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CHESTER AVERILL A.M.

C. Averill

Printed by John Harmon

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DISCOURSE

ON THE CHARACTER OF THE LATE

CHESTER AVERILL, A. M.

PROFESSOR OF CHEMISTRY IN UNION COLLEGE.

DELIVERED AT THE REQUEST OF THE FACULTY OF SAID COLLEGE,

ON THE EVENING OF JULY 16, 1837.

BY THE REV. THOMAS C. REED,
Professor of Political Economy.

SCHENECTADY:
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1837.

At a meeting of the Faculty of Union College, held July 20th, 1837, it was

Resolved, That the thanks of the Faculty be returned to Prof. Reed, for the Discourse delivered by him on the evening of the 16th inst. in memory of the late Prof. Averill, and that he be requested to furnish a copy of the same for publication.

Prof. Reed,

Dear Sir—In behalf of the Students of Union College, we are instructed to communicate to you their thanks for the Discourse commemorative of the late Prof. Averill, delivered by you on Sunday evening last, and to request from you a copy for publication.

Your obedient servants,

L. A. Mackey,	Addison M. Burt,
W. S. Taylor,	A. C. Burke,
A. T. Young,	M. S. Smead.

Union College, July 20th, 1837.

DISCOURSE.

Next to the Deity, a virtuous, powerful, and enlightened mind is the noblest object of human contemplation. Viewed merely in his abstract and individual character, the man of moral and intellectual power is the proudest spectacle which the world exhibits.—Viewed in his relations to society, and in connection with the influence of his virtues and talents upon the happiness of his race, his existence is to be ranked among the most valuable of the Divine blessings, and his death among the most afflictive of the Divine dispensations. And when the Great Destroyer has terminated his earthly career, his character continues to exert its influence with undiminished vigor upon the destinies of those he has left behind him. The elastic elements of which society is composed, may close over the chasm which death has opened; but the virtue and the talent have not ceased to operate upon its interests with an energy, which, though silent and unseen, is yet of incalculable value. A single individual mind may, in the mighty system of created things, be

like an angle at its vertex, but an imperceptible point; but like that angle, when its sides are extended, widens and widens, until it embraces within the sphere of its influence a surface whose extent is immeasurable.

Hence the propriety, acknowledged by the common feeling of mankind in all ages, of analyzing the merits and doing justice to the memory of the dead. Moral worth and intellectual power become more impressive, and are estimated at a higher value, when found thus to perpetuate their existence, and diffuse their blessings over interests with which they have held no immediate connection. Integrity, benevolence, magnanimity and all the virtues, beam with a softer and a holier radiance, as their light is mellowed by the shadows of the tomb; and an emotion to purify and elevate, springs forth with every tear which bedews the grave of departed worth.

I feel confident, my friends, that these observations will not be deemed extravagant, or inapposite to the present occasion. Indeed, those difficulties which have to be encountered by him who undertakes the public praises of youthful merit—merit, which, however acknowledged in the circles of private friendship, has not been made known to the world by any signal or illustrious acts, are by me unfelt. Whether in the estimation of that faculty, whom I represent, or of that portion of the students of Union College, who knew him while living, or of this whole community, the character of Professor Averill was regarded with

profound and unqualified respect. Though few his years; though at his death he had but just reached the period of manhood; he had—in the strength and consistency of his moral character, in the maturity of his judgment, in the correctness and extent of his intellectual views, and in the efficacy which all these united gave to his efforts in the discharge of his duties—attained the full proportions of a man.

My business, therefore, is merely to trace out the origin of this universal feeling of respect, and to state, however imperfectly, the history of a virtuous, able, and useful man.

Professor Averill was born in the town of Washington, Litchfield county, Connecticut, March 16th, 1804. During his infancy, his parents moved to Salisbury, in the same county; in the character of those parents, and in the features of this new location, we discover some of the causes which formed his own amiable, vigorous and useful character. His father and mother, both belong to those large New-England families, whose members are scattered over the face of our country, and whose approach towards a new region is hailed as the harbinger of enterprise, wealth, and moral and religious blessing. This peculiarity, which exists in the relations of this valuable portion of our population, has not, perhaps, been sufficiently noticed, nor its results on moral, intellectual and social character, rightly valued. It is to be observed, that the wide separation in place and in the pursuits of life, produces

no alienation whatever of family affection or sympathy. Interest in the concerns of the emigrant is still felt, and prayers for his prosperity are still heard at the domestic altar; and, though the mountain may rise, and the wave roll between the members of the household, they can erect no barrier against the communications of a brother's or a sister's love, or the proffers of parental aid and counsel. The interests and feelings of one family thus become identified with the prosperity of every portion of our country. A liberal public spirit is created. The cultivation of the domestic affections produces its natural good moral results, while sympathy with affairs so remote and dissimilar expands and invigorates the intellect. And this expansion of the thoughts and feelings, is no hindrance to the growth and exercise of those virtues so essential to the well-being of the more limited and less exciting interests of home. The two agencies are continually interacting with each other. The stern regard for duty, which constitutes so important a feature in a New-England education, prevents the participation in extensive and diversified interests from running into a reckless and discontented enthusiasm. Hence, among the classes to which I am alluding, we so often find the union of domestic and social virtue, with a fervent and enlightened patriotism. And while in those lovely vallies the eye of the moral observer is delighted with the view of little communities, engaged only in the faithful but unobtrusive discharge of humble duties, and in the enjoyment of Arcadian bliss, yet when he asks the history of the families which compose them, he finds that

"Minds have there been nurtur'd, whose control
Is felt even in their Nation's destiny;
Men who swayed senates with a statesman's soul,
And look'd on armies with a leader's eye."*

The early life of Professor Averill was blessed with a full share of these valuable influences. At home, he met as familiar objects the bright patterns of intelligence, piety and contentment, while an ardent curiosity was indulged, and his sympathies kept in lively exercise, by frequent communications with a numerous kindred, some of whom ranked among the mercantile princes of the land, others filled high offices of public trust, and all were blessing society by their enterprise, integrity and wisdom. In such associations were formed that uncompromising respect for principle, that thirst for various and extensive knowledge, and that generous and active benevolence, which showed themselves as prominent features of his character. A large portion of a very voluminous correspondence, consists of letters, of dates extending from the time of his entering college, nearly to the period of his death, from distant members of his own family, in reply to expressions of affectionate interest in the welfare, and to inquiries respecting the resources, natural history, and prospects of the new regions in which they were respectively placed.

I spoke of the locality in which he passed his childhood. It is, indeed, a lovely spot. It is in the bosom

*Halleck.

of one of those vallies which give so much ornament and variety to the rugged face of Litchfield and Berkshire counties, in which the voice of God speaks in its sweetest tones, and which exert all the influence of which local causes are capable, in producing an amiable, and at the same time a vigorous humanity. In such a scene was his imagination nurtured, and his acute power of perceiving the forms of beauty strengthened and refined, and a taste formed, which in subsequent years made him as far as means and opportunities allowed, a liberal and judicious patron of the fine arts.

The first seventeen years of his life were passed at home in agricultural pursuits, and in the acquisition of a good English education. He was then removed to a classical school, where his diligence and success were such as to induce his father to comply with his wish to obtain a liberal education, and to appropriate a portion of his limited means towards defraying the expenses of a collegiate course. He was accordingly sent to Stockbridge, and placed under the care of the Rev. Mr. Curtis. The winters of the years spent in preparing for college, were devoted to teaching in a district school of his state.

That a young man of talents and ambition should endure the toil and confinement of a common school, to obtain money which cannot elsewhere be procured, is no uncommon occurrence, nor is it ordinarily worthy of much praise. The occupation is one of essential

dignity, and if all its duties are faithfully performed, becomes a most efficient means of improvement to him who pursues it. But that a boy of seventeen years of age, of feeble constitution, and retired habits, should undertake the responsibilities of a school in a populous district, where many of the pupils were much older than himself, and where the standard of instruction is by no means as low as it is in this state, is itself a moral effort of no ordinary magnitude. Yet such an effort he did make at that early age, and succeeded where others had failed. The scholars had become notorious for being vicious and untractable. The mode in which the spirit of disorder was subdued, is worthy of notice, both as an instructive lesson to others, and as an instance remarkable in one so youthful of that tact, and knowledge of human character, for which he became afterwards, in a higher but in this respect not more difficult sphere, so eminently distinguished. The insurgents, (for thus it would seem they might with propriety have been termed,) were separately called before him, and those principles of their nature, which operate with some degree of permanence, were distinctly addressed. His appeals, sustained as they were by the intrinsic respectability of his own character, resulted in the immediate and entire reformation of a school, which had been abundantly disciplined by his predecessors, but who had, perhaps, forgotten that it was composed of moral, intellectual and immortal beings. Nothing afterwards occurred to disturb the harmony of his new relations; his conscientious fidelity in the discharge of his irksome duties; his ability as a teacher,

and his success when success had been previously deemed unattainable, are to this day topics of affectionate and respectful remembrance in the neighborhood.

In the mean time, his classical education was advancing with as much rapidity as was consistent with limited pecuniary means, a constitution which could not well brook confinement, and very imperfect opportunities of instruction. There is something exceedingly impressive in the career of a young man who is making such sacrifices, and struggling with such obstacles in the attainment of the remote, and when ill-health is to be contended with, the contingent benefits of knowledge. It is widely different in the other liberal pursuits of life. The military and naval professions, possess in themselves a degree of exciting interest sufficient to counteract all temptations to indolence, and from the ideas of danger with which they are naturally associated, perhaps, or from whatever cause, confer upon those who adopt them something equivalent to an immediate reward. The youthful merchant, realizes as he advances the profits of his industry, prudence and enterprise. Not so the moneyless, feeble, solitary and despised student. His way is noiseless, and the more so in proportion as it is carefully and thoroughly travelled. And a young man must have attained a lofty conception of the value of the soul, and the importance of its cultivation, who can baffle every obstacle which resists his progress, and by keeping his eye steadily fixed upon the great end of his efforts,

bear up against the pressure of poverty, the contempt of the proud rich, the indifference of the ignorant, and the heart-sickness of long-deferred hope.

It may be questioned, however, whether the existence of such untoward circumstances, is always to be regretted. The mere effort to encounter difficulty, to make the most of contracted means, and to supply by thought and original inquiry the want of ample facilities for learning, may serve to counteract tendencies, which are unfavorable to the production of an efficient character. The most vigorous and valuable minds have generally grown up amid the frowns of fortune, the discouragements of misgiving friends, and every apparent disadvantage.

Before the firm determination, and the burning desires of Mr. Averill to attain to eminence in knowledge and usefulness, all obstacles disappeared. His industry was continued during periods in which he was not cheered by one smile of encouragement, and but faint gleams of hope. If despondency offered to chill his ardor, or pleasure to divert him from the path of duty, he dashed them off "like dew-drops from a lion's mane."

