme inevitably produced, should have been not only alien to the spirit of the Bible, but altogether indifferent to its literature.

3. We may assign as a third reason the fact, that the language of that country, in which the revival commenced, and first made a remarkable progress, was the offspring of the Latin tongue, and it seemed a natural, indeed, we may say, an inevitable course, to cultivate the Latin with a view to the improvement of the Italian. The same cause would lead to a similar result, in Spain and France, and even in England.

4. The circumstance, that none of the nations of Europe had any literature of their own, and that Latin was the universal language, not only of the learned, but even of the Christian Church, throughout the whole of Western Europe, was a fourth cause. The absence of any works in their native languages created an inevitable dependence on the Latin writers: and the state of the vernacular tongues presented to the scholar no temptation to clothe his thoughts in such a dress. What motive could he have for adopting any other, than the Latin, since the learned only read? They were the only Public, for whom the scholar wrote. They understood him in Latin all over Europe: whilst a few only could have perused his writings, in Spanish or Italian, in French or in English. The People and the language of the People were as yet unknown to literature. As therefore the vernacular dialects furnished no books on sacred literature, and no temptation to write them, and as the same was equally true of the Latin tongue, for the Fathers, like the Bible, were forbidden ground, we are not surprised at finding the classics predominant.

5. A fifth cause may be traced to the character and premature fall of Provençal literature. During the period of its glory, from the time of Raymond de Herringer, A. D. 1092, to the age of Raymond the 6th and 7th, A. D. 1222, the other dialects of Europe lay in a barbarous state. Had the Troubadour literature been of a general, durable and various character, it would have done much towards the establishment of a corresponding literature in all the neighboring countries. But it was exclusively a gay literature, as

its title, 'el gai saber,' 'la gaie science,' indicates. It produced scarcely any thing but poetry, and that of the lightest kind, the tale, the satire and amatory verse. It was the child of love and chivalry, and is it wonderful that it could not survive the age of knight-errantry? Its genius fled with the spirit of the crusades; the power that had sustained it, perished with the sovereignty of Provence: and the war against the Albigenses was equally the martyr-stone of Troubadour Literature, and of the pure, the constant faith of Languedoc and Provence. To such a quarter, we look then in vain, for any influence favorable to Sacred Literature.

6. We may discover another reason in the circumstances, under which the Greek emigrants resorted to Italy. They came, not as missionaries to teach Religion or as Christian scholars to teach Sacred Literature, but as refugees to teach Greek. They came from a degraded, superstitious Church, which cultivated and recommended Sacred Literature as little in the East, as the sister-church in the West. They had no motive to study it themselves, and none to induce them to teach it to others. Besides, they were in the land of the Inquisition, and had they ventured, like Galileo, to disturb the established order of things, they must have fled from Italy, like Bernardino Ochino, or have suffered, like the intrepid and eloquent Baronaccio.

7. The fact, that the greater part of sacred Literature is to be found in the old Testament, may be stated as a farther cause, why it became not a part of education, on the revival of learning. The ignorance of Hebrew, of Arabic, Chaldean, and Syriac, and of the ancient manners and customs of the East, was universal and deplorable. Nor is it surprising that such should be the fact, during the two centuries preceding the Reformation, since Camerarius, the Phoenix of Germany, as late as the year 1550, was very imperfectly acquainted even with Hebrew.

8. We are constrained to assign as another, and a principal cause of the utter neglect of sacred Literature, the absence of a religious spirit among the founders and promoters of modern letters. What could not have been done in such a field, by the genius and accomplished learning of Petrarch and Boeraccio, of Dante, Machiavelli and Ariosto? What might we not have expected from the station, and talents, and taste of Vida, Caro and Madolet, of Casa and Bembo; but all of them abandoned the pulpit to the monks:



and Cardinal Bembo revelled in a licentiousness of composition, unsurpassed by any of the flagitious writers of ancient or modern times. Sacred literature, indeed, was utterly unknown to the vast majority of the literati; nor do we discern any inducement to its cultivation, in their lives or characters as private men, in their public stations or social intercourse.

This survey of the causes leads us to conclude, that when the Reformation arrived, the state of things was singularly unfavorable to the cause of Sacred Literature, and eminently propitious to that of classical. The age of the Reformation is, with the single exception of the Christian æra, the most remarkable period, in the annals of time. It came to republish the Religion of the Cross, and to deliver from the darkness and thralldom of the Church and the State, the civil and political branches of knowledge, and all the departments of philosophy and literature. It was, indeed, another age of Apostles and Martyrs, another age of Christian Fathers. The last of the Romans had perished in the dungeon of Theodoric; but more than Roman souls lived in the bosoms of Luther and Calvin. Around them circled a host of kindred spirits, not as the satellites of their power and glory, but as constituent though inferior stars of the holy constellation of Reformers. Had we beheld the origin and progress, the character and objects of their warfare, could we have imagined it possible, that they would not have bequeathed to all posterity, the Bible, as an essential element in every stage of education, and Sacred Literature, as the most noble and valuable department of Universal Literature? Yet this age, so fruitful in the great and the good, in the divine and the scholar; in the courage that quailed, neither at the sceptre of princes, nor at the thunders of the Papalcan; and in the spirit, which regenerated Christianity and remodeled the whole circle of the sciences, even this age passed away, and left unfinished the glorious work of Religious Education and Sacred Literature. And yet the monument of the Reformers is the most sublime in its conception, the most durable in its materials, the most perfect in its execution, which the genius and learning of Man have ever erected to immortalize his fame. In the inscription, indeed, which records the achievements of the departed great and good, blanks are left at intervals, yet what are they but the fragment-verses in the Epic of the prince of Latin Poets?

We have now surveyed those excellences of the Scriptures, which place the title of Sacred Literature above the claims of every other: and we have considered the reasons, why the former was so entirely neglected as an inseparable part of all education, at the revival of learning, and even during the progress of the Reformation. Although Europe has produced from time to time her Herbelots and Hottingers, her Illustoris, Porocks and Lowths,\* yet still Sacred Literature has never been regarded as the superior, nor even as the equal of the classics. These have been courted and patronized as the teachers of the young, from youth to manhood, while Sacred Literature, undervalued and deserted, hangs her harp on the willow, and weeps by the rivers of Babylon. Sacred Literature is intimately connected with religion, and though it be possible, at least in a secular point of view, to keep them almost entirely if not altogether apart: yet the total banishment of the former from all our schemes of education, must have an unfavorable effect upon the latter. Let us now proceed to the inquiry, whether serious disadvantages do not arise from this state of things.

1. The miserable ignorance of the Literature of the Scriptures that prevails among the great body of educated laymen must ever be a formidable barrier to the study of the Bible with them. That book, so full of attractions for learning and taste, is to most of them an unsightly object: and Socrates might well have assigned this as the fundamental cause of the aversion of men of taste, to evangelical religion. How indeed, can they respect and value the Bible, as a store-house of literature, when the opportunity has never been afforded of becoming acquainted with its beauties? Shall it be said that we degrade the Scriptures, by making them a text book of literature, and that it does not become their holiness and dignity, to invite to their perusal, as though they consisted of Orations and Poems? But if a course of Sacred Literature, sound, tasteful and learned, will recommend the Bible to the respect and even admiration of many, who now regard it with indifference, not to say with contempt, an important end is obtained, whether we regard the individuals, or the cause of religion. They will be induced



to read and to study what they would otherwise never have looked at, and can we doubt, that some, perhaps many might be led eventually to a pious life? And with regard to the cause of religion, is it not obvious, that numbers, though not religious, would yet, for the sake of their attachment to Sacred Literature, favor Christianity, would patronize the benevolent enterprises of the day, and would respect all the institution and officers of religion. Alexander saved the house of Pindar, and Prince Eugene, the residence of Pindar; while Demetrius Poliorcetes spared that quarter of Rhodes, where Ptolemy was painting. Something accordingly, of a kindred spirit would be found in many a bosom, which had been familiarized in youth with the beauties of Sacred Literature.

2. But we may present the argument with still greater force, by considering the value of Sacred Literature to the pious. Will any one deny that the study of the sublime and the beautiful in the natural world, affords to the educated religious man, noble and delightful illustrations of the power and wisdom, and goodness of his Creator? And is it possible that still more affecting and interesting views will not be derived from the beauties of the Bible, to exemplify the same attributes? Shall the land and the ocean, the forest, the river and the mountain, attest the glory and benevolence of God, and shall the use, which is made in the Scriptures of the various objects of the visible world, be regarded with indifference? The good man will find his piety exalted and purified, his understanding enlightened, his moral taste refined, by cultivating an intimate knowledge of the Literature of the Bible, and a strong relish for its rich variety of beauties. When Dionysius the Elder, robbed the Statue of Jupiter of its golden mantle, and cast over its shoulders a woven cloak, he was guilty of that species of sacrilege, which we commit, when we strip the Bible of its Literature. For ourselves, we should feel, if compelled to abandon the Literature of the Scriptures for life, as the Naturalist Lequin, when he exclaimed on his death bed, "O richesses infinies de la Nature, il faut donc vous quitter!"

3. Nor let us overlook the fact, that the general neglect of sacred Literature has necessarily an unfavorable effect on the acquisition of it, by the Clergy. Instead of being a department of all liberal education, it is never touched, till

the course of divinity is commenced. Hence, instead of being regarded habitually, as a part of the religious instruction of the young, and a chief constituent in the whole progress of their improvement, from the primary school to the University, it comes to be considered as exclusively theological. It is not surprising then that it should languish, as it does, in the keeping of the clergy; when it is only an inhabitant of theological stalls, and only the companion of theological students. It is impossible for the clergyman to feel its full dignity and beauty, or to realize that it is the common privilege and common property of all the educated, whilst it is confined to the chair of the Divinity Professor. And when he knows that of the hundreds, who listen to his preaching, frequently not one knows any thing of Sacred Literature, or has the least relish for its beauties, he must feel that silence on such a subject, though unnatural, is imposed by necessity.

4. All must be sensible that this state of things contributes to lower the standard of literary spirit, and of literary composition among the clergy. What a field would be open to the preacher, in the opinion of the classical scholar, if the resources and beauties of ancient literature were admissible in the pulpit! The discourse of Horsey on the prophecies of the Messiah, scattered among the Heathen, is indeed an illustration of the admirable use, that can be made of literature, in the sacred desk; but it shows us also, how rarely and with how much difficulty, the classics can be resorted to by the minister of the Gospel. That the pulpit is the natural home of a nobler, richer, better literature,—Sacred literature. Yet until it shall be a department of all education, and therefore of the education of the clergy, from their earliest years, we shall not see, in the prime and in the eventide of life, those selectest influences of Sacred literature, which could be the offspring only of early impressions. We would say of Sacred literature, a more dignified and suitable theme for the pen of a Christian Father, what St. Augustine says of Virgil: "*Virgillum pueri legant, ut poetæ magnus omniumque preclarissimus atque optimus, teneris imbibitus annis, non facile oblivione possit aboleri.*"

5. Another unfortunate circumstance, arising from the general neglect of Sacred literature, is in our judgment, the ascendancy of the Heathen Classics, in all our schemes of education. It is not stating it too strongly to say, that



*christians—yes, professors, of the religion of the cross—yes, the very ministers of that cross, have resolved, may we not say inexorably resolved, that in schools and colleges, the passions of literature and science shall form the minds, the hearts and the characters of christian youth. And yet, of all the multitude, who thus combine to maintain a state of things, so singular, so unnatural, so unpropitious, not one, will admit a comparison between the Bible and the Classics, whether we look to Duty and Usefulness, or to Literature. Ask them—do you believe, that the apostles would have founded or sanctioned such a scheme? Ask them—can the spirits of just men made perfect, behold it from their seats of bliss, with approving eyes? Ask them—can the angels, in the realms of light and glory, look down with approbation on this idolatrous exaltation of the Classics, on this rejection, this degradation of the Scriptures? Their answer, we venture to say, will be negative. George Fabricius would not use a word in his poems, which savored in the least of paganism: and he exceedingly condemned those Christians, who resorted for their materials to the divinities of Parnassus, and the fables of the ancient Mythology. Would that hundreds, who have spent half a century of their length of life in illustrating and recommending the Classics, had felt like Fabricius, and had spent but a fifth of that time, in illustrating and recommending Sacred Literature!*

We are not enemies to the cultivation of classical learning, at a suitable age, in an appropriate place, and by those, who will receive profit, without injury.\* Like Petrarch's father, we would not in our wrath, hurl the Classics of our sons into the fire. Like Cheynel, when he flung the dearest book of Chillingworth into his grave, we would not bury them in our anger. Like Watteau, when he shrunk on his death-bed from the miserably painted crucifix: like the dying Matherbe, when he rebuked the bad French of his confessor, we would not carry the fastidiousness of christian taste so far, as to banish from the whole circle of education, the poet, or the orator, the historian, or the philosopher of antiquity. But we do protest, and if fifty years more of life were to be our lot, we should protest to the

\* Note 1.

last moment of that half century, against the scheme, which constitutes the *Classics*—the *manuscripts*, not the *structures* of the state, in the instruction of *Christian* youth.

We are not the enemies of polite literature, the most refined, the most learned. We admire its elegance, we revere its erudition. We believe that we set a high estimate on the comprehensiveness of its views, and the variety of its knowledge, on the embellishments of its taste, and the richness of its stores. We look with a charmed pleasure, on the beautiful in the countenance, on the graceful in the form of woman. We look with a sentiment of just exultation, upon man in the expressiveness of his features and majesty of his deportment. We look with admiration on the fair, the rich, the magnificent in Architecture; on the master-sketch, the coloring, the light and shade of the Painter; on the transforming power and decorative taste of the sculptor. We gaze with a child's rejoicing, on the bud and the blossom, on the flower and the leaf: on the gaudy butterfly, the glittering scales of the fish, and the dazzling plumage of the bird. We gaze with a poet's feelings, if not with a poet's eye, on the cheerful landscape of morning, and the pensive scenery of evening: on the beauty and serenity of the lake, the meadow and the woodland. We gaze with a religious awe, upon the deep silence of the heavens, and the calm majesty of the ocean, on the gloom of the forest and the fury of the storm, on the savage rush of the cataract and the solemn grandeur of the mountain. And what are these! what indeed are the loveliness of woman and the dignity of man, the marvellous in sculpture, the fair in painting and the august in architecture, the sublime and the beautiful in nature, but the literature of the visible world! And if it be a duty and a pleasure to cultivate this, we, at least, esteem it a nobler duty, and a higher pleasure, to cultivate that elegant literature, which springs fresh and living from the heart, the soul, the mind of man. It is our admiration of this literature, it is our grief at the dishonor cast upon it, it is our anxiety for its progress and improvement, it is our inflexible faith in its glorious destinies, which constrains us to mourn over the desertion of its richest fountain, of its noblest standard, the Scriptures. O! that the day might speedily come, that day of glory and beauty for Religion, Science, Letters, when we might say of every educated man,



throughout our country, in relation to Sacred Literature, as  
 Warton of the antiquary Dagdale,

"Ingenious views engage  
 His thoughts, on themes, unclassic lately styled,  
 Natural."

We have now considered the intrinsic, the peculiar excellences of the Bible, compared with the classics; we have examined the causes of its exclusion from schemes of literary education; and we have surveyed the disadvantages, resulting from this unnatural state of things. Let us now therefore pass onward to the last branch of our subject—the benefits, which may be expected to arise from the introduction of Sacred Literature, into the whole course of education.

1. We have long thought the banishment of the Bible, as a text-book of duty and usefulness, from all our plans of general education, to be a great calamity. We should therefore welcome Sacred Literature to the school and College, as a chief instrument, eventually, in the firm establishment of the Bible, as a standard of duty and usefulness, in these institutions. Those, therefore, who approve the latter object, and yet feel some scruples, in a sectarian point of view, or know not how to begin the reformation, will do well to consider, whether the introduction of Sacred Literature would not be the safe and advisable mode. Those, who object on sectarian grounds, to the use of the Bible in general schools, on account of contested points of doctrine, cannot surely object to the same book, as a literary standard of thought and composition. The dividing lines between different denominations of Christians can scarcely be said to exist, as to the Old Testament; and there the chief body of Sacred Literature is found. Here then, is a species of middle or neutral ground, where the experiment may be safely tried, of adopting the Bible into schemes of general education, confining it to the purpose now contemplated.

5. It is another advantage, that the Bible will be far more generally respected and admired, as well by the pious as by those, who in a religious point of view, are indifferent to the Scriptures. The introduction of such works as the *Paradise Lost and Regained*, of *Hampton Agonistes*, of *Cow-*

per's Task and Boyce's Duty, would be among the accompaniments of Sacred Literature. Unphirsd styled the mathematics, his "Elysian Fields." We would desire to see the knowledge of the elegant literature of the Bible, so generally and ardently cultivated, that Sacred Letters should be acknowledged to be, as they are, the only Elysian Fields of a Christian Literature. We would not care to see the Christian Scholar, so intimate with all the classical learning of Milton, as to be able, like John Phillips, to point out every allusion to Homer and Virgil. But we should rejoice to see the day, and come it must, if Sacred Literature be generally taught, when the educated man will be familiar with all the beauties of the Scriptures. Such a state of things would invest the Bible with a more venerable authority, with a more comprehensive influence, with a species of attractiveness now denied to it by its friends.

3. A better knowledge of the history, antiquities and evidences of Religion, would be another result of the cultivation of Sacred Literature; for they are inseparable. It is singular how completely these are neglected in most plans of education, and yet who is insensible to their value? How strange does it appear, that the history and antiquities of Greece and Rome should be regarded as indispensable to the liberal education of a Christian, while the same departments, as to the Jewish Nation and Christian Church are excluded!

4. We are satisfied that the change we desire to see, will raise the standard of Literary Education and composition among the clergy. When the educated, whom they meet with, shall have attained a considerable acquaintance with Sacred Literature, theological institutions must set a higher value upon it, as an instrument of greater practical power and good. The field of usefulness for the clergy will thus be enlarged; as a greater variety of interesting topics will be within their control. Their compositions will be improved of course, for the whole circle of Sacred Literature, will be brought to bear on the spirit and style of their sermons.

5. We believe, it would be a natural and happy consequence of the change proposed, that the Scriptures would thus become the topic of interesting conversation. Instead of being excluded, as they now are, to so great an extent,



partly because it seems, on account of that very ignorance, to savor of theological pedantry, they would be a fund of literary conversation. Not of literary only; for the departments of sacred history and geography, antiquities, manners and customs, would increase and diversify the common stock of valuable and interesting materials for conversation.

6. We look upon the encouragement of the study of Natural History,\* as among the important effects of the contemplated plan. Not less than two hundred and fifty botanical terms are used in the Scriptures; and these are principally found in the sacred poets. The history of beasts and birds, of fish, reptiles and insects, of trees and plants, and of the whole physical world, is far more important to the great body of those, who receive an education, than the smattering of Greek, Latin and Mathematics, which is all that nine out of every ten now acquire at our Schools and Colleges, and which as a matter of course, they abandon forever, as soon as they leave the Academy or University. If then Sacred Literature will promote such a desirable study as Natural History, so full of interesting materials for thought and conversation, we are sure that its introduction will answer an important end.

7. We believe that a better and more general knowledge of Hebrew, among the clergy themselves, will be a prominent result of the general cultivation of Sacred Literature. Among the educated laity, we should also find many acquainted with this tongue, who would otherwise never have known even the letters. And is it no object to establish this most venerable and noble language on a basis, so durable and extensive, so honorable and gratifying? The commendation bestowed upon the ancient dialect of the chosen people of God, the language of Moses and David, of Isaiah, Jeremiah and Daniel, entitles it in a philological and literary point of view, to the attention of every scholar. And no doubt if this sacred tongue is ever to become the common property of scholars, it will be indebted for such a triumph to the general cultivation of Sacred Literature.

8. A highly probable result of the change, for which we are pleading, is that the great amount of Scripture knowledge, which must then be abroad in the community, will

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\* Note J.

prevent numbers from becoming a prey to infidelity. Numerous apparent difficulties in the Bible are effectually removed by Sacred Literature. Many an unbeliever would be stripped of his specious, and to the uneducated, apparently unanswerable arguments, by the diffusion of such knowledge. This would become both a shield to defend, and a sword to assail; and to the young particularly, as they grow up, would be a happy preventive against the sneers and ridicule of ignorance and malice. Nor must we forget, that the more religion assumes the air of a refined literature, the more respectable must it and its professors become: the less of gloom and austerity, of pedantry and mannerism will attach to them; and as every one must know, the less will they be exposed to ill nature, contempt and levity. Sacred Literature will contribute materially to make religion a cheerful, estimable, welcome companion. Such a companion is rarely the object of scorn and derision.

9. Greek Literature, it seems to us, under the influence of the Sacred Classics, would acquire that superior rank over the Latin, to which it is unquestionably entitled. In several important particulars, it is more akin to that of the Scriptures, than the Roman Authors. It is far more ancient and venerable. It is richer in original thought, in energy of expression, in beauty of sentiment, in reasonableness, refinement, and delicacy of language. Latin Literature is, indeed, as Andrea has remarked, little better than an imitation of Greek. *Læta Gædina* was called the ape of Painters, and Latin deserves to be called the ape of Literature. Yet the ape has usurped the place of the man.\*

10. May we not reasonably number among the advantages, growing out of the cultivation of Sacred Literature, that the New Testament, in the original Greek, will be studied as a classic, edited, illustrated, and explained as such, not indeed as a Royal road to Literature, *in usum Delphini*, but for the common instruction of youth. At present, as far as education is concerned, this divine book, if tolerated at all, in its primitive language, is condescendingly allowed to perform the humble, subordinate office of giving a boy for entering the lowest classes in a college. When that is accomplished, it is hung aside for life, as rubbish, in

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\* Note K.



the practical judgment of his teachers, unworthy ever again to be looked at.

11. We should not be faithful to our well considered and deeply seated opinions, if we did not hail, as a magnificent consequence of the general cultivation of Sacred Literature, its ascendancy and final triumph over the classics. These deserve only to be subordinate to that. But now, these are every thing, and that is nothing. Sacred Literature ought to be regarded as indispensable to education: the classics as desirable and appropriate only for the scholar. That is eminently useful, these are merely ornamental, and deserve a correspondent attention: as Trojan honours and palmyrized Tarins, Plutarch and Dion Cassius, but disregarded Juvenal and Martial. We desire never to see the day, in our country, when a scholar shall be found so forgetful of both duty and improvement, as like Al Farabi, the Arabian, to read Aristotle two hundred times, or like Madame Dacier, to peruse the *Clouds* of Aristophanes the same number of times. We envy not for the scholars of our country, the sentiment of De La Harpe, in the preface to *Les Jardins*: "*Et tous ceux, qui connoissent la langue Latine, savent par cœur le quatrième livre de l'Énéide.*"\* We envy not for our country, that she, like Europe, should be the land of the Classics, and of the *Édile* of the Classics. It is her honour, privilege, happiness, to be emphatically and peculiarly the land of Sacred Literature.† Let it appear in her schools and academies, in its plain, practical forms: in her colleges and universities, in a more refined and dignified character: in her theological institutions and churches, in all its majesty and beauty, variety and learning. Athens was called the Eye of Greece. Let Sacred Literature be the Eye of our Country: and we should inscribe on the monument of its glory and usefulness, the patriot sentiment of Father Paul, *Plato perpetua.*

But the deep and extensive influence, which Sacred Literature is eminently fitted to exert over all the other departments of polite learning, is in our view, among the most interesting and valuable of its benefits. We have only time to contemplate one of its most conspicuous features.

\* Note L.

† Note M.

A prominent advantage of the ascendancy of Sacred Literature is, that all Literature may be expected to become more *intellectual*. As the Bible is the noblest and richest fountain of original, elevated and comprehensive thought, the general cultivation of sacred letters must impart its own character to all the departments of Literature. The Literature of Germany and England is more intellectual, than that of France, Italy or Spain. Can we doubt, independently of the influence of other subordinate causes, that the Bible is the paramount reason of the difference? In the Scriptures only, do we find any just views of the character and attributes of God, of the scheme of creation and providence, of sin, merit, redemption and acceptance, of the being, and nature, and offices of spiritual existences, of heaven and hell, of the trials and sufferings of man in this world, of the immortality of the soul, of its glory and happiness, or of its dishonor and misery in a future world. And is it possible, that these ideas, so grand and solemn, so interesting and affecting, are destined never to have a deep, all-pervading, quickening influence over modern Literature? It is obvious, that in the Grecian authors, sublime and lovely conceptions, relics of an elder, of the patriarchal age, are seen to struggle for life, against the oppressive power of their vicious and absurd mythology. And what are those finer and better thoughts, but the faint glimmerings of tradition, seen by them darkly at a distance, but touchèd in the Law and the Prophets, to the children of Israel? Those few imperfect thoughts have done more for Grecian letters, than the whole body of her fabulous religion. This has indeed given beauty and variety to her Literature, but to those only is it indebted for the awful and the majestic. The mythology of Greece never has been and never can be the parent of vigorous, original, versatile thought. The Bible pre-eminently excels and encourages the exercise of power and freedom, of comprehensive and depth of thought. What the profound, ardent study of the Scriptures as an inexhaustible fund of Literature is able to do, may be seen in the unrialed sublimity and beauty of *Paradise Lost*, the great poem not merely of English, but of all ancient and modern Literature. Give then to the Bible its natural, rightful influence over the whole circle of polite learning, and we despair not of beholding in our country, a Literature more rich, original and dignified, than the world has ever seen.



The scholars of our land complain of the character of our institutions, as overcrowded with the simplicity and homeliness of common sense, and of our state of society, as chiefly remarkable for its unpoetical, business-like aspect. In our judgment they undervalue exceedingly the literary capacities and fertility of our country. A nobler and more affecting origin, a more interesting and wonderful progress, a destiny, more sublime, glorious and solemn, we have never beheld. Who, that has a memory to look back over all the past; who, that has a mind to comprehend all the present; who, that has an imagination to embody the dim visions of the future, will despair? Who, that has a heart, to love his family, his state, the nation, the living and the unborn world; and a soul, that ascends in thought to the throne of God, to the mansions of Angels, and the habitations of the just made perfect, will despair of the literature of our Country? We behold not, indeed, scattered over our land, the beautiful and august antiquities of Greece and Rome. We behold not the Cathedral and the Abbey, the tower and the castle, relics of Gothic grandeur and feudal power. Not a solitary spot in our land is hallowed by the fantastic and elegant mythology of classic Fable. The wild and the terrible, the mysterious and the marvellous of the Enchanter, the Fairy and the Toblin, have no place in our traditions. Popular superstitions, in all their endless variety of the curious and the horrible, are unknown to us. There has never been the land of Romance: for the purple light of the age of chivalry has never beamed on our people, in its richness and beauty. But we despair not. We have a strong faith in the destinies of American Literature. We have a faith, strong as a Christian's hope, strong as a Patriot's love. We will not despair. We feel assured, that in the noon-tide of our greatness, we shall look down upon all the nations, that have gone before us. We envy not the riches of their inheritance. The patrimony of the Old World is the heritage of the New; so far as we may choose to avail ourselves of its wealth. We can enter unbidden, the store-house of its treasures, not sword in hand, like Julius Cæsar, but by the Enchanter's Key, the Press, and revel amidst the gathered opulence of all ages and all nations. But our trust is built on better promises and brighter hopes. *The living spirit of American Literature must be intellectual.* He who does not see that the intellectual will be the essential

character of American literature, must be blind to the visions, that crowd on the fancy, and deaf to the thousand voices of gratulation and encouragement, that call from the past, the present and the future, through all our land. His are not the deep and delicate feelings of the heart, which sympathize with all that is majestic, lovely and graceful, whether in man, or in the visible world. His can not be that enthusiasm of soul, which interests the grand and the beautiful in nature and in art, with a nobler grandeur, a more attractive beauty. His never will be those sublime thoughts, which live on the great, the wonderful and the fair, in the recollections of the past; which inhabit the whole living world, ever meditating on its history, progress and destinies; and wander through eternity, to contemplate the purity and fecundity, the glory and wonders of an immortal state. We at least scruple not—to gaze with a Christian's hope and a Patriot's love. And we have reaped the reward of that hope and of that love, in the rejoicings that sympathize with all that is American, and in the gratitude which ascending to God as the moral Governor of the World, beholds in our Country the fairest province of his magnificent Empire upon Earth.

The foundations of our hope and our love are laid in the sources of morality, the intellectual spirit. But the Scriptures only can create, diffuse, perpetuate that spirit. They only can redeem us from the bondage, without the glory of European letters. They only can breathe into all our literature the breath of life, intellectual power. Scatter then the Scriptures with a prodigal benevolence, over all our land. Imbue with their spirit, the child, the youth, the young man, through the whole course of education. Let them be the study of manhood and the meditations of old age. Then, but then only, shall we have reason neither to envy nor to fear the scholarship of Europe. Let the literature of the Eastern Hemisphere worship in the Parthenon of Athens or the Coliseum of Rome, in the Abbey or the Cathedral of a Gothic ancestry. Let it revel in the beauties of Grecian fable, in the wonders of enchanted castles and fairy towers, amid the splendor of courts and the magnificence of palaces, amid the glory and gallantry of the age of Romance. American literature rejoices that hers is a more holy, a nobler, a lovelier land of promise. The shrine of her worship is the Falls of Niagara; the



black gates of the mountains are the portals of her fane: the Father of Western Waters is the majestic stream of her inspiration: the valley of the Mississippi with its giant colonnade, the Rocky and the Alleghany, the temple of her glory. The genius of American literature walks abroad, through the land of his birth: and beholds an endless diversity of the grand and the beautiful. He looks to the world of Memory, and feels that the wealth of ancient and modern literature is his. He looks to the realms of Imagination, and rejoices in its visions of glory: for he knows that they are his. He looks to the Empire of Mind, and shrinks not at the mysterious depth of its abyss, or the awful grandeur of its elevation: for his are the power and freedom of thought. In the intellectual spirit, he lives, and moves, and has his being.

Gentlemen of the Society, to most of you I am a stranger: a stranger by the land of my birth, and the pursuits of my life. But though a stranger, I feel that I am not an alien, when I remember that ours is a common country, a common parent, a common fellowship. That country is the bequest of wise and virtuous ancestors. That parent is this venerable university. That fellowship is this society, the bond of our union, in the cause of Literature and Science. Let us not be insensible to the sacralness of that inheritance, to the dignity of that parentage, to the value of that fellowship. Although the Society has hitherto exercised, and perhaps unavailingly, little influence beyond the walls of this College, it becomes us to consider whether important duties do not devolve upon us. To each is allotted his sphere of humble or distinguished usefulness, in private life, or in a public station. To each is assigned, in the order of Providence, his trials and temptations, his calamities or happiness, the honors of a well spent life, or the ignominy of unprofitable years. From all is exacted that duty, which "does justice, loves mercy, and walks humbly with God." From all is equally demanded that usefulness, which lives not only for our family and friends, but for all the community around us: not only for our country, but for all mankind: not only for our fellow men of this day, but of all succeeding ages. Tell me not that such a sphere is beyond the eye or the influence of ordinary men. Few, indeed, are destined to glitter on the radiant heights of literature, or to wield with master-hand the responsible power of elo-

valued station. But let it not be forgotten, that ours is peculiarly the country of individual and social enterprise, of individual and social patronage, not merely in business and pleasure, but in all the improvements of Education, Literature and Religion. These are peculiarly the property of the People. A few may found their institutions, and give the impulse; but the People only can sustain and encourage them. All then are co-workers in the same glorious cause: for Religion, Literature, Education are one. To each of us then, as to every other individual, through all our borders, is allotted some share in the task. What though we are not worthy to fill the professorships of the professorships of our colleges? what though we cannot rival the ~~masters~~ in literature or science? what though we must gaze, and gaze in vain, at the greatness of Edwards and Dwight, at the fame of Channing, Cooper and Irving? Yet each of us may, and if he takes his duty to God and to Man, he must do something: if it be only to cast a widow's mite into this treasury of our country. Remember that even a single act, done for the improvement of Education, for the promotion of Literature, for the advancement of Christianity, is that widow's mite. And where is the man, however narrow his means, however imperfect his education, who cannot, even in a short life, cast in his hundreds, if not his thousands, of such offerings?

Whilst we thus remember our social and individual duties, we can never forget our common patronage. To cherish the interests of this college, as opportunity may serve, and other obligations permit: to watch over her fair fame, to honor the remembrance of her sons, whether among the living or the dead: and above all, according to our power, to cherish with a brother's friendship, or venerate with filial love, the memory of her late illustrious President, will be at once honorable and delightful. And it is a sight that has been said, I have refused to speak irreverently or unthankfully of the great and the good of my own or of any other land, of the founders, and patrons, and instructors of this or of other institutions, I know that realities do not justify the appearance. I have, indeed, spoken with the sincerity of Christian candor, with the free spirit of an American, with the enthusiasm, if not with the judgment and taste, of an accomplished Scholar. For all that has been done, by the eminent in talent, and learning, and virtue of former days,



I have a heart, that overflows with admiration and gratitude. And, as to all that is now doing, in our own country, and throughout the world, by the Statesman and the Orator, by the Philosopher and the Philanthropist, by the Patriot, the Christian, and the Scholar, I have a soul to realize the magnitude of our obligation, the dignity of their enterprise, and its glorious rewards in time and eternity.