These observations are founded upon letters written chiefly during his residence at the Academy, which contain frequent allusions to causes of discouragement, but still evince a determination to combat those causes, and, as far as health and talents would allow, to

persist in his exertions. The motives which he avows are always respectable—to advance the honor of his family—to relieve them from the burden of his support—to become a blessing to his country—and lastly, but always as subordinate to the others, to indulge his own taste in the pursuit and enjoyment of literature and science. The substance of the arguments and motives which at that time sustained himself, are well expressed in a letter, addressed a few years after to a friend* who had informed him that he was sinking under the indifference of the world—a friend who is now rapidly advancing to eminence in a scientific profession, and attributes his success, in a great measure, to the friendship and counsel of Averill. It is dated at a period when his own prospects were by no means bright—when, indeed, more than at any former period, he felt the force of Johnson's celebrated saying,

"Slow rises worth by poverty depress'd."

After explaining his own embarrassments, which, however, he views with a very philosophic eye, he remarks—"I am wholly disinclined to derive consolation from your adversity. I will confess, that there are some passages in your late history, which, unless carefully and rightly considered, may tend to render such men as you and me discontented with life. In them I see a young man of excellent natural endowments, following the inducements of his taste against many considerable impediments in selecting his profession—storing his mind with more than ordinary

*Caleb Ticknor, M. D. of New-York.

professional knowledge—entering upon the practice of his profession with a high ambition to raise it, and with a zealous desire to be useful, at the same time that he hopes to acquire a respectable subsistence, but lacking the support and patronage of that public which he is so well qualified, and which he so much desires, to benefit. Whether this and similar facts result from the triumph of empiricism over the gullibility of men, or from there being a greater number of accomplished physicians than the exigencies of the community require, is a question, the true answer to which might not be very complimentary to the wisdom of mankind. But, my dear friend, there is a danger attendant upon men in our circumstances, which we should most strenuously guard against. We must take care lest, while languishing under the want of public patronage, we should cease to strive to merit it. I know it is difficult to labor with alacrity in getting up wares which the public will not purchase, or greatly undervalue. Still, this same public is more weak than criminal in the course which it pursues. We are all creatures of self-interest, and we are all more or less liable to deception in regard to our true, our highest interest. We are often blinded by credulity, and are slow in learning even the lessons of experience. Unfounded but noisy pretension, may often rise over real merit, and mankind may be tardy in turning from empiricism to real worth. But yet they at length do thus turn, and we seldom see a man, who deserves promotion, who does not ultimately receive it. Such a man may have to undergo a long and trying course before he meets

success. He may have to suffer the injury of his feelings, of his ambition and his pride. But still I would say to him,—go onward—macte virtute—and you shall surely triumph."

The gentleman to whom this letter was written, and who seems to value his uncommon talents and acquirements only because they may enhance the physical and moral happiness of his fellow-men, formed the acquaintance of Mr. Averill while he was a student in the academy at Stockbridge. The acquaintance soon ripened into a friendship, such as Cicero would approve. From this friend I have received the following notice of his character and reputation, while residing at that most beautiful of New-England villages, and "now rendered classic by its family of accomplished authors." "During his stay at Stockbridge, Averill recited alone, so that he had no competitor, no rival with whom to measure his powers; and it is very evident to me that he was not sensible of his own mental capacities until after he had been some time a member of college. He never failed, unless on account of ill-health, to be punctually and perfectly prepared for recitation. With whatever subject he grappled, he was sure to master it. He was at that time storing his mind with facts of every description, and they were accurately retained by his tenacious memory. On all subjects which were presented he thought for himself, and his mind even at that period was distinguished for the boldness and originality of its inquiries. No one of our fellow-students was so generally beloved as

Averill. And he as far excelled others in athletic sports and bodily exercises, as he did then and subsequently in the powers of his mind. During the spring of 1824, his health became seriously affected. A cough, pain in the chest, and other symptoms indicating a pulmonary complaint, for a time alarmed his friends, and threatened to interrupt his studies. It is probable that this was the first manifestation of that disease which aided in destroying the life of one so dear to all who knew him—so useful in the sphere in which he moved, and now so much lamented by all who feel the value of virtue, talents and learning, as connected with the interests of our country and our race."

While at the Academy he commenced the practice of preserving and arranging systematically all his papers, whether letters, original compositions, or accounts —a practice rigidly adhered to during the remainder of his life. Of the compositions dated at this period, some possess uncommon merit, and are peculiarly interesting as illustrating the early development of the characteristic qualities of his intellectual habits, and the purity of his moral feelings and opinions.

The following observations, on the necessity of good morals to the perpetuity of literature, were written when he was about eighteen, and contain the opinions which he afterwards held and taught relative to the substantial merit and permanent popularity of authors:

"Among the Deities which the passions of men create, there is none whose favor is courted with such entire devotion, and is sought to be propitiated with such great sacrifices, as is that of Fame. And her influence is as universal as it is great. Her devotees are found among all classes of society, and in every grade of human character.

"Among the numerous avenues which lead to her temple, none is more thronged than that which passes through literature. Indeed, there has been, and continues to be, so great a rush of authors towards her gates, bearing thither the dearly begotten of their brains, and imploring her to preserve them in her temple, and cause them to be known and admired by posterity, that, if she should yield to all their earnest and plaintive solicitations, her abode would soon overflow, were it co-extensive with the universe. But this she surely will not do. For the same desire of literary distinction has long existed which now so powerfully agitates the breasts of men. Innumerable volumes have long since been thrown upon the current of time; and yet how few of them have been borne down to us. The same doom awaits the literature of our age which has befallen that of every other. Of all those who have written during the present century, how very few can have the smallest chance of immortality? Who of them can reasonably expect to be placed among the literary constellations, and be ranked with those brighter stars which have for ages shone with undiminished lustre?

"Thus prevalent being this passion for literary fame, and the number of those who strive to attain it, and succeed, being so few, the interesting inquiry suggests itself—from what causes do all these failures result? Can they be ascribed to caprice, or to an unwillingness to reward, or to a want of power in the public to appreciate merit? No. For although the public may, for a while, play the part of a blind and capricious judge, yet the justice of its final decisions is indisputable, and from them there is no appeal. Nor can we ascribe them wholly to barrenness of genius. For genius is not that *rara avis* appearing only at great intervals of time and space, which it has sometimes been supposed to be. It is not

> A boon from partial heaven to few most lov'd
> Of her—withholden from the rest.

Indeed, most of what is termed genius in those who have drawn long and largely upon the admiration of the world, is but the perfection of it —is not so much a natural endowment as a power and grace acquired

by an extraordinary exercise and cultivation of the native faculties of the mind.

"Nor can genius alone, however brilliant, secure to an author a perpetuity of fame. It is truly indispensable, but without a strong, an active and an elevated moral principle to give it direction, impulse and vigor, its offspring must prove as transitory as itself is splendid and dazzling. And whatever causes the injured self-love of disappointed expectants of public favor may prompt them to assign for their want of success, the true cause may generally be found in a weakness or paralysis of their moral nature. It is this which makes our writers prone to earth, and chains their spirits down. It is this which imparts to the productions of genius the seeds of dissolution and quick decay. How many fine geniuses have been sullied by the taint of avarice, which has given them an eye to the coffers of the bookseller, rather than to the esteem of the wise and good of succeeding ages! How many have become crazed with affectation, who spurn common sense as a quality quite too old-fashioned and rustic, and disregarding the rich colouring and expression of nature, strain to dress up their conceptions in all the gaudy and meretricious trimmings suggested by their own corrupt taste! How many have been enslaved by vanity—which is not solicitous to merit, but only to receive applause—which hesitates not to sacrifice every thing truly excellent and attractive on the shrine of the false taste of a particular time or country—which can stoop to flatter the most miserable foibles, and which becomes the willing and faithful pander of vice! How many have felt the enervating influence of luxury, or have steeped their senses so deeply in indolence as to have become incapable of any grand or long continued mental effort?

"Can men of souls like these, long receive the grateful tribute of public love and admiration? Let an observation of facts and the experience of ages give the answer. No: he who writes for immortality must have another sort of being. He must be actuated by higher and purer motives—must possess a soul conscious of its own power and dignity, and an elevation of moral principle which will buoy him far above the caprices, the follies and vices of any age. He must propose to himself that high course of thought, which to others 'seems difficult and steep to scale with upright wing;' but which leads to 'high discovery that new-creates the earth;' and he must pursue that course with a steadiness of purpose which all the alluring calls of pleasure can not cause to warm, and with an ardor of enthusiasm that the chilling influences of poverty and

present obscurity cannot cool. He must be uninfluenced alike by the folly of thoughtlessness—the misapprehension of ignorance—the malice of envy—and the ingratitude of all men. Instead of contemplating the insignificance of those around him which would enervate, or their vices which would contaminate his mind, he must be content to closet himself with his own high thoughts—must find his pleasure in studying and in endeavoring to assimilate himself to

> 'Those starry lights of Virtue, that diffuse
> Through the dark depths of Time their vivid flame.'

"He who can do all this, may leave to posterity a monument of intellectual power and achievment which will be preserved and advanced through all time. The conditions are indeed rigorous and appalling to ordinary minds; but he who cannot resolve upon such elevation of purpose, and cherish such ardor of pursuit—who cannot

> 'learn to dissipate the band
> Of those huge, threat'ning difficulties dire,
> That in the weak man's way like lions stand,
> His soul appal, and damp his rising fire,'

cannot reasonably expect to obtain possession of a niche in the long-enduring temple of Fame. That he cannot, may be believed, when we reflect that every succeeding age gives birth to many ambitious of literary distinction—who, although they combine too many of the dissipations of pleasure with the invigorating influence of severe study, to produce any thing lasting, yet attain to sufficient excellence and exhibit fashionable attractions enough to obscure every work of a preceding age, which is not far more sublime in its conception and imposing by its truth. And our belief will be confirmed when we examine the private history of those master spirits, whose works have come down to us from remote antiquity. Such an examination will in every case present the spectacle of zealous and entire devotion to the cause of literature—of ceaseless and unwearied exertion—of firm resistance to temptation—of patient endurance of the most grievous privations—all resulting in such a perfection of the whole moral and intellectual being, that whatever proceeds from it must be perfect likewise. Had they

> 'minded nought
> But in loose joy their time to wear away,
> Great Homer's song had never fir'd the breast
> To think of glory and heroic deeds;
> Sweet Maro's muse sunk in inglorious rest,

Had silent slept amid the Mincian reeds;
Our Milton's Eden had lain wrapt in weeds;
Our Shakspeare stroll'd and laugh'd with Warwick's swains;
Nor had our master Spencer charm'd his Mulla's plains.' "

These observations are introduced here, not so much for any remarkable elegance of composition, as to illustrate the manliness and justness of his views with respect to the essential qualifications of the man of letters. The extracts which follow are of about the same date, and will perhaps be regarded as uncommon instances of precocity, both as to expression and sentiment:

"There are many observations which are frequently in the mouths of men, and exert a great influence on their conduct, which, however, have not been duly examined; and if blindly adopted as rules of life, may become very pernicious to human happiness. Some are in close accordance with our passions and predilections, as they afford excuses for the gratification of our ambition, love of ease and luxury, while others are calculated to discourage literary effort, and paralize the operations of genius. Against the bad effects resulting from these the student cannot be too much cautioned, since most of them appeal strongly to natural weaknesses, and many come well recommended by probability. Among the class of common remarks to which I am alluding, none are more dangerous than those which indulge the natural indolence of young men, and excuse insignificance by representing success as unattainable in literature.