Now, Gentlemen, while we remember our fellowship, and our common parentage, let us forget not our common inheritance, our country. We cannot honor our country with too deep a reverence: we cannot love her with an affection, too pure and fervent; we cannot serve her with an energy, too prompt and unflinching. And what is our country? It is not the East, with her hills and her valleys, with her countless sails, and the rocky ramparts of her shores. It is not the North, with her thousand villages and her giant canal, with her freeways of the Lake and the ocean. It is not the West, with her forests and her island-isles, with her luxuriant exposures, clothed in the verdant corn, with her beautiful cities, and her majestic Missouri. Nor is it yet the South, opulent in the mimic snow of the cotton, in the rich plantations of the rolling cane, and in the golden robes of the rice-field. What are these but the sister families of our greater, better, holier family, our country? I come not here to speak the dialect, or to give the maxims of the patriot-statesman. But I come a patriot-scholar, to vindicate the rights, and to plead for the interests of American Literature. And be assured, Gentlemen, that we cannot, as patriot-scholars, think too highly of that country, or sacrifice too much for her. And let us never forget, let us rather remember with a religious awe, that the nation of these States is indispensable to our Literature, as it is to our national independence and civil liberties, to our prosperity, happiness, and improvement. If, indeed, we desire to behold a Literature like that, which has sculptured, with such energy of expression, which has painted so faithfully and vividly, the crimes, the vices, the follies of ancient and modern Europe: if we desire that our land should furnish for the orator and the novelist, for the painter and the poet, age after age, the wild and romantic scenery of war; the glittering march of armies and the revelry of the camp; the shrieks and blasphemies, and all the horrors of the battlefield; the desolation of the harvest, and the burning cottage:

the storm, the sack, and the ruin of cities: If we desire to unchain the furious passions of jealousy and selfishness, of hatred, revenge and ambition, those lions, that now sleep harmless in their den: If we desire, that the lake, the river, the ocean, should blush with the blood of brothers; that the winds should waft from the land to the sea, from the sea to the land, the roar and the smoke of battle; that the very mountain-tops should become altars for the sacrifice of brothers; if we desire that these, and such as these—the elements to an incredible extent, of the literature of the old world—should be the elements of our literature, then, but then only, let us hurl from its pedestal the majestic statue of our union, and scatter its fragments over all our land. But if we covet for our country the noblest, purest, loveliest literature, the world has ever seen, such a literature, as shall honor God, and bless Mankind; a literature, whose smiles might play upon an Angel's face, whose tears "would not stain an Angel's cheek;" then let us cling to the Union of these States, with a Patriot's love, with a Scholar's enthusiasm, with a Christian's hope. In her heavenly character, as a holocaust self-sacrificed to God; at the height of her glory, as the ornament of a free, educated, peaceful Christian people, *American literature will find that the intellectual spirit is her very touch of life, and that in God, her garden of paradise.*



## NOTES.

## NOTE A. p. 157.

THE question may then be asked why does Classical Literature still survive? I believe of the Authors of Greece and Rome, as Ovid says of his Metamorphoses, "*namque est infelix nostrum*;" but it will be chiefly, if not altogether, in the Biographical Dictionary, and in the library of the Scholar, not in Christian Schools and Academies. Good sense and religious sentiment, have already banished Ovid and Plautus pretty generally from the course of education: and they will do the same, in due time, with Horace, Virgil, "*et id genus omne*." But why do the Classics live in our seminaries? for they have been long abandoned as materials of literature, in all its departments. I answer, because the neglect of the Bible, as the only true basis of all education in point of duty, usefulness and literature, and the only cement of its whole superstructure, permits them to live, a standing witness to Christianism, a monument of that zeal and of those disquisitions, which furnish all religious instruction from our Schools and Colleges, rather than not have it sectarian. But this state of things cannot last in any Christian country, and above all not in this. Good sense, religious principles, and Christian liberality, will not tolerate it.

## NOTE B. p. 110.

THE Oriental taste, as exhibited in the Persian and Arabian literature, corresponds exactly to their voluptuous and delightful climate, to the richness and luxuriance of their scenery, to the costly and magnificent style of their Architecture, to their dress and habits of life, to their private and social character, and to the splendor and ostentation of their forms of government. But the Orientalism of Hebrew literature is of a higher and nobler order; because it did not spring from the corresponding sources just mentioned, as the very causes which produced both the author and the work, but arose as altogether subordinate to the grand and severe, the simple and solemn truths of the Scriptures.

## NOTE C. p. 120.

THIS position, if it be correct, and the means I have thought of it, the means I considered that it is, appears to me to demonstrate that Classical Literature cannot live. If it be not a storehouse of materials, it cannot live. Now, as far as poetry is concerned, it contains no materials worth having, except such as are common to all nations and countries: and these, no poet, unless he belonged to the plagiarist school of Virgil, or the artificial school of Pope, would ever think of studying in Greek or Latin; for he would find them original, fresher, brighter in the landscape of nature, and in the scenery of human life. The mythology of Greece and Rome, being no more to the materials of modern poetry, than the

ancient religion of Mexico and Peru. It is worth nothing, but to furnish illustrations: and what is remarkable, the allusions of the gifted modern are far more poetical, than the same thing in the Greek or Latin poet, as a part of the material of his poem. Of what use to us are the materials of ancient eloquence? What interest have we in the concerns of Athens and Rome? These can never be the materials of our eloquence. There are of a nobler order, of a richer diversity. It is much the same, with their Philosophy, whether natural, mental, moral or political, and with their Geography, History and Biography. Whatever in them is worth preserving, we have made our own, with vast improvements: and if all the Greek and Latin writers, not even excepting Plutarch, the favorite of Giza and Hadrian, were to be cut off in one night, we should have nothing to regret on the score of materials. If such an event were to occur, I believe that the eagle wing of modern genius would ascend by a wider circuit, to a loftier height. Scarcely that, glorying in the freedom of intellectual power, would exhibit all the rich and admirable achievements, so beautifully sketched by Cambrinus.

"Scarcely all embrace where he sheds a smile,  
Impregnable nature swifter than the Nile:  
Wild and gigantic, high as Heaven aspires:  
All science animates, all virtue fires:  
Direst blood warble, and there exults  
Aerial forms and visionary scenes."

#### Norn D. p. 120.

Scholars ought to be—the friend of the free; and yet it is lamentable to witness the little freedom they actually enjoy. If there be no censorship of the press, there is at least the censorship of classical literature, as rigid and inexorable as that of the Elder Cato. The common position, that the Ancients never have been and never can be equalled, much less surpassed, is the very creed of an absolute superstition, that must enslave and narrow the mind. When Cicero was asked where his model of beauty was, he pointed to his ugly color-graduate; when some one required of Rembrandt for his antique, he showed a heap of old rusty armor; when a brother-Sculptor asked Michael Angelo for his exemplar, he replied, they are in my eye. There are specimens of the independence of genius. Scholars, both as philosophers, and statesmen, have almost totally abandoned the ancient philosophy and politics; yet they adhere to the forms of Ancient Literature, as though a consistency to the classic model, were an article of the Christian Faith. It is not surprising, that the Moderns have done so little, (for I myself think that they have done far less than they could have done,) since they have almost universally traveled the same round of imitation.

#### Norn E. p. 121.

The common failure of translators is always appealed to as a triumphant proof of the absolute necessity of studying the Greek and Latin authors in the original. The error of the argument lies in this, that as a general rule only inferior writers translate; and where superior even condescend to be translators, it is a hundred to one, but they choose a work for which they are unfit. Thus, Pope selected Homer, and Dry-



den Virgil, whereas the latter should have translated the Greek, and the former, the Latin poet. Cooper chose Homer, when he could not probably have found in the whole compass of ancient verse, a single poem, suited to his peculiar cast of mind. It is a fact that the great body of those, who have translated out of Latin and Greek, have totally failed. The fault is not in the English language, which is capable, in the hands of a suitable writer, of representing to the life, all the excellencies of the classics. If Milton had translated Sophocles and Euripides; Lord Byron —, Æschylus; Tasso—Virgil and Ariosto—Homer; if Campbell would translate Virgil and Tasso—and Newton, Homer and Ariosto; if Southey would translate Æschylus, and Chaucer had left us Æschylus, no man of taste could deny the equality, even if he would not concede the superiority of the translation. The classic service has apparently a triumph not argument in favor of the superiority of the originals, when he cites the failure of so many names of translators. But there is a show of vast importance against him. All of the translators were classical scholars, in Latin and Greek; but not in English. They undertook to render an elegant poet or writer into English, when they had never cultivated the composition of a literary Englishman; though they had religiously observed the maxim, "mutetur veritas in verba, veritas destruitur." Now, does not this demonstrate, when we look at the English translation, that the writers have actually derived no assistance, no English orders, from all their Greek and Latin studies? Hence, says Sir John Malcolm, speaking in his translation of Thucydides, "a specimen of a writer will be cited for his remarkable fidelity, tho' written with a stiffness and conservatism, very opposite to the masterly facility of his original compositions."

The translation of the Bible, in the reign of James the First, is the most remarkable and interesting event in the history of Translations. That of the Septuagint, in the reign of Ptolemy Philadelphus, bears no comparison with it. Their simplicity and modesty, humility, learning and admirable sense, excite the translators of the English Bible to the passion betrayed by Pope and Lord Bunsen.

"To him, the wit of Greece and Rome was known,  
And every Author's merit, but his own."

It is remarkable how the translators have been influenced not only by the Spirit of the Scriptures, which pervades the whole work, but by their indomitable merit, a merit the more curious and surprising, because it has none of the monotony, which a critic would have presumed is potent to be inseparable from it. The great excellence of the translation is due to six considerations. First, it was made under a very solemn sense of the important duty, devolved on those, who were thus selected. Hence arose that prevailing air of dignity, gravity, simplicity, which is so conspicuous. Secondly, the Translators came to the task, looking to the thoughts, not to the style. Their object was not that of all other translators, to imitate and rival the beauty of style. Their sole object was to render faithfully, and in a plain, appropriate style the thoughts of the Sacred Writers. Hence, they became thoroughly imbued with the spirit of the original: and gave an incomparably better version of the Hebrew and Greek Testaments, than any or all of them together could have done of any classic. Had each of them left us translations of some classic, I hesitate not to say, they would not now have been found in any library, but as mere curiosities. Thirdly, the number of persons em-

played contributed very much to prevent any personal style from prevailing: and gave to the whole an air of plain, simple uniformity. Secondly, the era was providential in one important view. As the translation was made before all the bitterness of sectarian spirit affected the English Protestant Church, it was executed far less with a view to party differences, than could have been the case, at any time afterwards. Fifthly, fortunately the only great religious difference, that could have affected it, was the dispute with the Catholic Church, and, as to that, all Protestants were agreed in England, on every important point. Sixthly, the English language was then at the happiest stage of its progress, with all the strength, simplicity, and clearness of the Elder Literature; whilst, at the same time, it was free from the rust of the age of Charles I. and Cromwell, from the vulgarity and levity of that of Charles II., and from the artificial character of that of Anne.

Such a translation is an illustrious monument of the Age, the Nation, the Language. It is properly speaking, less a translation than an Original; having most of the merit of the former as to style, and all the merit of the latter as to thought. It is the noblest, best, most finished classic of the English Tongue.

I trust that I may be pardoned for intruding on the peculiar province of the Editor, by suggesting a scheme for making the present translation more perfect. It is agreed among Protestants, that our English Bible admits of improvement, arising from a better knowledge of Hebrew and the other Oriental Languages, of ancient Eastern history, geography, manners and customs, and from a more extensive and accurate acquaintance with all the departments of Sacred Literature. The various able commentators of different denominations have pointed out, from time to time, the amendments, which they have thought desirable I regard the English Bible, as the religious Constitution of Protestant America. If by them may not a plan of this kind be acted on, a plan bearing some analogy to the scheme for the amendment of the Constitution of the United States? Let any one of the various Theological Institutions of our country, propose to every other, such alterations, as may appear to the Society suggesting them, to be desirable. If any one of the proposed changes be disapproved by any one of all the other Ministry Colleges, let it be considered as rejected. But, if any one of the amendments offered be accepted by all the other Institutions, let it then be regarded as adopted by them. This step being taken by the preparatory Institute, let the amendment then be proposed to the highest ecclesiastical body of each denomination, such as the General Convention of the Protestant Episcopal Church, the General Assembly of the Presbyterian Church, &c. If agreed to by all, let it then be considered as an admissible change, in any edition of the English Bible, that may be afterwards published by any of these denominations, or by the American Bible Society. If no amendments be proposed, let such as are free from sectarian difficulties; and if the whole matter be conducted in a truly Christian, Protestant, American spirit; in the spirit of Christian love, of Protestant freedom, and American fellowship; as servants of the same heavenly Master, as children of the same glorious Reformation, as members of the same national family, I can not doubt, that much good would flow from the plan proposed.

To look to England for any change in the present version of the English Bible, is out of the question. The relative situation of the Catholic and Dissenting Churches, is sufficient to satisfy any one, that



while it subsists, there can be no agreement, even on such points as a reformation of the present English Bible, in matters not religious. We must, therefore, judge and act for ourselves; and as unquestionably the changes, that might be adopted in this country, would be sanctioned, for the most part, if not altogether, by the best English and Scotch commentators, we may indulge the hope that we might thus be instrumental in preparing the way in Great Britain, for an amendment of King James' Bible among themselves.

### NOTE F. p. 122.

The idea of cultivating style, as in a manner independent of thought, is a sad mistake. It is like the cultivation of manners, without any regard to duty and affection, their only genuine source. Style may be called the manners of the mind. And like them it will be natural or artificial, according as it arises from natural or artificial cultivation. Every mind has its own appropriate style, and that style can only be drawn forth and finished, by the cultivation of thinking and reasoning. It is not surprising that we see such lamentable deficiencies in style; when the writers have been led to cultivate a foreign, artificial style, instead of their own natural style, flowing out of the character of their own minds. "The style of a man," said Hutton to Horatio de Rochelle, "is the man himself." Does it not then seem little less than absurd, to select this or that writer for his style, as a text book, and it is chiefly in Latin or Greek,—without any regard to the character of the student's mind, whether gifted with talents, or possessed only of common sense? Can the study of style make any other than a cold, unnatural style; unless the model be congenial to the character of the student's mind? But by cultivating the mind of the student, and teaching him to keep constantly before him thinking and reasoning, as the only fountains of style, he would acquire, or rather, would develop his own peculiar, personal style, far better than in any other mode. How seldom does an instructor pay any attention to the peculiar character of mind of this or that pupil, with a view to his appropriate cultivation? This neglect is one of the chief reasons, why so little valuable improvement is discovered in those, who have received liberal education. The half of life, if not more, is wasted by our youth on Greek and Roman models, (and there is scarcely any author studied that contains sufficient valuable thought to compensate for the time spent,) for the sake of their style; but—the mind—the mind is neglected. It seems to me no answer to say, that the student acquires a discipline of mind by the study of language, through the Grammar and Dictionary. Except to those, who pursue the study of languages afterwards, and they are as one out of every hundred, who learn Latin and Greek, it is to be remembered, that this species of discipline is absolutely useless; for they never have occasion for it in life. The discipline of mind, which the vast majority want, is that which arises from important and interesting facts, as the basis of thinking and reasoning. Things and their relations constitute the whole substance of life; and yet, of the whole body of education, through the medium of mathematics and languages, how very little has any thing to do with the practical, and purely practical life, to which the great majority are destined? This disregard of the species of discipline of mind, which the great majority need, (and the remark is as true of mathematics as of languages,) and the disregard of the small relative value of the species of knowledge now

acquired in our present scheme of instruction, appear to me two other fundamental reasons, for the little benefit so generally derived from education. The truth is, instead of being accommodated to the difference of minds, and the actual wants of the majority of the educated in real life, the whole scheme of liberal education is founded on this, that all ought to be fitted to become scholars in the exact sciences, and in the classics. Now it is matter of fact, that not one out of twenty is capable of being such, in the latter, and not one out of fifty in the former. And it is equally matter of fact, that the vast majority of those who study mathematics and languages, abandon them forever when they leave. Thus the knowledge acquired in a course of ten or fifteen years of study, in those branches, is cast aside for life. And the mind having been exercised almost altogether on facts and solutions in languages and mathematics, having nothing to do with the employments and interests of the great majority, they find themselves, on entering life, with minds actually undisciplined for the purposes of life. Is it not then a lamentable truth, that the majority are thus sacrificed to a very small minority? The same sacrifice is continually made in another form. In a class of any size, whether ten or a hundred, there are different orders of minds, and different degrees of talent. And yet, this actual state of things is totally disregarded; for our schemes proceed on the supposition that all have the same talents, and in the same degree. Is not this a strange violation of duty, common sense and justice? The effect is seen in every class. The inferior minds are disheartened, and neglected. The minds of a middling quality are never able to rival the few superiors, who stand above them—and they are either discouraged and indifferently attended to, or they are taxed far beyond their capacity. It is my personal experience, and that of every one with whom I have conversed, that in languages and mathematics especially, the studies are adapted only to the best minds in each class. My observation has invariably confirmed this.

Is there no remedy for such evils? I answer, yes: the remedy is a very obvious one. Follow Nature. Respect the variety of talents, and the different degrees of them, in different members of the class. Let the first great object of the teacher be to discover these all important facts. Let him ascertain who has memory and who has not? Who has imagination, and who has not? Who is quick and who is dull? Who has a fine intellect, and who is deficient in the power of thinking? Who is adapted to literature, who to languages, and who to mathematics? Let him ascertain the actual state of each mind, (so thing never, never thought of,) as to the species of powers, which it possesses; as to the degree of those powers; as to the extent, to which they have been cultivated; and the knowledge that has been acquired. Now, there is no personal relation between each mind and the teacher. Each feels, that the instructor has nothing to do with him. His only concern is with the class. I admit that the task thus imposed is arduous and delicate. But is it not a plain duty? Do not common sense and common justice both demand it? There can be but one answer. Education thus conducted would give a tenfold value even to what is now taught.