"How often are we told that there is nothing new, and at the same time valuable, to be found in the literary world; that the master-spirits which have preceded us have traversed every field of fancy—have exhausted every subject of profound speculation—and possessed themselves of every thing original, ingenious, beautiful, or sublime; that no writer of the present age, although he may aim at, and suppose that he attains to, entire originality, is free from the danger of being convicted of plagiarism, by the sudden and unexpected republication of the works of some ancient author; and that the most vigorous and successful efforts of modern genius have been able to produce nothing better than fantastic patch-

work upon the literature of the ancients. All this has been said, and if it were wholly true, or generally believed, there could be but small inducement to effort, for a student of the present age. But these assertions have been made by those who either have an undue admiration for the works of the ancients, or too low an estimation of modern genius, or a wrong conception of the economy of Nature.

"True—one cannot contemplate the sublime conceptions—the just delineations of human character—the beautiful descriptions of nature, and the faultless and felicitous modes of expression which appear in our collections of Greek and Roman literature, without venerating the memory of their authors. And one who proposes nothing but servile imitation, has little chance of succeeding. But it does not necessarily follow, that all power of originality is exhausted. Although the great outlines of nature and human character remain ever the same, yet what genius ever has—what genius ever will—comprehend and portray all the wonders and endlessly varying beauties of the one, or delineate all the nice, yet interesting peculiarities of the other. And although all beauties, both moral and natural, may have been separately apprehended, yet we must consider that they admit of an infinite diversity of combinations, all of which may be excellent, and possess the merit of originality. Indeed, when we consider the vast variety of ideas which now exist in the minds of men, and the different powers of their imaginations in apprehending and combining the same, we are induced to believe that the productions of real genius would always bear the charm of novelty, though no new discovery should be made. But it is undoubtedly true, that 'there are more things in heaven and earth than have ever been dreamed of by philosophy,' and that new truths will always be developing. And it is disrespectful, not to say impious, to assert or believe that the God of Nature has exerted so little wisdom, and made so small a display of greatness in framing the universe, that man can ever find an end to his inquiries, or that his knowledge will ever become so great that his admiration shall cease. Nor would the All-wise have endowed man with such surprising powers of mind—an emanation from His own Divine Spirit—were it possible for him to detect shallowness in His designs, or weakness in their execution. But conscious of His own perfections, He has bestowed upon him those God-like attributes, and with them has afforded inexhaustible subjects for his contemplation and endless scope for his invention; so that as he ascends from grade to grade in knowledge, he finds greater and greater cause for admiration, and even a still higher disposition to adore."

In the remainder of this essay, he illustrates his doctrine by a statement of the outline of the history of science. The passage may be too long for insertion here. It presents, however, sufficient evidence of the good use he was making of his time and talents. The great eras are all distinctly marked. The intellectual character of Aristotle, of the Schoolmen, of Roger Bacon, of Rocelinus, and Abelard, and, above all, of Lord Bacon, are, when we consider the youth and defective opportunities of the writer, drawn with remarkable justness and sagacity. This portion of the essay is, indeed, a very respectable *histoire raisonée* of the human mind from Aristotle down to our own time. For the great individual characters are not only accurately estimated and described, but the transitions from one age to another, are kept constantly in view by the young philosopher.

The piece concludes with the following glowing paragraph:

"It is gratifying upon a review of the improvements which have been made from time to time, to imagine and contemplate that perfection to which human knowledge must hereafter be carried—what new orders of being may be discovered, and what new and wonderful properties may be developed in those which are now but imperfectly known? How differently will creation appear to the future philosopher from what it does to us! Finally, instead of languishing under the idea that there is nothing left for us to do, and that all ground for literary distinction has been pre-occupied, how many and what powerful inducements have we to the most vigorous and persevering exertion. Are our actions influenced by motives of pride? We live in an age when ignorance is most disgraceful, and when highly cultivated and well-directed genius receives distinguished honor. Is ambition in affairs of state our ruling principle?

We live under a form of government where merit is supposed to be the only ground of preferment, and where the highest offices are equally open to all. Are we instigated by a zeal for the interests of religion? When was there ever an age that presented so extensive a sphere of usefulness and Christian exertion, as the present? Have we any regard for the claims of kindred? What can they so reasonably expect, as that we should profit to the utmost by the advantages which they have afforded us, or what can give them greater pleasure than to see their sons become honorably distinguished?"

Mr. Averill's power of analysis was very uncommon. The following sketch of an argument drawn in preparation for discussion in a debating society, was made during his academic course. It will be observed, that it is merely the outline of his argument, for the filling up of which he confided to his readiness in extemporaneous speaking:

"*Has the honor, which is reflected upon the son by the virtues and dignity of the father, a beneficial effect upon society?*

"It may be of some importance to remark, that when we speak of 'honor being reflected' upon the son by the virtues &c. of the father, we do not mean *that* honor which has sometimes been extorted from communities, and guaranteed to the sons of illustrious progenitors by a positive law, but *that* which is paid as a voluntary tribute from men in all countries, and under every system of government. So that all arguments drawn from standing aristocracies which have been instituted by men in power, and maintained by them without the voluntary concurrence of the rest of community are inapplicable to the present subject of debate.

"In compliance with Cicero's rule, that 'omnis, quæ a ratione suscipitur de aliqua re, institutio, debet a definitione proficisci,' I shall undertake to show what that honor is which is reflected upon the son by the virtues and dignity of the father; or, (to put the question in a more intelligible form,) what is the respect paid by mankind to a person in consequence of his being the son of a virtuous and dignified father. I

would define it to be that *excess* of respect paid to the son of such a father, over that paid to the son (possessing natural abilities equal to those of the other,) of an ignoble father, or rather of a father who merits no respect at all. For if this excess of respect be not reflected from, or in consequence of the virtues and dignity of the father, of what is it the consequence?

"Proceeding upon this definition, I shall show that this respect voluntarily awarded, has a beneficial effect upon community; and this, first, upon the ground of rewarding personal merit. The personal merit of the sons of virtuous and illustrious men, after they have become old enough to participate in the direction of the affairs of society, is likely to be far superior to that of the sons of obscure or vicious men, at the same period of life. For *those* must possess advantages of education, and a beneficial social intercourse far superior to what *these* can have. And while the former are continually receiving precepts of virtue from, and beholding models of excellence in the persons of their fathers, and in the circles in which their fathers move—the latter generally grow up in ignorance, and instead of having precepts of virtue instilled into their minds, never perceive her beauty nor learn her worth; and of necessity associate with characters, the contemplation of whom is very unlikely to excite a spirited and noble zeal for the attainment of excellence.

"Besides, as the sons of illustrious parents will probably have more personal merit, or, at least, a stronger disposition to do good, so will they undoubtedly possess a greater *power.*

"First, because their acquaintances are far more numerous, and

"Secondly, because they generally have wealth, a necessary and all-powerful agent in works of improvement or deeds of philanthropy.

"Now it is acknowledged that public favor is the great incentive to human action. The bare consciousness of doing good does not rise high enough in the scale of motives, often to prompt those whom we call most virtuous to action. It *should*—but human nature is far from being so perfect that it *does*. Favor and fame are the "sweetest frankincense to human thought." And if they wish to be benefitted by the actions of others, they must evince gratitude, and show favor to those by whom benefits are conferred.

"We will now attach another meaning to the 'honor' in question, and endeavor to prove that in this sense, also, it is beneficial to community. When men perceive one individual closely related to another of great and acknowledged worth, there is a tendency to presume that the former possesses the qualities which are known to belong to the latter. This honor bestowed upon supposed merit, is what I here term reflected honor.

"To prove that this honor is useful, I suggest the following considerations:

"First, the tendency which I have noticed is natural and universal; and we are not at liberty to suppose that it would have been implanted by the author of our nature, so deeply in the breast of every man, if it is productive of more evil than good.

"Secondly, the consideration, that not only one's self will be honored by great and generous actions, but one's children also, presents the strongest inducement to virtuous actions.

Thirdly, this tendency serves to keep up, or rather to elevate the standard of excellence; for if a man see that he cannot be honored for possessing merit equal to that of another, for which that other is honored, the former will strive to show a superior degree of merit to that of the latter, and thus receive the honor which was before awarded to that latter.

"Lastly, this reflected honor is the foundation of society. It is the basis of all order every where."

I cannot forbear inserting the following piece, written probably before he was eighteen. I say *probably*, for although it is preserved among his compositions of that year, yet the delicacy of its humor, the consistency and completeness of the portrait, and more than all, perhaps, the absence from its style of any gross puerilities, induce me to believe it possible that it may have been the production of a later period:

"Mrs. Dolly Dobson was the daughter of an old farmer who was remarkable for the singularity of his wit, the scrubbiness of his person, and a very much twisted and grotesque phiz. Some compared his face to the mould-board of a plough, while others likened it to an irregular side-hill, which had been rendered sterile and much rutted by heavy rains. His nose, while it formed a prominent feature in the economy of his face, told plainly of originality in the mind of its owner, and an utter disregard, if not contempt, for vulgar opinion. Dolly inherited her father's beauty and a due portion of his shrewdness. She was early initiated into a knowledge and practice of those laborious duties which devolve upon the daughters of those good old unsophisticated farmers, who have escaped the contamination of modern luxury, and who look with greater complacency upon the female hand which can dexterously milk a cow, than upon one which can adorn a piano; and who regard with greater admiration the girl who can show a fine tray of butter of her own churning, or a piece of cloth of her own weaving, than the one who can exhibit a fine specimen of painting or embroidery. And as she grew up, so expert did she become in the several arts of spinning, knitting, weaving and so forth, that not one of her acquaintance could show more or better products of industry and skill than she. Yet this superiority was not attended by one shade of arrogance; and the peculiarity of her personal appearance, together with her good humored wit, took every disposition to envy away from her inferiors. So much so, that if there was to be a spinning-bee, the attendance of Dolly was thought necessary, and she was sure to have an invite (as they termed it,) though she was always the first to get off her skein, and her yarn was ever most excellent for its strength and evenness. Her thoughts were so differently conceived from those of other persons, and so curiously expressed, that she was the life of her company—continually surprising them by some unexpected, yet irresistible stroke of the comic or sagacious. But in all her eccentricity, there was not to be seen one particle of affectation. So far from studying wit, she often seemed wholly unconscious of it, and least of all did she expect praise therefor. Dolly enjoyed a happy temperament. She was as far from envying personal beauty in others, as she was from receiving pain from a consideration of her own deformity. She always looked on the bright side of the picture, and lessened the effect of evils experienced, by reflecting upon greater ones avoided. She lived with singular equanimity, and her whole life was a scene of almost uninterrupted content. And if she ever felt greater happiness at one time than at another, it was when she had performed some extraordinary act of kindness.

"She was by no means the spoilt child of flattery or romance. And hence, probably, was that unexceptionable propriety of appearance and action, which she always maintained in the presence of those of the other sex. She never courted their attention, nor practiced those many little arts with which our fashionable belles strive to make conquests over the hearts of their beaux. The languishing air—the amorous look—the tremulous blush—the long-drawn sigh—the pretty mistake, were not seen in Dolly. And yet she was no prude. For she never avoided a person because he was a man, and in his presence she was the same frank, shrewd, unsuspecting, and unaffected Dolly that Nature had formed her. If, on the evening after the spinning-bee, it came her turn, or she was adjudged to be kissed, she submitted without frowardness on the one hand, or feigned resistance on the other.

"With all these good qualities, it is strange that she was not contended for as an invaluable prize. Surely Cupid must be worse than blind, not to perceive and appreciate merit such as was hers. But it was Dolly's fate to behold her acquaintances, one after another, leave her for the Elysian fields of matrimony, while she remained unsolicited. And yet this —although it would have spoiled the eyes, and brought withering despondency upon the spirits of many females of greater beauty—did not appear to render her at all unhappy. For in her more sportive moments she would tell of chaff flying before the wheat—that it is not all gold that glitters, &c.; and when more serious, she would speak upon the comparative opportunities of the wife and the unmarried lady for being useful. Indeed, she seemed to take an entirely cool and rational view of the married state, and supposed that nature would wear its ordinary appearance—that the same mixture or succession of sunshine and clouds, would prevail in it as in a course of single life. Several years had glided by without changing her character, or despoiling her of her beauty, when offers of marriage were presented to her in a very business-like manner, by a widower of sixty, who had been informed of her skill in domestic economy, and who had a family of nine children. Dolly, having lost her parents, and supposing that her sphere of usefulness would be enlarged by the proposed marriage, accepted the terms without unnecessary delay, and thus become Mrs. Dobson. The union proved very satisfactory to both parties, and after a few years of domestic happiness, she died without issue.

"Her life was not remarkable for striking incident, but formed an impressive contrast with that of our modern heroines."

He entered the Freshman Class in Union College, in September, 1824. His collegiate course was distinguished for eminent scholarship, unimpeachable conduct, a beneficial influence upon all with whom in his new relations he was associated, and by the unintercepted and rapid growth of all his fine moral and mental faculties. He could be long no where without making his presence felt. In college, where persons, and feelings, and interests, become so intimately blended, a vigorous and leading mind soon finds its claims appreciated and acknowledged. Of all voluntary enterprises undertaken by the students for their improvement, he was either the originator or promoter. Notwithstanding the almost continual pressure of ill-health, during his whole course of four years, but a single abscence is recorded against him. His intimate friends had frequent occasion, in later years, to wonder at the extent and variety of his attainments. Delighting in conversation, and endowed with uncommon conversational powers, he was found readily and happily to illustrate and adorn his rapidly communicated ideas with allusions derived from ancient and modern literature, and the whole field of natural science. We knew that after he graduated, the constant demands made upon his time and labor, by attention to the government and instruction of college, precluded the possibility of enlarged and discursive reading. His studies were by necessity almost exclusively scientific. These general attainments were made while he was an undergraduate. In addition to maintaining the first place in a class of uncommon talent and scholarship, he

found time to acquire a respectable knowledge of the language and literature of France—to read thoroughly some of the most profound philosophical writers of England—to obtain an intimate acquaintance with the poetry and deep philosophic meaning of the ancient mythology and the principal Latin poets—and to peruse nearly all the valuable productions of English literature, from Chaucer down to our own time. The peculiarities of the different British schools of poetry, the most admired beauties of each author, and the prominent and most interesting facts in the literary history of all countries were made familiar.

And these acquisitions were made not by a recluse, who, from the love of knowledge, had shut up his heart to the claims and sympathies of the world, and immured within the walls of a college, had cultivated only an acquaintance with books; but by a young man whose views of education and knowledge were entirely practical—whose motto, indeed, both in thinking and acting, was *cui bono*, in its most enlarged and elevated sense;—by a young man, too, distinguished for his agreeable companionship, whose room was by no means the most retired place in college, and whose influence was in constant and active operation in every department of the institution in which it could with propriety be exerted.

If it is inquired, how the accumulation of so much knowledge was made consistent with so great a diffusion of his mental efforts, I answer—what was want-

ing in time was compensated in correctness and intensity. From the commencement of his education he had felt the importance of those habits of abstraction without which all mental exertion is painful, and all mental productions vapid and unsatisfactory. To the power of abstraction he added the other means essential to the formation of a well regulated mind—freedom from prejudice, independence of thought, and an extensive knowledge of, and a continual reference to, facts to correct the errors, and restrain the extravagancies of his speculative judgments. The consequence was, that few men of his years have been more successful in the acquisition of learning, thought with more justness, or spoken with more authority. No man ever conversed with him, without feeling himself in the presence of a well-informed, independent and accurate thinker. And such was the respect contracted in the councils of the college, for the soundness of his judgment, that his opinions there fell from his lips with the force and authority of oracles.

I shall have occasion to speak hereafter of the prevailing tendencies of his mind, and the peculiar subjects most congenial to his tastes. He possessed predilections of a very decided character for particular branches of literature; but in connection with the account which I have given of his varied knowledge, and to explain his motives in sacrificing such predilections to its attainments, I will quote the substance of some remarks which he frequently repeated during the year after he completed his collegiate course. He said that "soci-

ety imposed upon each of its members strong and peculiar obligations arising out of his own employment in return for securing to him its pursuits, emoluments, and respectability. The merchant, for example, is bound to sustain his credit, and preserve the soundness and integrity of all commercial transactions. The mechanic is bound to carry his trade to its utmost perfection. In like manner, the educated man is bound to qualify himself to yield a ready and satisfactory answer to all questions within the limits of science and literature, which may be addressed to him. Society has discharged him from the painful toil of those occupations directly subservient to the supply of its wants; and it thus becomes his duty and appropriate function to dispel its ignorance and widen the boundaries of its knowledge." How noble is the principle which is here avowed, and what could not have been expected from the efforts of a man who sets out on the voyage of life, selecting as the pole-star of his course, not personal aggrandizement or literary fame, but the faithful discharge of all his duties to the world.

From one of the numerous letters, written while he was an undergraduate, to his friends at home, I select the following affectionate and grateful expressions.—It is dated July 10th, 1828. "It is most befitting, now that my collegiate course is near its completion, (and it is in entire accordance with my feelings,) that I should make a due acknowledgement for the innumerable favors which I have received at the hands of my parents, brothers and sisters. I can not reflect upon the

warmth of affection with which I have ever been greeted as I approached my father's fireside—upon the labor and solicitude which my friends have endured to promote my ease and freedom from ease—upon the privations they have undergone to administer to my necessities not only, but also to my conveniences and luxuries, and upon the uniform cheerfulness with which they have made all those sacrifices in my behalf, without feeling myself the happiest of mortals in having such friends, and without feeling under obligations, which I shall deem it the proper study of my life in some measure to repay. I hope the day will never dawn upon me, when it shall repent my friends to have done all this—when they shall have the pain of feeling that their great and unremitted exertions have been thrown away."

This is the language of a man, who has been charged with moroseness, but never was a charge more reckless and unjust. A feeble constitution, made feebler still by confinement and application, the acuteness and sensibility of his moral perception, and his own high standard of duty rendered him sometimes, though very rarely, impatient in the presence of vice, or meanness, or indolence, or obstinate stupidity—but no friend that he has left behind him can recall a single event to awaken resentment, or infuse one drop of bitterness in the cup of melancholy, but sweet remembrance.—It was, besides, natural, and in entire consistency with the best attributes of his mind, strength, and energy,

that in their outward showings they should exhibit something of a stern and abrupt decision. A youthful friend,* in commenting upon the consequences of his death, has thus justly and beautifully illustrated this part of his character. "When I first commenced the study of Anatomy, I was greatly offended by the want of smoothness and symmetry in the human skeleton. Here was a rough knob—there a spinous process; but I had not advanced far before I discovered that these identical roughnesses served as the points of attachment of those muscles, which give strength and beauty to the human form. So with Professor Averill. These very traits were only necessary modifications of those qualities, which rendered him so eminently useful. If you occasionally noticed an unpleasant sharpness, it was only the acute angle of some invaluable gem." In the fine phrase of Burke, when characterising his illustrious friend, "the oak with its strength must have its nodocities,"—but they only impart to it a more striking and picturesque grandeur, while they do not lessen its power of resisting the tempest, or supporting the ivy which clings to it, nor do they deaden the freshness, or diminish the sweetness of its shade. The strong features of Mr. Averill's character, his high designs, and indefatigable industry in their accomplishment, never interfered with a faithful compliance with all his social and domestic obligations, never rendered him to his parents a less affectionate or dutiful son, to the ignorant who needed his

*Edward Savage, Esq. the amiable and able successor of Prof. Averill, in the department of Chemistry.

counsel, a less kind or judicious adviser, or to his associates a less generous, forbearing and self-sacrificing friend.

A just and felicitous arrangement of the four great parts of our nature, made with reference to their comparative influence on human happiness, occurs in the philosophical writings of one of our wisest men and most successful teachers.* He ranks first among them, the moral sentiments—second, the social affections—third, the intellectual faculties—and last, the corporeal powers and appetites. No man, who has any knowledge of the moral nature of his species, and who would not do violence to their strongest and most universal impulses and opinions, would hesitate to place first among the means of genuine happiness, the attainments of right moral principles, and consequently a healthful condition of the moral feelings. Whatever may be the sufferings inflicted upon us, or whatever the trials it may be our lot to encounter, an enlightened and unsullied conscience is the "strong-siding champion," which will enable us to endure or resist them all. But there is reason, perhaps, to apprehend that there is a tendency too prevalent, especially among intellectual men, to raise intellectual effort to a rank among the sources of human enjoyment, to which it is not properly entitled. It is very certain, that in none of the classes of society is the development of the social affections so early arrested, and their indulgence

* The Rev. Samuel Stanhope Smith, D. D. formerly President of the College of New-Jersey.

so frequently and completely stifled, as in that which professionally pursues literature and science. The men of letters are proverbially an irritable race. And the philanthropist, in looking at their history, is pained, not only by the frequent exhibitions of malice, jealousy and envy, in their intercourse with each other, but too often, also, by the entire disruption of the strongest ties, which can bind men together. It is a sight, therefore, as interesting from its novelty, as from its intrinsic loveliness and beauty, when we find a man, who, during the most eager pursuit of literary success, whether guided by his tastes, or stimulated by necessity, remains under the influence of the attractions of home, and amid the absorbing and abstracting toils of the study, feels the disposition and creates the leisure to fulfill every filial and fraternal duty, and to indulge every emotion, and perform every obligation of friendship.

This subject was a frequent topic of remark with Professor Averill; and his views with respect to it were beautifully illustrated by his whole life and correspondence. Neither time, distance or occupations, alien from the habits of his childhood and those of his family, could draw away his affections from that sacred spot, his father's fireside, nor weaken his interest in all the little details connected with the ease and happiness of his parents during their declining years, or the constant improvement and success of the younger members of the household. In the large mass of letters to which I have before alluded, there are many

dictated by his affections; and the extreme care with which they have been preserved, is sufficient proof of the value which the receivers of them set upon their contents and their author.

The following letters are selected in illustration merely of this amiable feature of his character, without regard to the times at which they were written.

To Miss Matilda Averill.