If the difference in the kinds and degrees of talents be the order of nature, and who doubts it? then let us conform our schemes to this indestructible order of nature. Let the scholars of the highest character of mind in each department, whether languages or mathematics, speaking or composition, literature or philosophy, be placed in one division to compete with one another. Let those of the second or or-



library and be placed in a second, and those of inferior capacity in the third. Let those of the third line in the second, and those of the second in the first division, whenever they shall have perused themselves let it necessary, have more divisions. Thus the specific talents of each student would be regarded and improved: and the degree of talent in each would be carefully consulted. Thus the specific studies and the quantity of each could be adapted to the pupil's powers and state of mind. All this, I am sensible, will enhance the labor of every teacher. And is not this exactly true of every addition made to the difficulties and extent of studies? The standard of education is raised, indeed, as to the quantity; but not in the all-important particular, the mode of instruction. The same disregard of the species of discipline, of the relative value of the knowledge to be acquired by the great majority, of the variety and degree of talent, of the actual state of improvement and information, and the same mechanical mode of instruction, continue to prevail from year to year. I feel that these are sad state, affecting truth: I feel that the fate of the country depends on them; for on the other side is or should be the present plan, depends the happiness, well-being and usefulness of every educated man.

### NOTE II. p. 122.

I am of opinion that the great majority of educated men would write and speak in a better style and taste; if their instruction in youth were founded on the thorough study of the Scriptures. I think so; because there exist in them, the vital principle of taste, the permanent source of style; and in the most simple, perspicuous, energetic modes of expressing it. The prevailing style and taste of the Scriptures, are every where the same, alike, grave, clear, vigorous. This is the only book, in which, you cannot study style as something separate from thought. You cannot study thought, or you cannot write a step. Thought is the originating, the ever-present object. Style holds but an exceedingly subordinate rank. Now these characteristics of the style of the Bible, are necessary to all educated men; and of supreme importance to the great majority, who cannot live in the compositions of philosophy, poetry, eloquence. It is in those departments of writing, that mannerism prevails: not in those, in which the great majority are called. Now, mannerism can only arise from imitation: and the style of the Bible as to its formal peculiarities never would be imitated. It would be far more difficult to imitate these, (which may be called *mannered*, compared with the ordinary forms of style in conversation and business) than to transfer to that natural, ordinary style, the excellencies of the Scripture style, the clear, the concise, the simple, the grave, and the vigorous. No doubt if the master taught the pupil to imitate the forms of Scripture phraseology, he would become a mimic. But we do not believe that any master would be so deficient in good taste and in good sense. We insist then strenuously on the study of the Bible, even for the sake of style; not upon the ordinary principle of imitating forms of expression; but on the master-principle that thought is the only true source of style; that every mind has its own appropriate style; that the cultivation of its powers of thinking and reasoning is the only wise and efficient mode of developing that style; that thought in the Bible stands in a more intimate and varied relation to the mind of each man, than the same quality in any other book; and that consequently in the study of

this volume only, can thought, as the genuine parent of style, have its full, natural, and rightful influence.

### NOTE II. p. 132.

How little effect Louth produced, may be estimated in some measure from the fact, that though he was the author of a new era in Sacred Literature: England, so honored and adorned by him, abandoned the subject to Germany. Louth has had no successor, to the disgrace of the divines of England, especially of the established church, with the vast advantages of their two Universities. They have even left it to Michaelis and Liechtenmüller to edit, as a classic, the *Prelections* of Louth. I trust that no Louth of our country will ever be guilty of what would be not only affectation, but more than useless here, the composition of his *Lectures* in Latin. For myself, I have no desire that the mockery of examinations in Latin, and of Theses in Latin, (conspicuously translated by the title of *Grindings*,) should ever form any part of the dramatic perambulation of education with us.

### NOTE I. p. 135.

I am not the enemy of the classics. I believe them indeed to have been equipt, repeatedly and triumphantly, by the great masters, in all the departments of thought and reliable knowledge. And when these have thoroughly cultivated their own language, they have frequently rivaled the ancients in the department of style, and in my opinion have at times excelled them. Yet I would not object to the study of Greek and Latin, as a part of liberal education, at a proper age, in a proper place, and by those, whose previous education and state of character would enable them to derive profit, without injury. I admit that a knowledge of Latin and Greek are indispensable to the accomplished scholar; but they are totally useless to the great majority, who study them never. Hence, considering it uncertain, who are to be scholars, I would construct the scheme of education on the principle, that every one, whatever his lot in life may be, should derive substantial advantage from whatever he might learn, in each successive stage of his progress. To illustrate my views, I would arrange Seminaries in four ranks—Schools, Academies, Colleges, Universities. The distinctive feature of the first should be a plain, essential, useful, English education, comprising spelling, reading, writing, common arithmetic, book-keeping, geography, history, and biography, sacred and profane, especially American history and biography, natural history, chiefly with a view to facts, composition, speaking, thinking and reasoning of a plain and business-like character. The school would occupy the boy, from six to thirteen years of age. The distinctive features of the second rank would be one or more modern languages, French, German or Spanish, as circumstances might direct, taught as spoken and written language, for the purposes of business; the principal and most interesting sciences taught chiefly with a view to facts, chronology, English grammar, the history of the arts and sciences chiefly as facts, and the practical elements of rhetoric, of moral and political philosophy. The academy would employ the youth from thirteen to seventeen. The distinctive features of the third rank would be mathematics, except such branches as optics, mechanics, astronomy, &c. natural philosophy, natural history,



mental and political philosophy, rhetoric, grammar, history and chronology, all taught as sciences: Greek, Latin, and Hebrew, the law of nations, the history of literature and society, constitutional law, mental philosophy, and arithmetic. The college would occupy the young men four years, from entrance to graduation. The last rank would embrace all the preceding studies. Its distinctive features would probably be found in the following particulars. 1. All the studies ought to be voluntary. 2. The students should be instructed altogether by Professors. 3. The great object would be to prepare the professional man for life, or to finish the accomplished scholar, in any or all the departments already pursued in the college. The University education would employ the man from twenty-one to twenty-five.

Each rank would presuppose an acquaintance with the studies of the previous; and whatever from its nature and usefulness, and its susceptibility of higher cultivation, required it, such as thinking, reasoning, composition, speaking, (not mere declamation,) would be pursued through each of the four ranks of Semiparties.

I would distinguish the four ranks thus, with a view to the character of instruction, and pursuit. The school would give a common education for the preceding classes. The Academy would furnish a respectable education to the man of business. The College would afford a liberal education to the gentleman. The University would yield a professional education, for the Clergyman, the Physician or the Lawyer, or an accomplished education for the Scholar. I would arrange the third class on the principle of leaving the selection of studies, and the extent to which he should pursue them, to the Student, or rather to his parents or guardians; and if he should not designate, then to the faculty, or perhaps to some of them, as they might think, to ascertain by careful examination, the state of his intellects, his list and degree of talents, and objects of his studies.

Education is four-fold—Moral, which teaches duty, in order to make us good: Mental, which instructs us in valuable knowledge and its right use: Social, which regulates the affections and manners: Physical, which promotes health. When we look at this scheme, so natural, simple, and obvious, how are we shocked at the deformities and imperfections in the plans of education, that prevail throughout our land. The first and the third, the most important of any of the four, and indispensable to every human being, forms no part of our system. The second is crowded with studies, useless to most who pursue them, and is divided into many branches, which are valuable to all—thus forever sacrificing the great majority to a small minority. The last till lately, was scarcely thought of: and even now is but little attended to.

There are three most important objects in education, which are not only disregarded, through all our existing schemes; but these actually operate so as to defeat them. The first is, to teach the habit of thinking and reasoning—an inseparable source all knowledge acquired. The second, to fill the mind with an abundant supply of rational and interesting knowledge,—the materials for reflection, writing and conversation, through life. The third, to create a love for knowledge, and a taste for reading. If I err in my judgment, that our schemes of education, as actually administered, disregard, and even thwart these objects, I can only say that my personal experience and observation, and the testimony of very many intelligent men, have constrained me to adopt this opinion. Let any one look at the great majority of those, who

come out of our schools, academies, and colleges, and observe how little idea they have of thinking and reasoning, notwithstanding the boasted discipline of languages and mathematics; how little of valuable, interesting knowledge they possess; and how little love of knowledge, and taste for reading has resulted from their whole education.

A complete scheme of general education, embraces the seven things that have been thus noticed, viz. four, as the constituent parts of education, duty, mental improvement, the culture of the affections, with the formation of the manners, and health; and the three last, as most important results of education; viz. habitual reflection, a stock of valuable and interesting knowledge, the love of knowledge, with a taste for reading. Duty is the only true basis of all education—Virtue, Liberality, and Happiness, its great ends.—Yet the former is utterly rejected from all our schemes; and the two latter are sacrificed to ancient prejudices, old habits of study, and antiquated schemes of instruction, without testing their real value, by the only safe guide—experience, founded on the observation of their consequences, as exhibited through mankind in actual life.

I need hardly say, after the sentiments contained in this Oration, and in the Highland Address, that I regard the Bible and Sacred Literature, as inseparable and all-important parts of any scheme of education. Nor need I say that I regard thinking and reasoning as perfectly inseparable from all sound instruction, in each of the four ranks of academics. The great business of faithful, conscientious instructors, is to let nothing pass through the mind of the boy, the youth, the young man, the man, without reflecting upon it—without drawing out the pupil's mind, by questions or preparatory remarks, to think and reason on the facts he is transmitting up. The neglect of the young mind in this particular, through its whole progress, is indeed excruciating and astonishing.

I have thus expressed my opinions on education. I have said I am not the enemy of the classics; and I have expressed my views thus at large, in order to show what my estimate of the classics is. I regard them as valuable only in a literary point of view. They belong in my judgment not at all to the departments of duty, wisdom, usefulness; but exclusively to the department of literature. These are the armor and weapons for the whole warfare of life, this—what is it but the plume of the eagle, the silver belt, the emblems of the shield, and the dazzling polish of the sword? I have no objection, no not the least, to a course of classical Argyrification. But I must object to training up the sons of our youth, as though each was to bear a silver shield; when we know that the vast majority must and will be content with vile brass and lousy iron.

I may not deserve the character bestowed by Churchill, in his *Flaccus*, on Lloyd,

"He talked of Ancients, as the man became,  
Who prized our own, but carried not their name;  
With noble reverence spoke of Cicerone and Horne,  
And scorned to tear the laurel from their tomb."

Yet even Lloyd is represented by the Poet as saying

"And Shakespeare's muse aspire  
Beyond the reach of Cicerone: with native fires  
Mounting aloft, he wings his daring flight,  
While Sophocles below stands trembling at his flight."



## NOTE J. p. 130.

Natural History is very little estimated, as it ought to be. Three considerations recommend it, as a most important branch of study for boys and youths, in the school and academy.

1. I regard Natural History, when judiciously and faithfully taught, as one of the best preservatives against irreligion. Young people enter into life, in ninety-nine cases out of one hundred, as ignorant of Natural History as a boy of his father's library, which he has only seen through the glass doors of the bookcase. The natural world, instead of a living, is actually a dead world to the mass of educated persons. They know little or nothing of its facts, and absolutely nothing of its science. It is not surprising, therefore, that most educated persons look upon the works of God, in the visible world, with as little emotion as those of man, as upon the works of man. They have no settled opinion, no habitual feeling that a tree, as a specimen of mechanism and workmanship, is more admirable than the group of Laocoon, the Parthenon, the Transfiguration of Raphael, or the Church of St. Peter. But, if young people were thoroughly acquainted with the important and interesting facts of Natural History, and faithfully instructed in its principles and wonders, with an express view to illustrate the power, wisdom and benevolence of God, can we doubt that they would grow up, with such deep and fixed opinions on those important points, as to leave no avenue for doubt, either in early manhood, or in later years? Is it possible that youth can appreciate rightly these attributes of their Maker, Ruler and Judge, when they are so lamentably ignorant of his works?

2. The second advantage to which I refer, is that this knowledge, more than any other, except Religion, (and what is Natural History but the handmaid of Religion?) becomes a perpetual companion, by land or by sea, in the town or in the country.

3. A third consideration is that the curious and interesting facts of Natural History are an inexhaustible and varied fund, for social intercourse; so that many an hour now passed in frictions or useless, if not in pernicious conversation, would be both agreeably and instructively spent.

It appears to me, that an acquaintance with the Natural History of man, is more important to educated persons, and more worthy of a high rank in the scheme of a liberal education, than all the mathematics, that are taught in colleges. Truth carries its eminently true of our time: and yet the general ignorance prevails on this subject. I conceive Anatomy to be a far more valuable, interesting and noble study for a young man, than Spheres, Conics, &c. and if the choice lay between Mathematics, and the Natural History of the human species, I should prefer the latter, as a branch of College education. Though I was exceedingly attached to Mathematics, in my early life, just as I was to the Classics, yet my experience and observation have gradually, and I may add, unexpectedly and reluctantly convinced me of two things—1. That parts of the Mathematics, taught in our Colleges, are absolutely useless, either as science or fact, to the great body of those who study them—2. That in point of discipline of mind, they are of little value, as a part of general education; because the materials, the principles, and the species and reasoning are not only peculiar to the mathematical

department; but not totally inapplicable to the subject, the truths and the logic of any province of the moral department, which is the field of action and usefulness to <sup>the</sup> the of all educated men. It is generally re-acted to Mathematics, as a recreation; but I do not believe, that any man ever reasoned better, out of Mathematics, for being a Mathematician. I well remember Mr. Haight's saying, that he knew a distinguished Mathematician, who was, on ordinary subjects no match for a common man, as to reasoning: and I afterwards said, that in his day, the best Mathematician in England, was the worst reasoner. I did once think that Mathematics, which I had cultivated religiously, had taught me to reason. Twenty years of consideration have left no doubt on my mind to the contrary. I have accordingly long held the opinion, so admirably expressed by Mr. Hargrave, in his Article on the London University, in the Edinburgh Review. But I cannot regard Mathematics, as the extent to which they are taught in our Colleges, as a necessary ingredient in a liberal education; nor do I believe that "a man, who understands the nature of mathematical reasoning, is likely to reason better than another on points not mathematical," except that he then has a beacon to warn him by the very converse, against adopting the former, or respecting the rigorous analysis of the Mathematician, in the investigation of moral subjects.

"What peculiar title then has the more speculative knowledge of mathematical truths, to such costly remuneration? The answer is well known. It makes men good reasoners; it habituates them to strict accuracy in drawing inferences. In this statement there is unquestionably some truth. A man who understands the nature of mathematical reasoning, the element of all kinds of reasoning, is likely to reason better than another, on points not mathematical, as a man who can dance, generally makes better than a man who cannot. (44.) But no people walk as ill as dancing masters, and no people reason as ill as mere mathematicians. They are accustomed to look only for one species of evidence: a species of evidence which the transactions of life do not admit. When they come from certainties to probabilities, from a syllogism to a witness, their expediency is at an end. They resemble a man, who, having never seen any object, which was not either black or white, should be required to discriminate between two near shades of green. Hence, on questions of religion, policy, or common life, we perpetually see their forced demonstrations, either extravagantly credulous, or extravagantly sceptical. That the science is a necessary ingredient in a liberal education, we admit. But it is only an ingredient, and an ingredient which is peculiarly dangerous, unless diluted by a large admixture of common sense. *Edin. Rev. No. LXXXVII. p. 229.*

### NOTE K. p. 117.

The prevailing character of Latin literature, is imitation: and here is the chief cause of its great infidelity to the Greek. Yet, with the monument of the pernicious effects of imitation, the architects of the Classics still insist on following the example of Homer. They would have all modern nations as dependent on Greek and Latin literature, as Virgil was on Homer. Modern literature, according to them, ought to be in perpetual wardship to the Guardian Classics: just as, Homer in Virgil, is forever in leading strings to the machinery of gods and goddesses, of dreams and portents. Hence it has come to pass that the inter-



first of the *Lectures* has the combined influence of tyranny and superstition: and the great majority of those who have studied them, are actually overruled by their authority, and unwilling to question either their excellence or their value. I desire no better ground, to stand on against the evil of studying, in order to imitate the classics, than the character of Latin literature, and of all that came among the moderns, which well deserves the praise bestowed by the great French on the Abbé d'Abigny, after copying his *Tragedy*, *Romana*, composed on fully following the rules of Aristotle:—"Je suis bien sûr que l'Abbé d'Abigny, d'après le bon sens de l'école d'Aristote, n'aurait pu se permettre point une règle d'Aristote, d'après son livre et l'Abbé d'Abigny une si mauvaise tragédie."