My Dear Sister—

I had entirely forgotten that I owed you a letter, and was filled with pain when my brother told me that you had been expecting, with some impatience, the payment of your claim. It is unaccountable that I have not answered a letter, which you say was written more than two months ago. Be this as it may, I am too desirous of having you and my other dear friends, for a few moments at least, in close communion with my spirit, to let pass the occasion of a little leisure to write to you. How do you do? and how are you employed? and whom do you see? and what do you hear? and at what are you rejoiced? and by what are you pained? what new friends have you gained, or what old friends have you lost? You can hardly conceive of the emotions which I often feel, when I reflect how little I am connected with, or rather permitted to take part in, those innumerable incidents, which occasion the joy and sorrow, and constitute in fact the life of my friends. Nor are my feelings less pungent, when I recollect that my peculiar situation and pursuits have brought upon me a class of ills, corporeal partly and partly perhaps imaginary, of which my friends know nothing, and with which of course they cannot sympathize. If I could have hopes and fears in common with them—if we could struggle for a common good, or endure a common evil—if I could feel that I was necessary to them, or that their happiness was to be affected materially by the issue of an arduous undertaking of mine, I should be far happier than I have been for a long time. Do not consider me the most miserable of men. I only wish to intimate that I am not as happy as I might be, and to suggest the way in which you and my other friends at home may promote my happiness. It is this—write to me often—stand not much upon ceremony—mention not only what has occurred to yourselves and friends, but also your plans for

the future—perhaps asking my advice about them, and prompting me to propose some in my turn. You will thus thoroughly exercise my social affections, and multiply, or at least strengthen, the ties which bind me to life. I have to confess, that if I did not strive to prevent it, I should sometimes feel my situation here very forlorn. It is true, I have reason to suppose that I have the esteem of several valuable friends about me, but their friendship lacks the virtue to warm a chilled, or to soothe an anxious, or to heal a wounded spirit. Their affections and their confidence, they give to such as sustain a relation to them different from mine, and to such as have the highest claim to them. They bestow upon me all that I can reasonably expect, and probably much more than I merit, and I must look to other sources therefore for the warmer sentiments.—To you I look, and I feel confident that you will not disappoint me.—Though I am shut up for the greater part of my time, and doomed to the solitude and desolateness of my bachelor condition and my study—still, my chief anxiety is to see you and the rest of the family happy—not "careful and troubled"—but with hearts at ease, and at peace, and in love with each other. This, connected with the consolations of Religion, constitutes the highest terrestrial happiness.

To the same.

Union College, Jan. 1st, 1832.

Dear Sister—

This is a day of festivity with the multitude. At this moment the merry bells are jingling—the horses, which wear them, appear to feel an unaccustomed briskness—the beaux, who ride, seem to have a double portion of spirit and sentiment—and the belles, the inspiring divinities of the day, methinks I see tremulous with pleasing expectations, and resplendent with fresh charms. Yet how various the emotions which will be experienced on this recurrence of the *New Year*—various both in kind and intensity. Some will chiefly look back with regret, and bid adieu to hopes long cherished with the warmest fondness; others, though to them the past has been chequered over with disappointment, will not thence learn the designed lesson, but renew their blissful anticipations; while others, who have not been long enough exposed to the fickle atmosphere of the world, to have the dew of sorrow distilled upon their young spirits, will look forward with eager desire, and see in the perspective that which alone they have as yet experienced—the sunshine of the heart. The true Christian, will of course devote at least a portion of the day to self-examination, and put forth a more ardent prayer for strength to fulfill his resolution of living in future with more conformity to the Divine will.

Innumerable things are done on this day in this state, which are not thought of with you. Thousands of visits of two minutes each are paid, gifts are presented, good wishes expressed at least, if not felt, and all animosities are understood to be forgotten. I myself shall pass through much of this ceremony—though I trust it will not be all ceremony, for I am attached to many there as friends. Yet I cannot forbear, before presenting the usual congratulations to any one else, to express my good wishes to those who, I know, will reciprocate them with all the cordiality with which they are conceived by me—to those to whom are given as due the best affections of my heart. I need not say that I mean my dear father and mother, brothers and sisters. That, not only when each successive year, but when Time itself shall have run out its course, we may all meet in Heaven, is the prayer of your affectionate brother.

C. AVERILL.

To Mrs. Mary B. Averill.

My Dear Sister—

I intended, when I took my affecting leave of you a fortnight since, to have discharged the brotherly office of writing to you before this; but poor health and a multiplicity of necessary engagements have prevented me from effecting my purpose. I hope and trust that you will do me the justice both to excuse the postponement of a duty, which it would have gratified me much to have discharged more seasonably, and to believe, that although I have not addressed words to you, my thoughts in the mean time, have often reverted to you, and that my sympathies have all been alive, and drawn out towards you in this time of your affliction. My own grief at the irreparable and untimely loss of a brother to whom I was most tenderly attached, has nearly overpowered me; and yet I feel that my occasion for grief is light in comparison with yours.—You have been bereaved of him who sustained towards you the closest and tenderest of human relations—a relation for which that of father and mother, and brothers and sisters, the attractions of home, and the gratifications of old associations, had all been cheerfully surrendered—the husband of your affections and the father of your child. My heart has bled for you, my dear sister, as I have thought of this distressing bereavement so afflicting to you, and under which our whole family most profoundly grieve, and I have feared that the poignancy of your grief might destroy your health. I was happy to have this fear removed by a letter received yesterday from my brother, who informs me that, though your health had suffered, you are now convalescent. It is doubtless criminal to suffer ourselves to be consumed by grief, since even in the darkest dispensations

of God, there are abundant sources of consolation. Those revealed truths, that the same Being who gave us our friend has removed him, and that in the removal, as well as in the gift, there was an exercise of unerring wisdom, with infinite benevolence, and that what we are prone to regard as overwhelming losses may result in our everlasting gain, if our hearts are rightly affected, should hush our murmurs, remove our doubts and quiet, or even render joyful our troubled spirits. We should search out such truths, and cling to, and profit by them. It is in such trying times, that religion yields a support, which, alas! is often elsewhere sought, but not elsewhere found.

I regret that I can not write more. My time is all occupied, and my health is not good. I trust, however, to be better, as soon as I can secure more quiet of mind and exercise of body.

Very affectionately, yours.

C. AVERILL.

The indulgence of the affectionate disposition indicated by these letters, was habitual, and seemed to constitute his highest happiness. During his boyhood, while pursuing, at a distance from home, his studies in preparation for college, writing letters to some member of his family was his favorite recreation, and afterwards, when his ardent devotion to science, and his situation as an officer of college allowed him but little time for general intercourse or correspondence, every moment of leisure was given up to communicate with those whom he declared to be entitled to, and who indeed owned the "best affections of his heart." And this is the point in his character upon which the surviving objects of his love most fondly attach. Amid all their regrets for the loss of a son and brother, endowed with such high intellectual power, and who by his wisdom and knowledge, was so well qualified to advise and assist them, they still hold in fondest re-

membrance the amiable traits of his character, his kindness, his generosity and his love.

It is needless to say, that the existence, in such high degree, and such a constant and vigorous exercise of the domestic affections, is one of the most faithful indications of a virtuous mind. Professor Averill, as the guardian of students, made it his first business, on their introduction to his care, to become acquainted, as far as possible, with their domestic relations; thinking that his most direct and effective mode of appeal, in case of moral defalcation, would be to the feelings which spring from those relations, and regarding as nearly irreclaimable, the youth who could be heedless of counsel enforced by the consideration of a father's or a mother's love.

And how paramount to all others, do these amiable qualities of character become, when we regard human excellence merely as an object of contemplation! The heart spontaneously and most cordially responds to any exhibition of love. It is the attribute of the Godhead, in which man is not only most deeply interested, but with which he is most delighted. Any external type of it is most agreeable to human taste. The harmony of the material universe touches with as much effect upon the heart as the understanding of the philosopher. God, without his all-reaching and all-inviting love would be only an object of fear. A human intellect—no matter how great its strength, or how ex-

tensive its attainments—if its operations are not guided by the impulses of this heaven-born principle, can not attract and hold the sympathies of its own species.—To this fact, the history of literary men constitutes no exception. The private character of most of them is contemplated with but little more pleasure than is that of Machiavel or Borgia. The splendor of genius awakens a present admiration; but if it alleviates no misery, or enhances no enjoyment, if,

> "Calm as a frozen lake, when ruthless winds
> Blow fiercely, agitating earth and sky,"

it betrays no sympathy with the joys, or is unexcited by the sufferings of man, its influence is without permanence and without blessing. With what instinctive fondness does the most enthusiastic admirer of Byron, cling to those expressions of love for Ada which *will* break out amid the paroxysms of his intense and multifarious misanthropy!

He was graduated Bachelor of Arts in July, 1828. His education was now complete—if by such an expression is meant a mind thoroughly disciplined, and well stored with the elements of every science. His worth had got to be understood and acknowledged, and as he bade farewell to the President, and his other guardians and instructors, he received the tribute of their unqualified approbation, and their congratulations on the certain prospect of his future eminence and usefulness. He had won the respect of all his fellow-students—of many, the most enthusiastic attachment.—

They continued to court his friendship and solicit his correspondence. And it was a tribute paid to moral and intellectual worth. He was poor, and therefore could not conciliate by presents, or by generous contributions towards projects, the promotion of which required the aid of money. But his kindness, his talents, his learning, and his influence, were always at the command of those who needed them. His popularity in college, constitutes, indeed, an illustrious instance of the power of mere worth and talent, and knowledge in winning the favor even of the young and gay, over the fictitious agency of fortune, dress and fashion.

Whether from accident or disinclination, he never became a beneficiary of any of the public charities of the country. The most rigid economy was therefore necessary, to enable him to pursue his studies without interruption. His economy, however, did not originate in meanness; but if not itself a noble principle, it involved the existence and exercise of some of the highest and most valuable attributes of moral character. The power of resisting the temptations of vanity, impatience under mortifying, embarrassing and generally unnecessary obligations, the acute sensibility to the claims of justice, and above all, that lofty sense of moral integrity and mental dignity, which disdains to sacrifice tranquillity and honor on the shrine of fashion, or of pride, are all essentially implied in that independent spirit, which smiles with pity upon the insults of the vain, and looks, unmoved by envy or emulation, upon the splendid enjoyments of the rich. Such was

the character of his economy. If there was money to spare, it was applied to obtain not some gaudy, and if he wore it, misplaced bauble, but to the increase of a library which, even at this early period, contained many of the choicest gems of English and classic literature. His appearance was plain, but always neat and cleanly —"costly his apparel as his purse could bear;"—in short, all his expenditures were regulated by that standard, which, in an honest, discreet and well-balanced mind, is implied in living within one's means, whatever they may be. The lessons of his own prudence he did not fail to inculcate upon others. The close connection which exists between a judicious economy and moral character and happiness, was often insisted on in the important relations in which he was subsequently placed; and seldom have I witnessed more eloquent expressions of an honest but enlightened indignation, than on occasions when persons came before him trimmed in finery, of which the expense was borne by some laborious, but unpaid mechanic, or the mismanaged treasury of some benevolent institution.

Immediately after his graduation, he was elected by the Association of Alumni, a Fellow of Union College. The appointment, after some deliberation, was accepted. The Association had not accumulated funds adequate to the support of the incumbents of its Fellowships; and he had therefore to discharge the duties of an Instructor in College, to be enabled to remain in a situation where, better than any where else, he could

extend his acquaintance with the sciences, and indulge in habits and pursuits most congenial to his nature.

He now, as a Tutor, entered upon a field of labour, in which he has had few equals and no superior.—That peculiar combination of intellectual, moral and personal qualities, which is essential to complete success as an officer of college, is a precious blessing rarely enjoyed by the great public institutions of our country. Witherspoon, Dwight and one other, whose eloquence and science are the boast and honor of the land, but whose highest glory it is, that impelled by benevolence, and guided by an intimate knowledge of the motives of human action, he has subdued the wayward, reclaimed the profligate, lit up the smile of joy and hope on the brow of many an anxious and desponding parent, and through the medium of hundreds of well-informed, elevated and practical minds, spread an influence of incalculable value over the face of the whole Union, are almost the only examples of *illustrious* success to be found in our literary history. There is learning in abundance, but it is rendered useless, because its possessor is ignorant or regardless of the processes by which knowledge is acquired, and with strict reference to which should be conducted the modes of its communication. Extensive attainments are not the surest gnarantee for thorough and accurate instruction. Familiarity with elementary principles and the desire to grasp the remote abstractions and vast generalities of science, often prevent a proper allowance for the ignorance of pupils, and render the learned teacher un-

willing, in the language of Fuller, to "hang clogs on the nimbleness of his own soul, that his scholars may go along with him."

But the greatest attainments, and the most correct views of the methods of acquiring knowledge, are by no means all the qualifications requisite for a successful instructor. Some little infirmity of temper, or imperfect ideas of the nature and momentous importance of his office, and consequently the absence of a sense of duty, may wholly neutralize the benefits which those qualifications are fitted to produce. That high exercise of even christian charity, "which suffereth long and endureth all things," is often necessary to withstand the provocations of slowness, indolence and carelessness. The healthful and vigorous growth of the understanding, is so intimately connected with a proper cultivation of the moral feelings, and a proper direction of the principles of action, that the one claims as much the study and care of the faithful instructor as the other.

All that is conveyed by these observations, characterized the teaching of Mr. Averill. He entered the recitation room with very elevated ideas of the dignity and consequences of his office; with a mind full of knowledge; with a complete understanding of the degree of attainment and capacities of his pupils; with an ardent desire to benefit them, and with a determination that no means in his power should be unapplied to the discharge of his high duties. A recitation was to him

an intense mental effort. A circumstance occurred a few years since, which serves no less as an illustration of this fact, than of the correctness and depth of his religious feelings. I was associated with him in the charge of a department of the college, which was situated at some distance from the principal buildings, and it was therefore most convenient that all its exercises should be separate. His afternoon recitation, which filled up the hour immediately preceding evening prayers, was in Plato and Aristotle. He desired me to supply his place when it was his turn to officiate in chapel. I was surprised at such a request, from a man who never omitted the discharge of a duty, and therefore desired his reasons. He said that he was so entirely absorbed by his author, and his efforts to have him freely understood, that neither his mind nor his feelings were in a befitting condition to lead the exercises of an assembly convened for religious purposes.

The results of his instructions are well known.— Young men were apprised of the existence within them of capabilities of which they had not before dreamed. They had kept constantly before them a standard of intellectual effort and attainment, which at once delighted their fancies, and stimulated their ambition.— The great productions of ancient genius, so feebly appreciated, indeed so often hated on account of the painful associations created by imperfect instruction, were studied with zeal, and felt in all their beauty, as taught by his powerful and acute mind, and illustrated by his minute, various and general learning. As a

teacher of the dead languages he seems to have attained perfection. He could awaken an enthusiasm even for Aristotle. By working upon all the principles of youthful action—the love of excellence, pride in encountering and overcoming difficulty, and by throwing around the abstractions of the Greek Philosophy the rich and glowing illustrations derived from his familiarity with that classic ground "where at each step imagination burns," he was enabled without difficulty to carry his classes through the most abstruse and metaphysical authors. An important feature in his mode of instruction, and one wholly disregarded by most classical teachers, must not here be overlooked. Many of those objects of his former regard and affection, who now hear me, will not soon forget how impressively he enforced and expanded the moral lessons of Socrates and Cicero, and with what clearness and spirit he explained and applied those fundamental principles of the Fine Arts, to be found (and in their simplicity and truth to be found only) in the works of the ancient critics. A recitation in Aristotle or Longinus served as a means alike of enlarging the pupils' knowledge of the language, and familiarizing his mind with the great principles of poetry, painting and sculpture. But it was upon the moral applications of the ancient Philosophy, that he most frequently and strenuously insisted. Enamored himself, and endeavoring to enamor others of the majesty of Truth and the loveliness of Beauty, he kept constantly in view of the youthful mind the maxim of the Imperial Stoic—τον ωσ αληθως αρα μεγαλοψυχον, δει αγαθον ειναι—that

virtue is essentially an element of greatness. And as his pupils left his recitations in the Offices of Cicero, or the Memorabilia of Xenophon, they felt that they had been not merely reading some of the finest productions of the human mind, but were inspired with more enlightened ideas of the nature, and a deeper sense of the force of moral obligation.

But an officer of college has other duties to perform besides those of instruction. He is, *pro tempore*, the guardian of his pupil. Mr. Averill was an officer in an institution whose government claims to be *parental.* All the responsibilities, all the pleasures, all the anxieties and harrassments involved in that expression, are to be borne or enjoyed by him who here receives an appointment.

Of discipline in seminaries of education, there may be said to be two distinct systems pursued in this country. One rests principally upon the authority of written laws. Offences, differing in degree, are enumerated, and penalties, graduated in severity from fines up to expulsion, are specifically annexed and are generally executed. The system may have its advantages, but certainly is not wholly parental. The other reposes no reliance upon the influence of law, but rests entirely upon the efficacy of moral suasion. Professor Averill, whose ideas of college government were very definite and decided, may be said to have formed his system upon a judicious combination of the peculiarities of

both the others. He had general principles which were distinctly explained to all with whom in his official capacity he was connected, and he insisted upon the most rigid compliance with the obligations they imposed. But no occasion was allowed to pass unimproved, of expressing to a student his tender interest in his welfare, or urging upon the erring the voice of warning, or rewarding the virtuous or industrious with the smile of approbation or encouragement. If one feature more than another marked his mode of discipline, it was a vigorous and even active energy. His vigilance and his wisdom were a visible and felt influence. When, a few months before his death, he was obliged to relinquish all attention to his duties, and go away from college, it was frequently remarked to me by those who had been under his general superintendence merely, but whom he did not, at the time, meet in the recitation room, that *they* most felt his absence, *for the life of the section was gone.*

Many of his maxims of government were striking, and some were wholly original, or bold innovations upon principles of ancient discipline. The phrase, "being sent for"—for example—has in most colleges acquired a technical sense. To him, therefore, an essential particular in whose system was frequent and frank personal intercourse with students, it appeared necessary that the expression should be deprived of its odious meaning, and that a young man should feel that as he approached his officer, he should not as a matter of course, anticipate a disagreeable interview. The

objects of his charge were, therefore, as frequently "sent for," to listen to general inquiries about their concerns, or to have their fidelity and worth applauded, as to have their misconduct reproved, or their exertions stimulated. Many instances might be related of this attention to minute details. Their importance will be readily felt by all who have been engaged in the business of education.

During his connection with students as their instructor and guardian, he had, of course, occasionally to encounter a wayward, obstinate and vicious mind. His conduct in such cases, was always fearless, decided and conscientious. Looking only to ultimate results, and proceeding upon favorable views of human nature, he felt confident that his treatment would be finally approved by the very persons to whom its plainness or severity was at first so galling. And such was generally the result. He was instrumental, in many cases, in checking the progress of young men to disgrace and ruin; and he never had occasion to regret the modes which he had pursued in effecting his purpose. At the last commencement he ever attended, he was surprised at receiving calls from two members of the graduating class, who, at an early period of their course, he had been compelled to treat with some degree of asperity. As they had studiously avoided the departments of science of which he had the superintendence, he presumed that he had drawn upon himself their permanent resentment, and therefore concluded that he must content himself with the consciousness of hav-

ing done them service. But the hour of reflection had come; that great crisis in a student's life, the breaking up of his college associations, had led them to review their past history, and the consequence was, that their last act, previous to their departure, was an acknowledgment to him, that for all the merit they had acquired, and all the respect they could claim, they were indebted to his prompt, vigorous and salutary discipline.

Let no man think that he is securing the true and permanent regard of mankind, by indulgence to their follies or their vices. In the emphatic language of President Wayland—"The young man may applaud the negligent and pusillanimous instructor; but when that man, no longer young, suffers the consequence of that neglect and pusillanimity, it is well if a better spirit have taught him to mention the name of that instructor in any other terms than those of bitter execration."*

To some it may seem extravagant eulogy, to dwell so much upon the skill in government, of a subordinate officer of an institution, which is understood to be under the superintendence and control of *one* master mind. To such it is necessary to say, that Mr. Averill, during the last four years of his life, had the entire responsibility of directing a separate department of the college, which generally embraced about one-third of the students. During the whole of this period, the interference of the President was never required. He

*Elements of Moral Science, Book II.

had, in fact, before he had reached his thirtieth year, to assume all the responsibilities of the Presidents of most of our colleges, and that too under the great disadvantage of having a higher authority above him, to which the refractory or discontented might appeal. If his success was eminent, it was effected by the force of mere personal character.

I have been thus particular in detailing his views and conduct as an officer of college, because it was upon his success as such, that his friends founded their anticipations of his future eminence and usefulness. I proceed briefly to relate the remaining incidents of his life. In July, 1831, the term of his fellowship expired, and he was immediately appointed by the Board of Trustees, Adjunct Professor of Chemistry and the Ancient Languages. The only change in his condition, effected by this appointment, was the title and an increase of salary, as during the previous year he had performed all the laborious duties of the department of Chemistry. During the summer term, he also read lectures on Botany and Mineralogy. In July, 1832, he was promoted to the honors and emoluments of a full professorship.

This year, besides being marked by the usual rapid growth of his scientific attainments and reputation, is particularly distinguished in his history by the publication, during its course, of the only two compositions of much importance, which he ever allowed to pass through the press. The students, in the fall of 1831,

had organized a branch of the American Association for the promotion of Literature and Science. He was elected their first orator, and produced a discourse, of which those to whom it was addressed thought so well, that they insisted upon its immediate publication. The only use which, on the present occasion, I would make of this address, is, by a few extracts from it, to illustrate some of the characteristic qualities of his mind and his opinions on some important subjects—his boldness and originality—his somewhat peculiar, and, it is believed, just views of the moral and political evils to which our country is exposed, and the high standard by which he always estimated the duties of an American citizen.