### NOTE L. p. 111.

My instructor also insisted on this, that every boy ought to "imitate the South Sea of the *Æneid* to perfection. Fortunately, I never took his advice. I would certainly rather know by heart, Campbell's barely and sparsely given, fragments of *Wandering*, than the South Sea of the *Æneid*; just as I would rather treasure up in my memory, *Paradise Lost*, than the epic fragments of antiquity, the *Iliad* and the *Odyssey* of Homer, and the *Æneid* of Virgil. The South Sea of the *Æneid*, as far as it attempts to paint the passions of *Æneid* is a failure, is a failure; more especially if we have a due regard to the rank and character of *Æneid*. The tale of *Æneid*, by Leigh Hunt, as a picture of the development and catastrophe of *Æneid* is, in all, rather superior to this South Sea of Virgil's *Æneid*, in nature and power, in delivery and passion. The shipwreck of the *Æneid*, in Cooper's *Æneid*, far exceeds the scene in the first book of the *Æneid*: and the episode of *Æneid* and *Æneid* also bears no comparison, for truth and tenderness, with that of *Æneid* and *Æneid*, or the death of *Æneid*, in the *Æneid* of Virgil. For myself, (having no influence and independence,) I would rather be the author of that wild and romantic *Æneid*, by the name of *Æneid* of *Æneid*, as the Holy Land of *Æneid* of *Æneid*, than to have written the *Æneid*, after the Composite Order of *Æneid* of *Æneid*. With the exception I have just mentioned, I would rather be such a poet as "Il *Æneid* *Æneid*," the Knight of *Æneid* of *Æneid*, than to be a poet in *Æneid* like Virgil. I hardly know whether most to admire the preposterous judgment of *Æneid*, in recommending to the posterity of France such a model as *Æneid*, as a model, as a model, and hard-hearted, or the extravagant imitation of Virgil, in the following lines of his *Art of Poetry*.

"Te sine nil mediis pulcherrima. *Æneid* ora Latini  
In te cunctaque ferunt verba. Te maribus rictus  
Omnibus ausibus ref. Te sicut extrema perire  
Amulius: primo et te venerantur ab antea."

Lib. 3, v. 311.

I can never hold such language of any Classic, much less of such a copyist as Virgil has been shown to be, in the work (I think) of Fulvius Crinus.

## NOTE M. p. 141.

This is my deliberate opinion. I would prefer that every educated man in our country should be familiar with *Æsop*, rather than with classical literature; and that our colleges should produce such sacred scholars as *Leath* and *Hester*, than fifty such classical editors, as *Hunter*, *Hexter*, *Simmons*, *Wyllenbach*. I would rather an American should have written *Villon* on the Reformation, *Vergrisen* on Civil Society, or *Alison* on Taste, than to have published a better edition of any *Æsop* fable, than even *Æsop* can furnish. Considering the *Æsop*, as of very little substantial value to a people, possessing such a body of literature as the English language contains, and believing, that as much has been done by editors of the *Æsop*, as the subject admits, and far more than they ever deserved, I have concluded to say my country ought not the care of *Æsop* in classic editorship. The scholars of Europe have done quite enough for us and themselves too; and it is certainly wiser to use their labors, in far as we need them, than to incur the prodigious waste of time and talent that could be spent in forming a corps of classic editors. Besides, the expensiveness of European claims is that a man need not be an editor of *Æsop*, in order to make the most profitable or elegant use of them. I believe it would be a matter of no very material consequence, if new editions of the *Æsop* should never again be published. I have no doubt, that the cultivation neither of sacred nor of classical literature, requires them. But it may be asked—can that flourish, without this? In its highest state of excellence it cannot; but for the purposes of the great mass of educated men, they may be sufficiently instructed in the former, without any knowledge of Latin and Greek. The professor, and the accomplished scholar, and the distinguished divine ought to excel in both. But there are as men to hundreds. I would therefore prefer that my country should abound in leamed and elegant editors of the sacred, rather than of the profane classics; and that our educated men should be familiar with *Æsop*, rather than with classical literature.



**APPENDIX.**

7

**A**

**LETTER**

**OF**

*Smith*

**THOMAS S. GRIMKÉ.**

**ON THE**

**STUDY OF THE BIBLE.**

**TO THE**

**COMMITTEE APPOINTED**

**BY THE**

**LITERARY CONVENTION.**

**Held at**

**NEW YORK, OCTOBER 20, 1830.**

## LETTER. &c.

Charleston, 4th December, 1830.

MY DEAR SIR,

A variety of circumstances, the enumeration of which would be neither useful nor agreeable, have prevented an earlier attention to your letter dated the 23d of October, but post marked the 10th ultimo. Your favor requests my views on a topic proposed in the late convention at New York, and referred to yourself, the Rev. Thos. H. Gallaudet and Professor Robinson. The subject for examination is stated in the following words: "The propriety of studying the Bible as a Classic, in the Institutions of a Christian Country." I shall endeavor to meet your wishes, as far as I am able, and proceed accordingly to offer my sentiments, under the following heads:

1. The fact of the exclusion of the Bible as an indispensible text book of all education--and the reasons.

2. The obligation to incorporate the Bible as a text book of duty and usefulness with the whole course of education, in every School, Academy and College.

3. The advantages of this plan.

4. The objections considered and answered.

5. The obligation of making Sacred Literature a regular branch of Study, in all our Seminaries for the instruction of youth.

6. The advantages of such a plan.

7. The objections considered and answered.

8. The best means of effecting these two objects.

First.--How astonishing is the fact, that in the 18th century, and in a Christian Country, that Country, the noblest fruit of the Reformation, the peculiar offspring of the Bible, and emphatically the land of useful, plain, popular institutions, this subject should be gravely debated, the propriety of studying the Bible, as a classic, in the Institutions of a Christian Country. Not less astonishing is the fact, that this question should be discussed, at such an era and in such a land, not by the Atheist and the Deist, not by the ignorant and unpolished, but by the Christian, and the Minister, and



the Scholar. The very statement of the question is enough to kindle a blush on the Christian's cheek; to fill him with amazement that a doubt should exist, and to startle him with the solemn reflection, "It is impossible that Christians could have done their duty, or such a question never could have arisen." If Modern Greece were Pagan, like their memorable Ancestry, and the question were debated, "shall the Pantheon be a School Book?"—the reasoning against it would be, that the study of such a work could have no other effect, than to destroy all faith in the National Religion. If the Infidels of France had made the same inquiry as to the Bible, the great argument against it would have been, that if faithfully taught from childhood to manhood, it would render the Christian Religion invulnerable, imperishable. If modern Italy were a heathen land, and her pagan Scholars were considering the question "Shall the Bible be taught as a Classic in all our Schools?" they would reject it unanimously; because they would know, that the more thoroughly it was studied, and the more familiarly it was known, the more would its vast superiority impair the claims of their mythology, and the admiration for their own Literature. The Infidel and the Heathen would act consistently; but where is the consistency of the Christian, when he glories in such acknowledgments of the excellence and beauty of the Scriptures, triumphantly extorted from his adversaries; and yet proceeds to banish that very book, which they, if they were Christians, would rejoice to adopt. The Deist and the Infidel can look on the conduct of the Christian, only with exultation and astonishment. Does the Christian desire to feel how rational are that exultation and astonishment? Let him remember that the Pagan and the Infidel may conscientiously pray to the objects of their adoration that the Scriptures may never be admitted, as a text Book of duty and usefulness, even into our Seminaries, much less into theirs. But will the Christian venture to offer up such a prayer, to the God of those Scriptures, in the pretailing name of his dear Son? Let those, who have adopted a pre-composed Service, prepare the form, and embody it in their liturgy; and they shall be horror-struck at the insulting blasphemy of such a petition. Let the worshiper in extempore prayer, hear from the lips of his Pastor a supplication, that God would bless the endeavors of his servants, to perpetuate such a banishment of the Scriptures;—and he would

hardly know, whether to wonder most at the impetuosity or the folly of such an appeal. I say then boldly, fervently, that the Christian dare not pray for the perpetuity of the present scheme of exclusion; that he must acknowledge the existence of such a state of things, to be a monster in the Christian system: that he must mourn over it as irrefragable proof, that Christians have hearkened unto men, more than unto God: that he must know it is impossible for such a plan to endure always: that he must believe the important change is to be accomplished by human means: and that he can assign no adequate reason for the postponement of the great reformation, to a future day. I say emphatically, this is the accepted time: and it becomes Christians every where to arise, in the might of faith, in the ardor of hope, in the fulness of love, and do the work set before them. They at least may rest assured, that if this work be of man, it will come to naught even in their hands: but if it be of God, he who can of the stones raise up children unto Abraham, will employ the lukewarm and even the infidel, to accomplish his ends, if his own children are unfaithful.

Let us consider briefly the causes of this exclusion. They are found before the Reformation, in the following facts. 1. The ignorance among the Clergy themselves of Hebrew and Oriental antiquities, and indeed of the whole body of Religious Science and Literature. 2. The predominance of the absurd and metaphysical theology of the Schools over the grand and simple doctrines of the Bible, and the prevalence of superstition and bigotry, instead of the pure and practical morals, the brotherly love and liberty of conscience, taught in the New Testament. 3. The gross ignorance of the Laity, and the utter neglect of any schemes for their general, permanent improvement. 4. The inexorable rule, which prohibited the reading, and much more the study and interpretation of the Scriptures by the Laity. 5. The want of any suitable works, as the companions of the Bible, in the expositions of its truths, and the illustration of its literature. 6. The traditional reverence for the Classics. 7. The universality of Latin, as the language of the Church and the schools, to the total exclusion of Hebrew, Greek, and the vernacular tongues. 8. The absence of a religious sense, and of the spirit of usefulness among the founders of modern letters. 9. The utter ignorance or disregard of the fundamental truth, that Religion and education are the prop-



erty of the whole people: and that they can accomplish the great end of their institution, only when they exert a continued, continued influence over the people, from infancy to maturity.

The causes for the exclusion of the Bible, after the Reformation, are the following. 1. The intricate habits and opinions respecting education, prevalent at that day. 2. The controversial, sectarian character of the Reformation, even in its early years. 3. The institution of reading the Scriptures and of prayer, of preaching, confessions of faith, and catechisms all in the vernacular dialects, as adequate modes of religious instruction for the young as well as the old. 4. The notion that the Bible was not a Classic, and the Hebrew not a classical language; and that biblical and ecclesiastical literature, were the exclusive province of the Clergy. 5. The translation of the Bible into the popular dialects, and the annulment of the prohibition against the laity's reading it. 6. The jealous spirit and bickerings of various sects, and the absence of a broad, practical rule of Christian liberality, combining in the common cause of religion and education as our system, the harmonious efforts of all, who agree in essentials. 7. The ignorance of Hebrew and Oriental literature generally, and the fact that the great body of Scripture literature is found in the Old Testament. 8. To these we may add several of the causes enumerated above, as existing prior to the Reformation, and indeed all of them exerted an influence in a greater or less degree, in preparing the way for the continuance of a schism, so unnatural, anti-Christian and unjust. It is obvious that many of the causes, which existed as well before as since the era of Luther, have continued, even to the present time, to exercise an unhappy influence over religion and education.

Secondly.—I proceed now to consider the obligation to incorporate the Bible, as a text-book of duty and usefulness, with the whole course of education, in every School, Academy and College, throughout our land. It will not be denied, that the *seeds and substance of life* are found in the *seeds of duty*, and in the *spirit of usefulness*: that without them, there is neither virtue nor happiness; that upon their cultivation and practice, depend the peace and prosperity, the moral improvement and steady progress of Society; that in a free Country, with popular institutions, they are indispensable to private welfare and the public good; upon them, especially in our own Country, do actually and incontesti-

bly defend our free institutions, the durability of our Union, our peace, improvement and literature at home, and all our valuable influence abroad. Nor will it be denied by any of those for whom this argument is intended, that the Scriptures are the only pure and all sufficient standard of duty, the only fountain of usefulness, at once comprehensive and particular, durable, elevated, and peculiarly of a practical character. Nor yet will it be denied, that duty and usefulness, rightly understood, are inseparable from the whole circle of valuable, honest business, and from all the virtuous and innocent pleasures of life. It is impossible to transact any business, as a general Rule, advantageously to ourselves, and with justice and fidelity to others; unless our management of it be regulated by the sense of duty. Equally obvious is it, that virtuous and innocent pleasures derive their whole excellence from the simple fact, that they are useful; and that no pleasures can be virtuous and innocent, which do not exercise a wholesome influence over the moral and intellectual character. I presume it will be also conceded, that the professed object of education is to fit us for duty and usefulness, for business and pleasure, in order to make us happy, here and hereafter,—that education attains or comes short of this end, precisely in proportion, as it teaches the sense of duty and the spirit of usefulness, and successfully establishes them, as the only basis of business and pleasure: that as these are inseparable from these, in a well regulated mind and heart, so they cannot be safely and surely separated, in a well constructed scheme of education; that as this unnatural separation actually exists, there must be some radical defect in the organization of all our schemes, and that it is the duty of the Christian Patriot, Philanthropist and Scholar not to rest, until he has remedied the evil. I feel myself also at liberty to assume as conceded, that our existing plans, answer very imperfectly the ends, for which they were framed, that in them the conscience or the sense of duty as regulated by the Scriptures, is almost wholly overlooked, that the heart, with all its affections, is equally neglected, and that even the mind, the all-absorbing subject of our present systems, is in the great majority of cases, when education is completed, but very indifferently provided with valuable discipline, useful information, the love of knowledge, and a taste for reading. Now, the mind, the heart, the conscience exist indissolubly together, and they



are forever acting upon each other, and exercising a combined influence over the thoughts, words and deeds of every individual. It is impossible to separate them in the constitution of our nature: and the attempt to do so in practice, could only have led to the lamentable consequences, so frequently witnessed in educated persons. Thus we are perpetually violating the fundamental laws of human character, and it is wonderful that the results of our schemes of instruction are disappointments and mortifications, without end or number: It seems to me to be a very plain and solemn duty, after an unsatisfactory experiment, through so many years, to institute a plan, founded on a close observance of human nature, and on the great principles, that duty and usefulness are inseparable from lawful business and virtuous pleasure: that the mind, the heart, the conscience, are parts of the whole: that to cultivate them together is the dictate of duty and Common Sense, but to cultivate them apart, is unnatural and irrational: that the Bible is the only standard of duty, the only fountain of usefulness: and that henceforth it ought to be inseparable from the whole course of civil or secular education.

*Thirdly.*—Let us proceed to consider what advantages we may promise ourselves from such a Scheme. We shall cultivate the most important department of human character, the sense of duty, according to the best model, and with unremitting attention. We shall teach the young, that the great object of life is not to be men of business or scholars, but to be good and useful in the Scripture sense, and in conformity with that highest and purest standard. We shall place the Bible on the proper footing, as the basis of all that is valuable in life, as the daily ingredient of education, as the every day guide of the conscience, model of the affections and light of the understanding. We shall secure to religion, the attachment and reverence of the youth, in the impressions of childhood, the associations of youth, and the settled habit of early Manhood. We shall save the young, in numberless instances, from the ruin that would otherwise be their lot, by guarding them reasonably, and far more effectually than at present, from the temptations of folly, vice and crime, from the cheerless, heartless gloom of infidelity, or the black despair of atheism. We shall multiply ten-fold, if not a hundred-fold, the virtuous and useful actions of life, and all the varieties of happiness, of

which man is susceptible. We shall add thousands and tens of thousands every year to the band of generous benefactors, active Patrons, and indefatigable Servants, in the great cause of Christian Institutions, at home and abroad. We shall rear up annually a host of advocates of regulated freedom, of sound morals, of a pure, enlightened public sentiment, of political integrity and independence, and of fervent, rational patriotism. We shall send forth, as the future authors of our land, in all the departments of knowledge, the friends of more valuable information, of a nobler order of usefulness, of a purer and more dignified literature, of a sounder and wiser philosophy, than have hitherto characterized the graduates of our Colleges. Nor do I count it the least important advantage of the new plan, that it is calculated to unite more closely together in the bonds of Christian fellowship, all those denominations, which agree in essentials, to combine their exertions more harmoniously and steadily, in all common objects, and to elevate the Christian Character, by the influence of a stronger faith, of loftier hopes, and of a charity, more tender and humble, more active and liberal, than we have yet beheld. May we not add to the above reflections, that the incorporation of the Bible into the whole course of study, will impart a new character to Education, in the eyes both of the teacher and the taught? Education is now indeed regarded as a duty; but it is so regarded as a matter of expediency, with a view to the business of life. It is not felt by Parents to be a religious duty; and is this wonderful, when they are aware that no part of it, from beginning to end is connected with religion; and when they know that Christianity is never taught, as a branch of education in Schools? It is the same with the master and the pupil. The one instructs and the other learns without any distinct abiding impression that each is discharging a religious duty. But let the truth be

\* I am aware it is sometimes said in reply to this, that Paley's Philosophy is taught, and that he formed his scheme on the Scriptures. But Paley is taught, not as Religion, but as moral philosophy, not as practical piety, but as theoretical science. And even in this questionable shape, the only one, which Christianity has been generally suffered to assume, it is postponed to the third or fourth year of College-life; as though instruction in moral science were not indispensable to earlier years.



known and felt, and let the state of facts correspond to that truth, viz. that Religion is the most important part of all education, that all others ought to be based upon it, that they ought to be regarded as inseparable from, though subordinate to it, and that their excellence lies in their tendency to harmonize with it, and to prepare the individual for the business and the enjoyments of life, according to the standard of duty and usefulness. Let such a state of things exist, and it is obvious, that the motive to faithfulness on the part both of teacher and pupil, are enhanced and multiplied. When parents, instructors and learners shall be brought to regard the Bible as the most valuable book in the whole course of study, and Religion, as the chief object of education, we may rest assured that brighter and better days are at hand, and that a nobler and better order of Patriots, Philanthropists, Christians and Scholars, will honor and bless our Country.