The American Association was a great design.—Whatever opinions may have been held with respect to the feasibility of its plans, it was acknowledged, by all who had the patience to examine its claims to public attention, and the candor to judge fairly of them, to have originated in very enlightened views of the moral and scientific wants of the country, and in the most fervent and enlightened patriotism. Its provisions were all republican. By creating a correspondence between all parts of the Union, it aimed at destroying sectional differences of feeling and opinion, and by drawing around one great common interest, the sympathies and exertions of every citizen, to lay a surer foundation than it was supposed existed for the perpetuity of our institutions. It proposed plans for expediting the progress of science, and rapidly diffusing its

blessings among all classes of the people; and while its highest honors were to be conferred only on the most eminent success, the way was opened and smoothed to their attainment by the humblest member of the Republic.

Such a plan was precisely fitted to arrest the attention and enlist all the powers of a man of Professor Averill's patriotism and love of science. The Association had been violently attacked, and, as was thought, without reason; and by men, indeed, who acknowledged they did not understand its principles. The scheme and the opposition to it alike seem to be forgotten. The introduction of these observations was deemed necessary to explain the exhibitions of *esprit du corp*, and occasionally some asperity of remark, in a discourse produced by a mind eminent for its calmness and its balance.

The Address comprises the discussion of two topics —first, the duties of the educated youth of our country, as derived from the moral and social evils which threaten us; and secondly, the facilities afforded by the Association for the performance of those duties.— In the illustration of both these points, there is an independence of thought and a warmth of expression, which indicate the highest confidence in the justness of his opinions, and which could proceed only from the strongest conviction of their practical importance. Hence the apparent egotism, and the effort which is very visible throughout the discourse, to have it under-

stood, that all his statements rest on his own responsibility. The necessity of frequently and urgently warning a prosperous and rapidly progressing people against the dangers to which they are exposed, and which success is so likely to keep out of view, the tendency amongst us to sacrifice every thing that is truly valuable to the acquisition of wealth—the prominence of this idea, in most American minds, over every other—its incongruity with the rapid increase and wide diffusion of knowledge—and as a consequence of all these, the low standard of attainment and effort among those who claim to represent American Science and Literature—were topics on which he often dwelt, both in conversation with his friends and in the course of his public instructions. The Address, indeed, is only a more formal statement of opinions which he had long held, and of principles which he deemed of vital importance to the welfare of his country. Of their unpopularity, he was himself convinced, and from the following extract from a letter to his friend Dr. Ticknor, it will appear that their publication was a sacrifice of what his friends deemed his interest, to what he felt to be his duty: "I have lately delivered an address before a branch of the American Association, at Schenectady. I am urgently solicited to publish it. It was not written for the press, and will be likely to get me much abuse. I have taken a view of things different from that ordinarily taken, and have been particularly plain in stating my views of our American professors, and of the operations of some bodies of men who have assembled at different times for the purpose

of forwarding the cause of science. Some of my best friends in the Faculty, are very desirous that I should comply with the request, but desire me to modify somewhat what I have said on these two topics. But I can do no such thing. I am, and I trust I ever shall be, willing to sacrifice any sickly feeling of regard for individuals, classes, or even common and old opinions, when they are in direct opposition to what I conscientiously believe to be individual or public good. The address will not do me much credit in a literary point of view; and as it wears a fault-finding complexion, and hence will be likely to raise a feeling against me, it may be impolitic for me to suffer it to be published."

"The duties of a citizen of a state, must, of course, vary with the form of its government; the nature of its institutions; the particular juncture of its affairs; and with his own qualifications, to contribute to the improvement of what, in those, is defective, and to the perpetuation of what is perfect, or of what it is desirable to perpetuate. By keeping this proposition in view, you will more easily perceive the relevancy to the proposed subject, of much of what I shall say. Now our government, institutions, and affairs, are all peculiar; and, by consequence, the duties which devolve upon us, as citizens, are as peculiar. We enjoy greater blessings, or are endowed with greater and more numerous privileges, than any other people under Heaven; and, since privilege always implies responsibility, and responsibility duty, we owe more duties than any other people.

"One great, though fearful privilege; or rather, the one sole or chief source of our privileges, is, that almost every man in our community, is made the depository of political power. Yes, the ark of our political safety rests upon the shoulders of a whole people. How important then, that their path should be plain and smooth before them; that they should walk cautiously therein; that they should not fall out by the way; that the precious burthen which they bear, should be properly divided, so that the weak may not be oppressed, and that the strong may not become

wanton and riot; and that they both may not be overwhelmed by the wreck of that which was not constructed, and which, if wrecked, could not be repaired without the expense of years of misery and of rivers of blood! And for its preservation, what patience should each be prepared to exercise; what privations to encounter, and what sacrifices to make! How should each consider, that he has an invaluable property in it, and cling to it as to his chief good; nor despair of saving it, even in its most forlorn state!

"But whilst all these things are essential, indeed, apparently, indispensable to the supporters of that sacred fabric, do they possess them? Alas! that I cannot, in general, answer yes. But hosts are walking in paths which they know not; others, reckless of the public good, are madly bent upon the gratification of their inordinate desires, for wealth and power; minorities are desperately impatient of laws which majorities enact; party strife disturbs the balance of political justice; and many a desperado may be found, who would rejoice at the destruction of the state, for the chance that he might pocket something brilliant from its ruins!

"In tracing this very brief and hasty sketch, I have colored with truth rather than with flattery. I have sought to awaken, in you, prudent fears rather than to foster a pernicious pride. I know that such sketches are disagreeable, and that, therefore, they are seldom drawn. I know that I might have wedded fancy to fact, and that from this very common, though not always profitable, conjunction, I might have derived a picture, that would have delighted those deceived by it, and caused them to be confident in hope and to glow with pride and ambition. I might have dwelt upon the equal operation of our laws; upon the perfection and strength of our constitution; have discoursed how each department of our government holds a most salutary check upon all the others, and yet in what admirable concert and harmony, they combine to answer, entirely, every important end of government. I might have assured you, that the integrity of this constitution, has a sufficient and a never failing safeguard in the intelligence and patriotism of the American people. I might then have turned your charmed attention from the government to the governed; to the unexampled increase of their numbers; to the vast extent of their territories; to the prodigious growth of their capital; to their magnificent and rapidly extending, internal improvements, in the forms of canals and rail roads, indissoluble bonds, to bind together the interests and affections of remote districts; to their emulation in the improvement of the liberal and mechanic arts; and, in fine,

to their steady, though swift, and never to be retarded, advancement towards a virtue, magnificence and glory, of which even the most ardent school boy patriot has scarcely dreamed! I might have thrown such a brilliant radiance around this picture, that in viewing it some might have been so dazzled, as to conceive that they have nothing to fear, but every thing to expect; that they will only have to open their coffers, to have them filled; that they will only have to aspire to the high places of distinction and power, to be straightway elevated there; and that their whole pathway to the tomb, will be broadly traced by light and joy, and will remain, in all its brightness and felicity, to be trodden by their remotest posterity! Oh! it is more *agreeable*—it is *easier* to *dream* of a *golden age*, than to *provide securities* against the *evils*, or *evil tendencies of our own*. But it is not more wise. Indeed it must be the height of folly, to jeopardize an invaluable good, by overlooking an evil; to stumble on destruction, by being entranced in visions of bliss.

"Heaven forbid, that I should attempt to draw a thick veil over just and ample causes, for our pride and our rejoicing; but while light and relief are given to these, it should not be concealed, that other causes lurk behind, which may effect our ruin. I am far from wishing to induce you, to sacrifice your present enjoyment, to useless and painful forebodings; but *there is a kind of caution, which, while it does not materially diminish the intensity of happiness, is necessary to its perpetuity.* To the exercise of this, I would most urgently persuade you, and would admonish each one of you, to mark well, lest many things, which we, as Americans, hold most dear, and are placing nearest our hearts, may prove vipers there.

"Now, every mind in our republic, may think; every mouth speak, and every hand act, for itself, in reference to any subject—political, moral, or religious; and we would not barter these glorious prerogatives of freedom, for any earthly consideration, nor part with them, but with our lives. But do we not find abundant reason for fearful apprehension, in the reflection, that while they are the most powerful instruments of good, they may prove the most destructive engines of evil?—that so many more act, than do, or are competent to think?—that the multitude are, for the most part, tools, ready for the hands of the designing?—and that many, who profess to investigate and make deductions for themselves, conscientiously and perseveringly enter upon courses of action, directed by the most narrow, misguided and partial views?

"We boast of the unprecedented increase of our population, as giving us strength at home, and respect and the power of conquest abroad.—But have we no reason to suspect, that increased ignorance, misery, crime, and licentiousness, are its concomitants? While we boast of the power of our people, have we no reason to fear their fury, which, if not repressed, would be more to be dreaded than that of unchained lions?

"We expand with admiration and pride, as we stretch our eyes across our vast territories. But should we not at the same time dread, lest the pulses of state, may send into its remote extremities too sparingly, the life-blood of interest and patriotism, to promote their growth, increase their vigor, and preserve their attachment to our body politic? Is it not most seriously to be apprehended that, as districts are more and more remote from each other, their interests should appear to be less and less mutual, to be separate and to conflict? and that what has been our proud boast may prove our bane? Or rather have not these apprehensions become sad realities? Are not loud, though respectful, and, perhaps, too well founded complaints of an illiberal, unjust, and impoverishing policy, wafted to us from afar by every breeze, accompanied by strong remonstrances against oppression by spirited petitions, for redress, and by solemn protestations, that, unless this be promptly rendered, the oppressed must either be destroyed, or throw off the authority of their oppressors?

"But our internal improvements! our internal improvements! Ah! what a charm is in those sounds! Internal improvements! Their very name dissipates despondency. For in them, we think, we see a bond of union; a tower of strength, and a mine of wealth. They are to make neighbors, and of course friends of the ardent south, and the frozen north; of the barren east and the fertile west. They are to carry away, and that too by steam, all bones of contention, all rocks of offence, till not enough will be left for cabinet curiosities! Unity and affection will grow luxuriantly upon the soil, whence these shall have been removed; and we shall exhibit a people, all immensely rich and all exceedingly attached to each other, almost in spite of ourselves! The generous earth will become still more generous. She will yield her bounteous gifts to our improved machinery, and we shall nearly escape that fearful and divine malediction, 'In the sweat of thy face, shalt thou eat thy bread all the days of thy life'! We shall have nought to do but to ride and to revel, and, that too, at a rapid rate! Improvements will do every thing! I beg you not to mistake me. If I have here shown levity, I assure you that it is of sadness, rather than of mirth. I know that our internal improvements have im-

mortalized their projectors; are admirable in the eyes of the world; and promise great national benefits. But I confess to you, that I shudder, when I think that I foresee their ultimate effect upon the condition and morals of our people. I cannot listen to the lofty songs of congratulation with which their commencement, progress and completion are celebrated, without sounding some discordant notes of alarm. True, they will greatly contribute to the development of our physical resources; they will impart a surprising impulse to enterprise and to trade; they may cause wealth to flow in upon us like the tide. But wealth is not intelligence, virtue, magnanimity or patriotism. It is not their parent even; but their most certain, and fell destroyer. It may wrap our land in an effulgence, bright as that of the comet; but like the comet, it will carry with it a blighting influence—it will portend pestilence and destruction. It may sooth our souls in sweet delirium; but this delirium will be the presage of death. Do I exaggerate the pernicious effects of wealth? Do you behold her accursed train, luxury, effeminacy, vice, crime and disease? If not, will you look upon the wrecks of fallen nations, and read their consequences there?