*Fourthly.*—Some objections are made to the proposed plan. Let us briefly consider them. And 1st. it is contended that Religion is inevitably sectarian, and that it cannot be taught in any other form. This may be true of those, who are so devoted to sectarian distinctions, as to have no conception of Christianity, save when incumbered by all the trappings of sect. But there is a nobler and better Christianity, than such people have ever seen, much less felt, a Christianity of essentials, a spiritual-minded and liberal Christianity of mutual labor and mutual love. Under such a view of it, religion pure, simple, practical, full of love to God and love to man, can be common ground to those, who, while they adhere to sectarian distinctions, in their own theological seminaries, and Sunday Schools, and Churches, yet feel with joy and gratitude, that a vast field of faith, hope and charity, still remains for mutual labor. 2nd. It is said, that there are no suitable books for such a course of study. It is a sufficient answer to say, that if such an argument had prevailed, we should not have a single Sunday School, and perhaps we may add, not even Schools of secular education: for there was a time, when we could obtain no books for any study whatever. The multitude of valuable school books, published in our own Country, within the last thirty years, are of themselves a sufficient answer. In truth, it is with this, as with every other branch of business, the demand produces the supply. Besides, if the plan of instruction be

once arranged, I doubt not enlightened and benevolent individuals will be found in New York, and elsewhere; who will offer adequate premiums to call forth the requisite talents, learning and piety. This much at least may be said of the Scripture-Department, that it is the only one which never has been and never will be unprovided with a text-book of supreme excellence, and destined to endure unchanged to the end of time. And of this department, may also be said, without the risk of contradiction, that it possesses a greater amount and variety of materials for the enforcement of its truths, and the illustrations of its beauties, than piety, wisdom and learning, genius and taste have ever collected, or can ever collect for any other. My own opinion is, that the construction of admirable text-books, in this department, is a much easier work, than is commonly supposed. 3rd. It is said that religious instruction would be confided to laymen. And why should it not be? You will indeed have less of sectarianism, than if the Clergy taught; for I believe the Clergy themselves will admit, that *ceteris paribus*, the laity, with some exceptions of course, are less imbued with the sectarianism of non-essentials, than themselves. Cannot a pious, sensible, well informed layman, fit himself for the discharge of his duties, with no greater difficulty, than the teacher of languages or mathematics has to encounter? There is nothing to prevent or discourage him: and if you select an instructor in this department, with an especial view to his Christian character, you have a security for his fidelity and kindness, which it is hopeless to look for, in the principle of any other branch of study. And may I not add, as an obvious remark, that as soon as the Bible becomes incorporated with the whole scheme of education, from beginning to end, as its prominent feature, the practice of employing the free thinker, or the totally indifferent, because they are fine Scholars or excellent Mathematicians, will vanish forever. None but Christian teachers will be employed for the instruction of Christian youth, in any department of education: and all schools will be Christian Schools, as to the teacher, the taught, and the studies. This is a glorious triumph, yet reserved for the zeal and love of Christians.

*Fifthly.*—Thus far, I have considered the Bible, as the Text-book of duty and usefulness. I am now to view it, as the basis of Sacred Literature. The Scriptures may be regard-



ed in a two-fold point of view, viz. as to doctrine, mystery and precept, and as to Literature. In the first, they belong appropriately to the department of duty and usefulness: in the second, to that of Sacred Literature, embracing peculiarly the history, biography and poetry of the Bible, with all their incidents of manners and customs, of arts and Sciences, of traditions and antiquities; and of the connections between Sacred and Profane History and Literature. With such a variety of the noblest and richest materials, it is astonishing, that such a literature should have been so long neglected, by the Christian and the Scholar. Their own ignorance of its inexhaustible resources, or an erroneous estimate of its value, can alone account for such an oversight. What is the literature of any age or country, but the bud and the blossom, the flower and the fruit of the national Religion, of the state of society, of the form of government, in a word, of the entire moral constitution of a people. Now, the Literature of the Scriptures is not only all this, as to the Jewish people; but it is, by virtue of its prophecies, doctrines and precepts, and especially on account of the universality and destinies of Christianity, the literature of all ages and all countries. What people is there whether Christian or Pagan, that has not an interest, coeval with their birth, and commensurate with their existence, in the Literature of the Scriptures? Literature rightly understood and rightly estimated, must be measured, not by the standard of beauty, but by that of usefulness. Apply this test and of what value to us in these United States is Greek or Latin, Italian, French, or Spanish, or even English Literature, in comparison of that of the Scriptures? In Protestant Countries, where Christianity exercises a deep and all-pervading influence over every thing, public and private, social and domestic, where it is interwoven more or less with every institution, and with human nature in every form, in which it exists, to neglect its cultivation, is a phenomenon, inexplicable on any known principles of duty, or expediency, or taste. It is granted that the Bible contains the most ancient and authentic history, the most dignified and impartial biography, wisdom the most profound, morals the most pure, eloquence and poetry the most sublime and pathetic, the most beautiful and natural. Its doctrines, prophecies and mysteries, peculiarly its own, enhance incalculably its grandeur, variety and beauty, and give to its entire character,

an air of originality and a sanctity, that elevate it immeasurably above all other Literature. And yet, this is the volume whose claims in a literary point of view, have been so strangely neglected: that Sacred Literature is absolutely a foreigner, in the Institutions of our Christian land. The Truth is, and it is equally lamentable and disgraceful, that not a College in the Union, has a department of Sacred Literature, as a branch of general education; and the great majority of our graduates, are just as ignorant of Sacred, as they are of Chinese or Hindoo Literature. The fact may justly overwhelm a Christian People with amazement, shame and dismay. The obligation then to study Biblical Literature appears to me to rest on reasoning of the highest authority.

*Sixthly.*—Let us now consider the advantages, to be derived from the incorporation of Sacred Literature into the whole scheme of education. Perhaps it may appear superfluous to add even a single argument derived from expediency, to those already stated, as founded on duty. But I consider it as advisable, that the view presented may be more complete and satisfactory. And let, such an adoption of Sacred Literature will give to the Bible a dignity and authority, far beyond its present influence, among literary men. *2nd.* A knowledge of the Bible, and of the true character of Religion, will be more general, than at present; since no one can study its Literature, without being sensible of its great excellence, as a standard of duty and usefulness. *3dly.* Sacred Literature will gain many an admirer and patron for Christianity and all the benevolent operations of the day, who would otherwise have taken no interest in either. *4thly.* That such a course of study would in many instances, affect not merely the head but the heart, and lead the young to serious reflection, and eventually to piety, I cannot doubt. *5thly.* The standard of Sacred Literature among the Clergy, would be raised far above its present obscurity and comparative neglectance: and the whole literary spirit and general education of the Clergy, must keep pace with it. *6thly.* A rich field of valuable knowledge and interesting illustration would thus be thrown open to the Preacher, and would furnish never failing materials for conversation to the Christian and the Scholar. *7thly.* A knowledge of Sacred Literature, will afford to its students, and through them to many others, ready answers to various infidel objections, sufficiently spe-



clots in themselves; till removed by an acquaintance with Biblical Literature. **Sdhly.** Unquestionably, a prominent result of the contemplated change must be, that Hebrew will become peculiarly, **THE CLASSICAL LANGUAGE**; and the Hebrew Testament, emphatically **THE CLASSIC**, and that no one will be regarded as a man of liberal education, much less as a scholar, unless he can read the Scriptures of the Old Testament in Hebrew. **Sdhly.** I add what I esteem, among the most important and durable results of the introduction of the Bible, as a **Text-Book of Sacred Literature**. I refer to its direct influence on the character of all literature, for that its agency will be deeply, extensively, and permanently felt, is not the prediction of a prophet, but the obvious conclusion of sagacity and experience. Sacred Literature then will ennoble and purify all literature; will impart to it more dignity of thought, more delicacy of sentiment, more tenderness of feeling; will give to it more of the sublimity of genius, and more of the refinement and beauty of taste, and preeminently, will infuse into it, the sense of duty, and the spirit of usefulness. Under the legitimate, steady, enduring influence of the Scriptures, all Literature must become more decidedly intellectual; for they are the only fountain of original, unchangeable thought, equally distinguished for truth and power, for usefulness and veracity.

**Sercently.**—I proceed now to consider such objections, as may be offered against the introduction of Sacred Literature. And 1st. it may be said, that we have done very well without it hitherto in our Schools, Academies, and Colleges: and that we may well be content to leave such institutions in this particular, at least, as we find them. Sentiments like these, may answer with such as are content, to take things as they find them, in all the branches of usefulness, knowledge and happiness. But such a spirit is alien to this country, and finds nothing in harmony with it. Here the test of all things is, and must continue to be, "What good will it do? What evil will it lessen or remove?" **Sdh.** It may be said that Sacred Literature, is not sufficiently valuable, to justify a departure from the established routine of study. In addition to what has been already said, in a former part of this letter, I would remark, that as Sacred Literature is embodied in the best and noblest book, the world has ever seen, whether we regard duty and usefulness, or history, eloquence, and poetry, the position involves a paradox; for

that Literature is unquestionably the most valuable, which is incident and devoted to the most important subjects. 2nd. It may be said there is not time for all that may be proposed, in this department and others; but if this be thoroughly taught from the commencement; though all be not attained, (and only a few will; for only a few can reap the full harvest of knowledge, wisdom and accomplishment;) yet the foundation will be laid, with a better prospect of improvement through life, than is now the case with any other study, in the majority of instances. 4th. It may be said, that the introduction of Hebrew, of the Scriptures, and of Sacred Literature, will have the effect of banishing the classics, or of narrowing very considerably the field now occupied by them. If such be the fact, it will be so, only because it ought to be so. In such case, I presume, that every sincere Christian is ready to say, in imitation of the good Quaker, as to Bible Societies, if the classics can not keep their ground, alongside of the Bible, I am content to let them go. Whether they will or not, must depend entirely on the estimate to be set upon them at a future day, after the Bible and Sacred Literature, shall have had justice done to them, by the enjoyment of that enlarged influence, which they are fitted to exert over the whole of human life, and all the departments of Literature. 5th. To the objection, that we have neither teachers nor text-books, I answer as I have said on the corresponding subject, a demand will create a supply: and with regard to text-books, there is less difficulty on this, than there is on the previous subject. That future years will provide better books and better teachers, cannot be doubted. But we have better to begin with, than any other department could boast at its outset.

*Eightily.*—I now approach the last division of my subject, viz. the best means to be employed in the introduction of the Bible and of Sacred Literature, into the Institutions of a Christian Country. Before however I proceed to this duty, permit me to say, that I can advise, neither with the authority of a Professor, nor even with the comparative confidence of a scholar. I can only offer the suggestions of one, who, if his capacity and learning were equal to his good will, would feel himself very especially charged with an answer to your enquiries. As it is, however, I can hardly venture to counsel; I can only present my imperfect reflections. I shall distribute what I have to say under different heads, for greater distinctness.



**First.**—It seems to me that the introduction of the Bible and of Sacred Literature into the University of the city of New York, should be founded on an enlarged view of the whole ground of instruction, from the School to the University. Without insisting on the distribution of Seminaries into four ranks or classes, (as proposed in Note I. to the Oration of last Sept. before the Phi Beta Kappa of Yale,) I shall consider the College and University as one. I would then say, that the proper department of the general school would be the same, as that of the Sunday School; only with a greater variety of similar studies, though pursued to a greater extent. Practical religion as found in the Gospels and Acts, with the ordinary explanations of facts and precepts, of manners and customs, of history and geography would fill up the period of the school. In the rank of seminaries above the school, call it the Academy or Gymnasium, religion would not only be taught as above; but I would add the antiquities of the Bible, the evidences of its truth, the superiority of Christianity over every other system of morals and Religion; Ecclesiastical History and Sacred Literature, in its English forms only, together with the connections between Sacred and Ecclesiastical History and Literature, and Profane History and Literature. In the University or College, would be taught all beyond the above, including Hebrew and Greek, the philosophy and metaphysics of religion and Scripture Literature in the highest and broadest sense of the term.

**Secondly.**—In order to carry the above into execution, I would institute two Professorships, which it seems to me, though I may not be fortunate in the selection of suitable descriptive terms, would embrace the whole field. The first I would style the Professorship of the Christian Religion, the second of Sacred Literature. To the first I would allot all that belongs to practical piety, and the scheme of christian morals, to the superiority of the Christian, over all other systems of Religion and Morals, and to the evidences of Christianity. To the second, I would assign Hebrew and Greek, sacred Criticism and Philology, the Philosophy and Metaphysics of Religion, Sacred History and antiquities, and the connection of Biblical and Ecclesiastical, with profane History, Antiquities and Literature. May I be excused for repeating, that I dare not say I advise, so much as that I express my opinions for consideration. No one, is-

doed, but an accomplished Divine or Sacred Scholar is competent to recommend, with confidence in himself, or with any well founded expectation, that others would rely on his judgment.

*Thirdly.*—It seems to me that the study of Hebrew would be indispensable. I must take for granted, of course, that in the existing state of education, throughout our Country, the Student who enters the University, would carry with him the customary knowledge of Latin and Greek. But any scheme of thorough and comprehensive religious instruction must be incomplete, without a knowledge of Hebrew. Assuredly, if it be thought so desirable to study Latin and Greek, in order to read the Classic Authors in the original, either for their thoughts or their style, it must be far more desirable to obtain a knowledge of the Hebrew, as the language of the first of books, whether we look to thoughts or to style. The argument in favor of those *modern classic tongues*, for I call the Hebrew, *the ancient classic language*, is that the study of them produces the happiest and liveliest effects on the intellectual powers, on the taste and various knowledge of the student. Let us grant it all, and must not a correspondent influence be allowed to far superior Authors, in a more ancient, simple, majestic dialect? It is denied that the study of the profane classics, can be advantageously carried on, through translations. Be it so: and must not the argument be at least equally forcible, when applied to the Bible? Is there any comparison between the importance of reading Cicero de Officiis, Virgil or Livy in Latin, and that of perusing Solomon, Isaiah and Moses in Hebrew? If the question were submitted to a people, who had never yet studied Hebrew, Greek, or Latin, they would smile at the very idea, that any doubt could exist. Of this, we may rest assured, that nothing but the prejudices of education, and our familiarity with an unnatural state of things, could produce the least hesitation in our minds. And is such a state of things, such a species of tyranny over our judgment, and of superstitious influence over our taste, to have no end? I answer with confidence, it must have an end. Our Country has shown in her political and civil legislation, a just disregard of the practice of the Old World, however venerable from antiquity and authority, whenever it is condemned by principle and reason: and shall not her Christian Ministry, and her Christian Scholars do the like.



in the construction of schemes of Education and Literary Institutions? I trust that her Legislators in Science and Literature will not be unmindful of the glorious example of their Compatriots in the Convention of Statesmen and the Assembly of Lawgivers.

There is one point of view in which I regard the cultivation of Hebrew as of great value. The more we can approximate the Clergy and the Laity to each other, the more, it seems to me, must the bond of union, and their reciprocal influence be strengthened. Now, a knowledge of the world, and habits of business are the chief features, that distinguish the Laity from the Clergy. In these particulars we cannot assimilate the latter to the former. But we can approximate those to those, by giving them a knowledge of Hebrew, and of other branches of study, hitherto, very unjustly and unfortunately regarded as purely theological. The example of a learned Laity, would elevate the standard of Biblical knowledge and Sacred Literature among the Clergy; while the religious spirit of the Laity, more liberal and moderate than that of the Clergy, would have a salutary influence on the genius of controversy, so often dishonorable to the man and the Christian.

I must not fail to notice another consideration, of great importance, in my opinion. The essential principle of Presbyterianism is, that every man has the right, and is bound to search the Scriptures for himself. Is this cardinal, invaluable principle held sacred, by such a construction of schemes of education, that, on the one hand, no facilities for the exercise of this right, are afforded in our Schools, by preparatory religious instruction; and, on the other, the Scriptures of the Old Testament are reserved in the original language for the Clergy only? No one, it is true, desires to see an attempt made, to teach Hebrew to all the Laity. But is it not desirable, that a portion of them, however small, should be able to read the Old Testament in the original, and should thus possess the motive and the means of becoming a select body of learned laymen, a worthy representative of the whole?

Let us add to the above, another consideration of kindred character. It is disgraceful to Christians, that no attention whatever is paid to the New Testament in Greek, as an important part of a Collegiate course. But the cultivation of Hebrew for the sake of the Old Testament, will

ensure that of Greek, for the sake of the new. At present, the Scholar, who preserves his Greek, does so to enable him to read Homer, and Xenophon, and Theocritus; but he never thinks of Luke, and John, and Paul. If, however, the study of the Bible, in the original languages, should become a prominent feature in a Collegiate System, the graduate will cherish his Greek and Hebrew, for the sake of perusing the Old and New Testaments, in their original tongues. Such a state of things will be advantageous to the cause of Literature and Religion.

*Fourthly.*—After thus strenuously insisting on the study of Hebrew, I need hardly say, that I should of course recommend the thorough study of Greek, so far as the New Testament is concerned. You will not be surprised at my saying, that I would not care to have the language pursued further; because I am perfectly satisfied, that thorough instruction in this text-book would enable the student to pursue Greek, as far as he may choose to carry it. But whatever may be determined as to this point, I would earnestly press upon all the friends of Christian Education the substitution of select parts of the Septuagint, and of the writings of Justin, Origen, Chrysostom, Novatian, Basil, &c. &c.—instead of the *Græca Majora*. When we bear in mind the recommendations universally bestowed on the above, and on many of the other Greek writers of the early Christian Church, it is a singular and lamentable fact, that they should be so totally neglected in the education of christian youth. The best judges have bestowed such praise on these writers, that the identical language, applied to the Classics, would be regarded as descriptive of the highest merit in the best of them.

*Fifthly.*—I would, by analogy to the above suggestions, propose that a *Latina Majora* should be prepared, in like manner, from the writings of Lactantius, Augustine, Hilary, Ambrose, Cyprian and others; because such a collection would possess the highest recommendations to the Christian Scholar. And here, I would make a remark, which seems to me just, both as to the Greek and the Latin languages. Between the best modern Latin, such as that of Buchanan, Louth, Gray, Casimir, Milton, and that of the Augustan age, none but the most finished Critics can discriminate; and they can only do it, by carping at such expressions, as the "*Ciceriani*" in Milton's character of Cromwell. But in



these writers, the most accomplished scholar would look in vain for such a multitude of mistakes, as Dr. Blair has pointed out, in his Critique on Addison. The truth is, Addison wrote Latin so much more accurately than he wrote English, that it would be much more judicious to use his Latin, than his English, as a model of composition for youth. Boileau said of him, that he was the only modern Latin writer, who had succeeded. Whether this be admitted or not, I am sure that three positions will not be denied. 1st. That for all practical purposes of etymology, of technical or other terms, of phrases, quotations, extracts, &c., Latin can be as advantageously learnt from the Christian, as from the Augustan classics. 2nd. That not one of the whole number of the graduates at our colleges, after having thus far completed his classical education, is competent to distinguish the Latin of Lactantius, Ambrose, or Hilary, of Pollian, Valla and Erasmus, from that of Cæsar, Virgil and Quintilian. Nor need they be ashamed to admit the fact: since Scaliger was deceived by the Latin of Murinus, and Cicero's Oration for Marcellus is still debatable ground with the Critics. 3rd. That the great majority, I feel confident I may say forty nine out of every fifty, who learn Latin, abandon their Classics for life, as soon as they have left college; and never look at them afterwards, except perhaps to assist their children in their lessons. But forty nine out of every fifty abandon them forever as works of taste or ornament, as repositories of knowledge, or as models of composition. So far then as the forty nine are concerned, it is of no consequence from what books they are taught: and as to the fifth it is equally immaterial, because he will have learnt enough from the Christian and modern Latin writers, to enable him to follow out his improvement, if so disposed, as far as he pleases, and more than that he would not have acquired from the Augustan classics. I am convinced that this is equally true of the Greek: and that none of our graduates could distinguish the Greek poetry of Petrarque and Milton, of Scaliger and Helinsius from that of the ancients. And this would not be a fair ground of reproach; since Scaliger mistook the Greek of Helinsius for that of Hesiod, and Hallam—an extract from Pindar, for the verses of Payne Knight. My observations as to both Greek and Latin, in this particular, relate of course to the style; for the thoughts in an extract from the Christiad of Valla, would be a clue to

the critic. I would remark, in conclusion, on this head, that the great majority who study the classics, learn very little from them, in the way of taste and elegant composition. Almost all that they do know in these respects, whether in speaking or writing, is derived from English authors. I am, therefore, satisfied that, if Greek and Latin are still to be adhered to, a *Græca Majora Christiana* and a *Latina Majora Christiana* are desiderata in the institutions of a Christian people. May the varied scholars of our country be the first to redeem Christendom from the reproach of neither reading nor teaching such collections!

*Ninthly.*—I have said that I apprehended no very great difficulty, in finding appropriate text-books, either in the religious,\* or the literary department. How indeed could it be otherwise, with the rich stock of materials on these subjects, which we possess, almost entirely in English, either original or translated. The *Horæ Morales* of Faber, and the *Horæ Pauline* of Paley, the *Connections* of Shuckford, and Pridcaux and Gray, the *Evidences* of Grotius, Paley and Chalmers; the *Origines Sacre* of Millington; the work of Bishop Cumberland; the *Analogy* of Butler, and the *Minute Philosopher* of Berkeley, Blackwall's *Sacred Classics*, Lowth's *Prolegomena*, and his *Latin*; Horsey's *Horæ*, Horsey's *Sermons* on the Resurrection, and his *Discourse* on the Sibylline Oracles; Horne's *Introduction*; the *Sermons* of Hall on Modern Infidelity, of Magee on the Atonement, and of Chalmers on the Modern Astronomy; together with numberless other sermons, tracts and elaborate works, and Bryant's gigantic production on the ancient mythology; are a fund of piety and morality, of sound thinking and reasoning, of learning, eloquence and taste, altogether unrivalled by the whole body of profane literature.

I have thus discharged the duty laid upon me by your letter: and I leave the subject, I trust, with a well grounded confidence, in the hands of the committee, and to the convention. Your fellow laborer,

THOMAS S. GRIMKE.

The Rev. William C. Wentbridge, Hartford, Connecticut.

\* If the Latin work of Cretkovius, *deus* on the Eucharist, really deserves the praise bestowed on it by Erasmus, that his eloquence of style and power of reasoning were such, that the very elect must be deceived by it, unless guarded by the special providence of God, most certainly it ought to be adopted as a Text Book.



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**ADDRESS**

**AT THE**

**DEDICATION**

**OF THE**

**BUILDING IN CHALMERS STREET.**

**DESIGNED AS A DEPOSITORY**

**FOR**

**BIBLES, TRACTS AND SUNDAY SCHOOL BOOKS,**

**AND FOR**

**THE ANNIVERSARY CELEBRATIONS**

**OF**

**RELIGIOUS SOCIETIES.**

**DELIVERED ON WEDNESDAY EVENING, APRIL 8, 1829.**

**BY THOMAS S. CRINEÉ.**

**16\***

## ADDRESS.

How lovely, how honorable is the service of God! How full of dignity and beauty, the cause of Religion! To be obedient, even in the affairs of this world, is the wise and the good, is justly esteemed a source of pleasure and of power. Yet, what comparison is there, between the nature, and the importance of the duty, which bound their followers to Alfred, Cincinnatus or Washington, and those which constitute the relation between God and Man! We contemplate with delight, the cause of ancient Freedom in Greece and Rome. We behold with a feeling more lofty, pure and rational, the nobler cause of British Freedom. We dwell with an admiration, still more grateful and virtuous, with an awe more sacred and elevated, on the cause of American Freedom, more dignified and momentous, than aught, which the Patriot of Ancient or Modern Europe can boast. And yet, what comparison can exist, between the perishable cause of civil and political liberty, and the eternal cause of that liberty, wherewith Christ hath made us free! How shall we liken our deliverance from the captivity of war, or from the slavery of civil and political institutions, to our deliverance from the bondage of corruption, into the glorious liberty of the children of God! What shall we say of him, who pleads, or suffers, or dies, a patriot victim, when compared with those, who plead, and suffer, and die, as Christian martyrs! Our minds are filled and exalted, in contemplating the great subjects that involve the happiness, security and improvement of nations. Questions of Peace and War, of Treaties and Confederacy, of Revolution and Reform, of ordaining a Constitution, "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty," are full of interest, dignity and importance. Yet, who would attempt a parallel between them, and the beauty, the grandeur, the sanctity of the cause of religion! How do they sink into utter insignificance, when compared with the sublime and holy subjects, which angels desire to look into: with the Being,



and Attributes, and Works of God; the Fall and Redemption of Man; the character and offices of Angels; the scheme of Patriarchs, and Judges and Kings; of Prophets and Apostles and Martyrs; the character of the Church Universal, suffering on earth, triumphant in heaven; the restoration of the Ancient People of God; the conversion of the Gentile World; the banishment of error and persecution, of fraud and violence, of folly and corruption; the glory and beauty of the Millennial Church; the Day of Resurrection and the last Judgment; the new heaven and the new earth; and that far more exceeding and eternal weight of glory, which shall be revealed, in the spirits of just men made perfect, the inhabitants of the new Jerusalem! How lovely, how honorable then, is the service of God! How full of dignity and beauty, the cause of Religion!

This service, this cause, have assembled us this evening. We come in the fear of God, and in the spirit of love to our fellow men, to dedicate this building to his honor, and to their good. Humble indeed is the offering, for we boast no prodigal expenditure of wealth, no splendor and beauty of decoration, no triumphs of architectural science. Simple and unadorned, it engages our attention only by its objects. These we know to be in harmony with the glory of God and with good will to Man. That is our noblest inducement, as fellow servants of the same Master; this, our most affecting, endearing motive, as children of the same Parent. Be it our duty thus to serve that Master, and our joy thus to bless those children.

The building which we dedicate with this evening's solemnities of prayer and praise, is then to be counted as nothing, as the small dust of the balance, in comparison of its use. This and this only, constitutes its real beauty, dignity and value. Taste and Science may lavish on the Theatre all the treasured riches of architecture, sculpture and painting; yet while the institution is such as the Christian dare not approve, how must he mourn over the prostitution of genius, the prodigality of wealth, and the waste of human labor! The ancient world boasted its Seven Wonders. Of most of them, as of the princes and nations that constructed them, we may say, in the language of truth, though of poetry,—

“Not e’en the ruins of their pomp remain,  
Not e’en the dust they sunk in, by the wrath

Of Omnipotence offended, hurled  
Down to the bottom of the stormy deep."

Enough remains, indeed, "to point a moral and adorn a tale;" but we look in vain for their usefulness, either in their own day, or in succeeding ages. And with what feelings of shame and regret must we regard them, when we reflect, that the only one, whose object we can approve,\* lasted but seventy years, while the most useless, extravagant, and criminal, have endured more than three thousand. Let us go to the cities, once so proud of those miracles of architecture and sculpture. Let us inquire, not of the mighty dead, whose glory lay in wasting the life and happiness, time and labor of their subjects or fellow-citizens: but let us inquire of those subjects and those citizens, what advantage they derived from these costly and magnificent works? Let us

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\* Allusion was here made to the Colossus and the Pyramids, under the supposition, that the image held in one hand a light, to serve as a beacon for vessels. But even this redeeming quality, I have been unable to verify, in any of the authors, whom I have since consulted. It is worthy of remark, that this giant statue is a singular proof of the pigmy character of Greek navigation. *Ex pede Herculem* is reversed here. The Colossus was 105 feet high. Allow 35, not to cavil at a few feet, to be the height from the base to the hips, which would be reduced to about 50 for the inner line of the legs. Consider these, when extended, as forming, with a third side from foot to foot, an isosceles triangle, having a base of 45 feet. We might suppose an equilateral triangle, but the ministers of Chares, Phidias and Praxiteles, would revolt at such an angle (45 degrees) as an outrage on taste. Here, then, is an elevation of about 40 feet. Place the statue on Pedestal, elevated 30 feet above the water, and we have the height of 80 feet. Thus no vessel could enter the port of Rhodes, except through a narrow passage of 35 by 80 feet, or rather of 35 by 70: for no vessel, whose mast reached above the knees, would venture in. We say nothing of the mathematical accuracy of navigation, indispensable to a vessel's passing under, as the books say, *in full sail*, nor of the servile pretensions of being always towed in, (not even by a steam-boat,) nor yet of the impossibility of entering at those very times, when the safety of the vessel would most require it. Suffice it to remark, that the trade of the Rhodians, (for years the most commercial people of antiquity, and the founders of the only ancient code of maritime laws) could have been carried on in vessels scarcely equaling in size, our coasting ~~ships~~ and schooners of the better class! The Trade indeed, of the Ancient World, whether we regard the art of Ship-building or the Science of Navigation, the enterprise of the merchant and the market, or the value and variety of the subjects of trade, is to that of the modern world, like the Mediterranean lake, compared to the Pacific ocean.



ask the Roman, how the Coliseum benefited him; the Greek, of what avail to him were the statues of Jove and Minerva, the Parthenon and the Ephesian temple, the Mausoleum and the Colossus? Let us ask the Cretan, the Assyrian, the Egyptian, to say, whether the Labyrinth, the hanging walls and gardens of Babylon, or the Pyramids, were blessings to them? Would they arise, as one man, to invoke benedictions on the monarch and his ministers, on the sculptor and the architect? Not so; for a voice, as the sound of many waters, would come forth from the clutches of Dead Nations, to curse their deceivers and oppressors.

Let us survey, in imagination, ere yet the corner stone was laid, the spot once adorned by the Ephesian temple. Let us behold the architect, preparing its spacious site, gathering the giant blocks of marble, arranging his army of workmen, and watching, with all the anxiety of genius, all the sensibility of taste, and all the skill of science, the ascending fabric. Let us behold the wealth of kingdoms lavished, to provide its imperial columns. Let us gather into one view, the lapse of more than two centuries, and look upon it, when the architect had finished the labors of two hundred and twenty years. The day of dedication has come: the whole city is poured around it, rejoicing in its magnificence and beauty; sacrifices are offered on many an altar; hymns of adoration are swelling within and without; while at intervals, thousands and tens of thousands of voices, send up the shout, "Great is Diana of the Ephesians." And why this prodigal display of wealth and art, this host of enthusiastic admirers and worshipers? To honor an imaginary being, a cruel, polluted goddess, whose character would fill a Christian family with shame and mourning; and even in the fashionable circles of our own country, would kindle indignation and horror.

Not such are the wonders of the Christian world, in our day and our nation: not such the objects, for which we build. Millions upon millions are not lavished on palaces and amphitheatres, on the statues and temples of false gods, vile, cruel and deceitful. But it is our glory, that while we have no Coliseum, no Labyrinth, no Pyramids, we have blessed our country, adorned our age, and honored our species by institutions, whose beauty lies in their simple, practical character, in their purity, usefulness and wisdom. We boast not here of our civil and political improvements; the admira-

tion of the world, the hope of posterity, the model of the wise and virtuous, among the patriots of Europe. We refer to those benevolent and valuable institutions, which are the offspring of the Gospel, which honor God, and bless mankind, which have arisen, and continue to arise, through all our borders, and exert on every age and condition, an influence, pure and meek, compassionate and holy. We speak of those, whose objects are to distribute Bibles and Tracts; to send forth Missionaries for the destitute at home, for the heathen abroad; to establish and support the Sunday School; to convert the Hailor; to provide for the sick and the poor; to gladden the hearts of the deaf and the dumb; to promote education, temperance and peace. *Be these the wonders of our land:* for they are indeed pearls above all price. Who would exchange for them, thrice the Seven Wonders of the ancient world? Who does not rejoice, when he beholds such institutions, with their simple, tranquil, charitable spirit, smiling through all our land, shedding their blessings on the social and domestic circle, scattering the treasures of their love at home and abroad, and sending up to heaven the never-failing incense of gratitude, supplication and praise? Had I the power to gather into the bosom of our dear country, all the glories of the ancient sculptors, architects and painters, on the condition that such institutions should cease to exist among us, I would hold myself to have sinned a sin, never to be forgiven, were I to pause, even for an instant, in the decision. These would indeed make our country a theatre of wonders, to the eye of taste and science: *but these* have dedicated her to the service and glory of God, and are daily preparing her, more and more, to set with gratitude and honor, that noble part, which becomes a free, a peaceful, an educated, a Christian people.

In the spirit, which created and sustains such institutions, this building has been erected, and is now dedicated as a Depository for Bible, Tract, and Sunday School Societies. No selfish purposes are to be answered, no ambitious views to be accomplished, no vanity to be flattered, no ostentation to be displayed. Practical usefulness is our guide, a community of labor our instrument, and the good of our fellow-men, social and domestic, temporal and eternal, our end. Nor are such institutions—I speak of the great, as well as the humble—limited in the circle of their usefulness, or in the objects of their benevolence. Some are devoted to the



young, the ignorant, and the destitute, whilst others are taking thought for the old and infirm, for the healthy and the instructed. Some are dressers of the vineyard at home, whilst others have gone forth as reapers, in the plentiful harvest of foreign fields. Every age and condition, every variety of human character, every evil incident to mortality, experiences the guardian kindness of one or other of these institutions. And yet, against some of them, objections have been raised, which condemn their views, deny their obligations, and question their usefulness.

Sometimes, it is said, that it is no part of our duty or interest, to set aside, for the good of other countries, a portion of our wealth and of our services; that whilst the poor and ignorant, the vicious and unconverted, abound in our own land, they should be the sole objects of our care. But, assuredly, he, who said to us, freely ye have received, freely give, could never hold us guilty, if having received liberally at his hands, we should only give to such of his children, as are our fellow citizens, and not to all, as our brethren. And as it has pleased our heavenly father to command, that prayer and supplication be made for all men, can we believe that we shall escape condemnation, if we give to the heathen our prayers, but deny to them any portion of our time, and labor, and riches? Besides, if the argument avail, we ought to spend no part of our income, out of our own immediate families, while a single member is unprovided in any thing. But, do we not see, that all men are related to us, and have claims upon us, as their brethren, under the Christian system, just as our fellow citizens of the same town or country, are connected with us, under the same charter or constitution? We are bound to our families, by the ties of natural love; to our neighbors, by the bonds of social intercourse; to our countrymen, by the obligations of patriotism; to our fellow men, by the commands, and promises, and hopes of the Gospel. And if the human race be indeed but one family, though dwelling in different lands, as brothers and sisters often reside in different cities, or villages, or countries: and if the Gospel be the Charter, the Constitution, ordained for the government of the whole human race, to the end of Time, then are our obligations to the heathen of the highest authority. Shall we not indeed, imitate the example of him, who, although he sent forth his disciples, before his ascension, only to the lost sheep of the

House of Israel, yet ordained as the unchangeable law of his church, that they should go out into all the world, and preach the Gospel to every creature? They waited not, till the whole land of Judæa was christianized; for then had they waited until this day, and waited in vain. It was in an age of miracles, that the Spirit commanded Philip to draw nigh to the Ethiopian; that a vision taught Peter, what God hath cleansed, call not thou common or unclean; that a man of Macedonia appearing by night said to Paul, "Come over into Macedonia, and help us." Now, whatsoever things were written aforetime, were written for our admonition: and shall we profit nothing by the heavenly examples of the Scripture record, speaking as never man spake, teaching as never man taught? Shall we await, until the Angel, or the dream, or the vision, sent to Prophets and Apostles, shall come to enlighten our understandings and open our hearts? In vain may we wait; for if we hear not Moses and the Prophets, neither should we be persuaded, though one rose from the dead. And if we thus wait, for some star to lead our way, even the mild reproof, "ye men of Galilee, why stand ye gazing up into heaven?" shall not be vouchsafed to us.

But there are others, who object to the Bible and the Missionary, and the Tract Society, upon the ground, that the results produced are so disproportionate to the means employed. Is this the argument of the Christian or of the Infidel? If of the Christian, is he a Christian in spirit and in truth; or one, who hath the form, but denies the power of godliness? Assuredly, no real Christian, who hath dedicated his thoughts, and his words, and his deeds to the service of God, will ever admit the force of such an argument. His maxim is, to search the Scriptures, to be obedient to their holy commands, and to leave the issue to God. To him, the walks of duty are ways of pleasantness, and paths of peace; for he knows that he stands by faith, and he feels that he labors in love. Is he able to do and to give much,—he is content, knowing that God will do with the abundance of his offerings, just as much or as little, as he sees to be right. Is he able to do and to give but little—still he is satisfied; because he knows, (if God should so ordain) that his mite may become as the mustard seed of the parable. The faithful disciple will then do what duty requires of him, not indeed regardless of consequences, but leaving



them with enlightened faith and cheerful resignation, to be unfolded, at his own appointed season, and in his own appointed mode, by the Author of all causes, and the controller of all events. To the nominal Christian, what answer shall we give? If he supports such societies by stated contributions because he believes the truth and excellence of Christianity, he has decided the question. If he does not, I would ask him to look abroad for abundant illustrations, through the works of Creation, of Providence, of Redemption. Of Creation—for the myriads of trees and plants, the undiscovered treasures of the ocean and the mine, that have never rendered any service on our earth, as far as we are able to comprehend their use, reprove his presumptuous reasoning. Of Providence—for sunlight and shade, dew and rain, the vicissitudes of the seasons, and all the fair variety of things, have been useless, so far as we know, in millions upon millions of instances. Of Redemption—for God himself has said, that many are called, but few are chosen; and yet the scheme of redemption embraces all mankind. And when we reflect, that even under the ministry of the Saviour himself, the primitive church contained only a few hundreds of disciples, how shall we suffer an apparent disproportion between the means and the results, to influence our judgment? Let us rather believe that our heavenly Father hath withheld an abundant blessing on our exertions, because the Christian world, in the narrow-minded spirit of a miser, hath sent forth gleaners into the field, few and far between, instead of a host of laborers, to reap the riches of an overflowing harvest. To the unbeliever, we shall make no reply. If he acknowledges the wisdom and usefulness of the Christian system, even in a temporal point of view, we should only address to him the argument, already offered to the nominal Christian. And if he denies them, we should hold all reasoning with him to be folly.

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their money by tens of thousands on the altars of vice and fashion. The Theatre alone, swallows up in one year, as in a fearful, mighty blackstone, more of our wealth, than all the religious societies of the union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the Demon of Ardent Spirits levies a yearly tribute

of twenty-eight millions. The children of this world are indeed wiser than the children of light; those pour out their pleasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but these, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, the tenth of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part. May the day yet come, and may its dawn have arisen, even now on our dear country; when her people, so privileged, and blessed and honored by God, shall bestow, with a prodigal gratitude, on the noble institutions of Religion, Literature, and Benevolence, those thousands and tens of thousands now wasted, like showers in the desert, on crimes and vices, on follies and and fashions!—And as for those, who have dedicated a portion of their worldly goods to the erection of this building, they have the delightful assurance, that it is an offering acceptable to the God of Love. Never will they repent of such an appropriation; for it will become them as Christians, Patriots, and Philanthropists.

This building is set apart principally as a Depository for Bibles, Tracts, and Sunday School Books, and to accommodate them and other Societies of a kindred character, in the celebration of their Anniversaries. I have said that no building can have any value, in the estimation of good sense and virtue, except its object be such as they can approve. Let us then examine the ends proposed, in setting apart this building from the ordinary uses of worldly affairs. As a Depository, its true character is to be found in the Books and Pamphlets, which are to be kept continually on hand for distribution. No one acquainted with the operations of the Societies above referred to, can doubt the expediency of providing this fountain, whence may issue these living waters, that are destined to refresh and to make glad the city of our God. I have already considered the general arguments against religious Associations; and I shall now offer some views in favor of those, to patronize which, is the primary object of this building.

#### 1. And first as to the Bible.

That the distribution of the Scriptures should have been so much neglected for nearly three hundred years, by Prot-



erant Nations, is matter of astonishment and sorrow. They, who had boldly asserted and triumphantly vindicated the liberty of conscience, the duty of private judgment, and the simple, fundamental truth, that the Bible is the religion of Protestants, they, yet, even they overlooked the grand, practical improvement of their victory. Even the controversial spirit of the first age of the Reformation, seems hardly to account for such an oversight. Perhaps the want of education in the people at large, is the only satisfactory explanation, and the only reasonable excuse. Hence the vast progress in general education since that era, more especially in these United States, leaves us without an apology. The many and great improvements in the Art of Printing, in our day and our country, and especially in the stereotype department, place the obligation on still higher ground. The difficulty of distributing Bibles, when manuscript copies only were known, must have been almost insuperable; and it is matter of surprise, not that so many, comparatively speaking, were distributed in manuscript, before the invention of Printing, as that so few printed copies were scattered abroad, after the close of the fifteenth century. It well becomes, then, the people of this Republic, the noblest fruit of the Reformation, the fairest star in the galaxy of Protestant nations, to scatter the Scriptures with a liberal hand, throughout their own, and all other countries.

Two considerations decide my opinion on this subject. First—The analogy, gathered from received opinions and practices, as to political institutions, convinces us, that the distribution of the Scriptures is a duty equally clear, in its obligation and expediency. All must admit, that an ignorance of their own institutions, becomes slaves, and not freemen. To have a Constitution, and not to know and understand it, may well characterize the subjects of a tyrant, but not the citizens of a representative democracy. And what are the Scriptures, but the constitution of our country, as a religious community, acknowledging obedience to the law of the Scriptures, as our best, and safest, and most honorable guide. Banish from our land the knowledge of our political institutions, and how soon would our boasted freedom perish! Take away from us our religion, and not only our liberty would die, but we should be a changed people, in domestic and social happiness, in public and private improvement.

My second reason is found in the fact, that the people of this country are striving with enlightened zeal, and unwearied diligence, to carry into practice, a scheme of general instruction. And what book is adapted, like the Scriptures, to every stage in the progress of education? What volume fits the human mind equally, in all the various forms of its capacity, and all the various states of its knowledge? Where shall we look for such a collection of history, the most important and authentic; of eloquence the most dignified and affecting; of philosophy, the most comprehensive, profound and useful; of poetry, the loveliest and purest, the most sublime and pathetic? In vain may we search the treasures of ancient and modern genius and learning, for a volume equally important, to the old and the young, the wise and the ignorant, the prosperous and the unfortunate, the happy and the miserable, the great and the humble, the ruler and the citizen. In every state of society, under all forms of government, in peace or in war, during national happiness or national adversity, and amidst all the variety of revolutions, to which States are subject, the Bible is the only book, that is equally indispensable. How, then, can we doubt for a moment, the obligation and expediency of scattering it far and wide, as the precious manna, provided for us and our fellow men, in our journey through the wilderness of this world? And must we not concede, that the Bible is the only true foundation, on which to build, whether we look to the mind or to the heart, to principle or example, to character or conduct? Who then, is prepared to question, who, indeed, is not prepared to admit, that the Bible is the only true basis of all education, in the infant and the primary school, in the Academy, the College, and the University? Well may we mourn, with mingled shame and remorse, since we must confess, that even our country, the land of Religion, pure, simple and free, of enlightened reason, and sound practical sense, has never yet realized the supreme importance of this great truth. May the Teachers in all our Seminaries, reflect on this solemn truth, *the Bible is the only true basis of all education.* May the Clergy, on whom rests so large a share of the responsibility of instruction, and of all our schemes of mental improvement, meditate on this neglected truth, *the Bible is the only true basis of all education.* Let them, and I speak emphatically to them, as the noblest order of teachers, let them



remember, that the Bible only can fit us for the company of angels, and the presence of God; that man is educated in the school of Time, to fit him for the concerns of Eternity; that life is to be spent here in preparation for heaven: *that the Bible, therefore, as the only true basis of our eternal, must be the only true basis of our temporal education.* Go on, then, ye friends and servants of the Bible Cause. Rest not from your labors of faith and love, till the pious wish of George the Third, incomparably more noble and benevolent than that of Henry the Fourth, shall have been accomplished: and not a family within our borders, shall be destitute of the Scriptures. Be it then your delightful duty, to go forth as pioneers in the cause of Christian improvement: to prepare the way of the Lord, to make straight in the desert a highway for our God: and to lay the foundations, broad and deep, durable and extensive, of a purer and better, of a more practical and harmonious scheme of Christian education.

2. The second object of this building is, to provide a suitable Depository for the Tract Society. When we consider, that until the institution of such Societies, pamphlets were chiefly employed in controversy, we rejoice to find that they have thus become instruments of so much good. Voltaire employed them for the destruction of religion, we employ them in the cause of piety and benevolence. Allow me to recommend the object of this Society, to your approbation and patronage, by several reasons, derived from their nature. The great improvement, which has taken place within a few years, in the style and subjects, in the form and appearance of Tracts, justifies a warmer commendation, than would otherwise be correct. The adoption of narrative Tracts, to so great an extent, in preference to those of doctrinal, sectarian, or merely preceptive character, may well be mentioned with the highest satisfaction. Such as these are written after the model of the Savior's parables, so beautiful, touching and practical: and many of them are admirably fitted to engage the attention of the young, and indeed of every age and condition in life. Thus teaching, after the approved mode of the Scriptures, they contribute to form an early taste for reading; and to fashion the youthful mind and heart, in conformity with the pure and simple standard of the Gospel. Nor must it be forgotten, that they are an excellent auxiliary in education, and do much to train

the understanding and affections, for the instruction and discipline of schools. They exercise also, a most salutary influence on the young, by exhibiting so many practical proofs of the excellence of Christianity, by winning them insensibly and persuasively, to the love and imitation of scriptural sentiments and conduct, and by so preparing the mind and heart, that the young grow up unconsciously, with a settled belief in the truth and divine authority of revelation. Nor must we omit to mention, that Tracts are a great advantage, not only to children, but likewise to persons of every other age. Those, who have neither time, nor patience for the perusal of a volume, readily and willingly spend an hour, in the reading of these little pamphlets. In how many instances do we not know, that they have produced a happy change in the lives of those, who had read them! And, can we doubt, that, like all other sources of virtuous influence, they have enlightened the ignorant, encouraged the desponding, strengthened the weak and confirmed the wavering, in thousands of instances, unknown to their Patrons and Benefactors. In this point of view, we desire to place the cause of the Tract, on the same ground, on which experience places the example of a good man. He himself but rarely knows the blessed effects, resulting from the model of living excellence, which he continually presents to the public; and even his friends and acquaintances have but an imperfect knowledge of the benefits, that flow from his virtuous conduct, within his social circle, much less within the sphere of the community, in which he lives. Yet, although we neither see nor hear of them, we have no doubt that a blessing has been shed upon numbers around him, by the faithfulness of his obedience to God, and the benevolence of his services to Man.

3. The third object of this building is, to furnish a Depository for the Sunday School. The general adoption of this system, among Christians, is a satisfactory proof of its many excellences. Like every other scheme of instruction, which prepares the way for the succeeding part of the course, this fills up an important blank in the education of most young persons. Some, it is true, would be as well informed in religious matters, though not a Sunday School existed; but the number of these is unquestionably small. I believe, I err not in the opinion, that numbers would remain untaught, where one would be what he should be. How admirable, then, is the scheme, which rescues the many from ignorance



and wickedness! which makes them models of virtue, instead of examples of vice! How worthy of our veneration and patronage is a system, whose purifying, ennobling influences, cling, as with a mother's love, to the character of children: and, exerting through life, an unexampled power over their habits and affections, have saved them, almost invariably from the degradation of folly, and the misery of sin! I shall not dwell on the various arguments in favor of Sunday Schools; for the fact just mentioned, and the hundreds of thousands of children, brought under their blessed operation, sufficiently attest their capacity to do good, and the actual benefits derived from them.

Let us not be impatient as to the results, that may be expected to flow from the institutions, of which I have spoken. That noble, extensive, durable effects will arise from them, cannot be doubted. Let us reflect on the few and simple elements which constitute our admirable state of society and form of government. Let us remember, that our people continued a century and a half, as it were in a state of probation, under their influence, before they began to produce those visible fruits, which now adorn and bless our native country. Let us consider, how imperfectly we ourselves comprehended our actual situation and prospects, even after the great principles of our society and government had begun to develop themselves. Let us look back on the prophetic sketches of Edmund Burke, either not understood in their day, or ridiculed as visionary. In all these things, we may behold a happy illustration of the future progress of Society in these United States, under the religious, and moral, and literary influences, of which I have spoken. Even now, when we behold the glorious triumph of our experiment in government thus far, we find it impossible to trace, through all their changes, and under all the various forms of their subtle agency, the principles that have worked together for our good, in a manner unexampled in the history of Nations. How then shall we hope to discover by anticipation, the results that must arise from the select and all-pervading influence of the Bible, the Tract, and the Sunday School? That they must and will produce deep and lasting effects on the heart and mind, and through them on our entire character, social and domestic, private and public, cannot be questioned. That their operation will be eminently beneficial, must be conceded; because they harmo-

nize so perfectly with the whole character of our institutions, and with the spirit of the Gospel.

We feel a deep and solemn conviction, that our country has been destined, in the order of Providence, to make the fairest experiment on the principles of popular government; and may we not well believe, that by the same appointment, we have been set apart, a peculiar people, to make the still greater, better, nobler experiment, on the pure elements of Christianity, in their simplest forms and combinations. Be it our duty to realize the affecting solemnity, the deep responsibility of such a situation. Let us then go forth, as fellow laborers in this holy cause; the more interesting, because it has been entrusted, not to the ancient, learned and experienced states of Europe, but to a young Republic of the New World. Our Fathers, unconscious of the magnitude of the charge, dedicated themselves and their children, as in the presence of all mankind, to this honorable service. They have acted well the part assigned them, and it becomes not us to shrink from the obligations, that have descended on us, with the glorious heritage of Americans. That heritage consists in the principles, which constitute us a free, an educated, a peaceful, and pre-eminently a Christian people. That pledge can only be redeemed by obedience to the Gospel, and by a liberal patronage of all Christian institutions. Be it then our duty and delight thus to acknowledge in our hearts, and show forth in our lives, "how lovely, and honorable is the service of God! how full of dignity and beauty the cause of religion!"