"But you may think that I am frightened by a picture, which my imagination has formed of scanty materials; that no real danger exists of this vast increase of wealth. Was ever a people so strikingly characterized as ours, by an all absorbing passion for wealth? so celebrated for their enterprise and for their innumerable and ingenious contrivances, for begetting and increasing it? Did ever a government afford so many facilities and encouragements, for gratifying this passion? Did ever a country possess greater physical resources for wealth, than ours?

"It may be thought, however, that since the wealth of other countries was, for the most part, acquired by rapine and extortion, whilst ours will be the fruit of honest industry, or of ingenious art, we need not fear those evil consequences of it which destroyed them. Let us not be deceived by such fallacious suggestions. The decaying process may in our case, be slower than in theirs; but without an omnipotent interposition, it will be as certain and as complete. Prodigal sons will forget the toils of their virtuous fathers, and laugh, in mixed joy and derision, at the uncouth manners, the plodding labors, and the frugal habits of those, whom they will be pleased to call stupid fools; and in the profusion and waste of whose wealth, they will sate their sensuality. The virtue of a people, will ever be corroded and consumed by wealth, as long as they carry about them the lusts of the flesh, the lusts of the eye, and the pride of life.

"I know, that when the evil effects of wealth are alluded to, by those who apprehend, from them, danger to the permanency of our institutions, the sanguine patriot exultingly points to our peculiar statutes of inheritance, conveyance and distribution, as though they can prevent the existence of overgrown estates, and preserve that uniform diffusion of wealth, which while it affords a general competency, excludes luxury and greatly promotes virtue. It would ill become me, to attempt to detract from the wisdom which our fathers showed, in destroying all privileged orders, and leaving each one to profit by his own prudence, industry and sobriety; or to suffer from his improvidence, idleness and profligacy. But although the wisdom of those measures, is highly commendable, I must express my decided conviction, that they cannot effect the entire object for which they were designed. They will occasion a more easy, or a quicker, transfer of property from one hand, or family, to another; but they will never effect a uniform distribution of it. Money has an attraction for money, as the particles of quick-silver have for each other. It seems impossible to destroy this attraction, by enactments. And so strong has it shown itself, notwithstanding our boasted laws for the purpose of weakening it; that already, even in the infancy of our republic, and with our moderate accumulation of capital, it has raised the clamor of agrarianism. Indeed nothing will prevent its accumulating to an alarming, a fatal extent, unless there shall be created some strong diversion from its all-engrossing pursuit.

"But are all just grounds of apprehension, confined at home? Have we nothing to fear from abroad? Our fleets and armies; our naval skill and military prowess; as they are utterly incompetent to protect our constitution, preserve our union, and to form our glory and happiness at home; so are they, of themselves, insufficient to protect us from foreign aggression, and do not form our proudest title to respect abroad. But we need not increase *them*. They are not suited to our exigencies. They are the instruments and munitions of tyrants, who are enthorned, not in the hearts, but upon the bodies of their people: whose dominion is of physical might, and must be maintained by physical strength, by fleets and armies. But they are too wise, to employ these against us. They dare not send here their servile troops, to behold the blessings of freedom; to breathe the infectious air of liberty; and to carry back insubordination and enmity to despotic power.

"It is, however, highly important for us to know, that they are training and keeping in full pay an army, not of flesh and blood, to whose fidelity

and efficiency they are much indebted for the stability of their thrones; and upon whose insidious attacks and destructive mode of warfare, they confidently count for the subversion of our free institutions; an army of sophisticating follies, extravagancies and vices; whose skill is fatally exhibited in creating a disgust for the practice of those simple virtues, which are essential to the existence of freedom. Against those we need most vigilantly to guard, as they make conquests in disguise; most strongly to defend ourselves, since when once they have made a lodgement in a land, their devastating progress through it can scarcely be prevented. The voluptuousness and corruption of courts, can more easily effect our destruction, than the swords of armed myriads: for

> "Unless corruption first deject the pride
> And guardian vigor of the free-born soul,
> All crude attempts of violence are vain:
> For firm within, and while at heart untouched,
> Ne'er yet by force was freedom overcome."

"Such are the foes which we have chiefly to fear, and to fortify ourselves against, from abroad. And who, from the hasty views which I have taken, can not perceive the peculiar exigencies of our country; and from these infer the services which she requires from her educated sons? Who does not see, that perfect as we think our government, it is, of all governments, the most easily dissolved? that there is but one step between democracy and anarchy? and that it requires the most strenuous efforts of the wise and the good, to prevent the people from taking it? Is it not evident, that our institutions, based as they are, upon the intelligence, virtue and true interests of a great people; and embracing so many elements of good and evil in conflict; must be sustained, if sustained at all, by those whose minds have been disciplined by reflection, and stored with knowledge; whose passions have been subdued, or trained to virtue; and whose magnanimity will convince the people, that individual interests are identical with those of the republic? Yes, *our* bulwarks of defence, and *our* bonds of union, must be our *virtue* and our *intelligence*. The engines with which *we* must repel tyranny, and arrest the march of corruption, are the *pulpit*, the *forum*, and the *press*. *And you, and such as you, must man them.* It is not extravagance, in me to say, that a certain tone of public morals, must be created and fixed; a certain illumination of the public mind, upon political and other subjects, must be effected by our educated young men, or they will outlive their freedom. There can be no doubt, that our country is fast approaching an awful crisis. If those great constitutional questions, which now so fear-

fully agitate her, are not calmly and liberally discussed, and clearly and satisfactorily settled; if the states, which are now inimical to each other, are not brought to embrace as friends; if the social and intellectual condition of our people, is not improved; if the possession of wealth is not made a less enviable distinction; and if there is not an end put to intrigue and corruption, she will be convulsed to her centre, with internal dissensions, and experience fully the direful scourge of civil war. Now, upon whom falls the arduous responsibility of averting these impending calamities? Who has the patriotism, the moral courage, to attempt; who the wisdom, the moral strength, to effect the subjugation of these threatening evils? Surely none other than our educated young men; you, and such as you! You only have heads to counsel, if others have hearts to act. But if you, the highly favored sons of your country; whom she regards with her fondest hopes; whom she hath distinguished by her richest gifts; whom she hath chosen and fitted to be her brightest ornaments, her only true nobility: if you, whose minds she has enlightened, and taught to feel the full enjoyment of freedom, and to perceive its only safeguard, do not cherish a warmth, and a strength of patriotism, which would prompt you to undertake the most difficult enterprises in her behalf, where else may we find it? I doubt not your devotion to your country. I do not doubt, that you would *glory* in enduring *any* privations; in making *any* sacrifices, that you saw required by her necessities. I am sure, that were an armed force to invade our shores, you would meet them with the alacrity, and oppose them with the enthusiasm of an Emmet; and that you would repel them at the hazard and even the sacrifice of your lives.

"But, thank Heaven, such service is not likely to be required at your hands. Thank Heaven, your country does not call you to put on your swords and bucklers; to leave your cheerful homes, to feel the fury of 'grim visag'd' war; to engage in conflict with ensanguined hosts, and to die, perchance, in defence of what you hold most dear.

"But she calls loudly upon you to arouse yourselves from those delightful reveries, in which you feast upon visions of splendor and happiness; to leave your bowers of ease, and to gird yourselves up for the cultivation of her moral husbandry; a Herculean labor, indeed; but then how rich a harvest will succeed and reward it!

"Here are wild and pestilence-breathing passions, Pythian monsters, whose destruction would immortalize an Apollo, to be chained or destroy-

ed; sinks of corruption, Augean stables to be cleansed; the secret and crooked ways of intrigue, labyrinths more intricate than the work of Dedalus, to be laid open and straightened; the rough places of animosity to be smoothed; the chasms worn by sectional interest to be filled; the deep, dark, dank thickets of ignorance to be penetrated and removed, and the many weeds of error, which have sprung up in those thickets, and grown with a black luxuriance to be carefully extirpated and burned."

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"I need not labor to show you, what increased power, combinations or concerted actions, give to the production of any desired change, whether for good or for evil; whether in science, politics, morals or religion. It has been the chief study of despots to prevent, and their greatest difficulty to resist and destroy them. On the contrary, the patriot and the philantropist, have ever zealously sought their aid, in weakening the arm of oppression, and in mitigating the curses of evil. Nor are they of less power and efficiency, in matters of science. For proof of this, I need only refer you to the grand results, which are manifestly due to the learned societies of England, France, and Germany. How much dignity have they lent to scientific pursuits; how many ingenious investigations; how much profound research; and how many highly useful discoveries, have been occasioned by a zeal and emulation, engendered by them! In such zeal and emulation, it must, with shame, be confessed, that the professedly scientific gentlemen of America, have been, with hardly an exception, sadly deficient. Truth, indeed, will not allow me to ascribe all of this deficiency, to the want of a society, similar to those, to which I have referred. For our professedly scientific gentlemen are, nearly all of them, presidents and professors, in our colleges and schools. And you must have observed, what I here affirm to be true, that they have, too frequently, been called to the stations which they occupy, not by reason of their eminent devotion to science; nor for their eminent scientific attainments. They have, for the most part, been selected from those who had attained to deserved celebrity, in their profession; but who, when elected, were less qualified for their professorships, as far as scientific attainment is a qualification, than they were at the time of their graduation. They have been appointed, with a view to benefit the college, rather than the students; for the weight of character, and, by consequence, the number of students which they could bring to the institution, rather than for the amount of science, which they were fitted to impart to the pupils. But this is not all. Almost as soon

as seated in their professorial chairs, they have sought and indulged in all the ease which their situations afforded. They have done no more, than they were obliged to do, to be respectable. By a common consent, they have refrained from disquieting each other, and so have slept on.— While they have been studious to avoid invidious comparisons between themselves, they seem to have been content to be a little more learned than their pupils, or others who were not, like themselves, presidents or professors. And this has been very easy; for the acquisition of wealth, or of political distinction, has so much employed the talents, and occupied the time of those others, as to have prevented them from acquiring so much science, as would enable them to disturb the self-complacency, or interrupt the ease of our public instructors. Now I am conscious, that if I make an entirely general application of these animadversions, I shall do some injustice. There are a few, who are ambitious of something more than an easy situation, and an *empty* name at home; who desire to elevate our standards among all classes; and to be distinguished, and make our science respectable abroad. These are prevented from traversing, very extensively, those fields of knowledge, which have already been well explored by others; and, much more from penetrating unknown regions and making original discoveries, by reason of their almost constant employment in teaching. Such should receive honor and sympathy, rather than contempt and censure."

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"It can not be otherwise, than that a select corps, composed of the most gifted and scientific young men from all parts of our country; placed in some central and conspicuous situation; content with the competence and distinction which their station will confer upon them; and devoting themselves, without interruption, and with great responsibilities, to scientific pursuits, must make a proficiency honorable to themselves, and exert an influence highly beneficial to our country. From their great acquisitions; the mode of their appointment, and their relation to the different Associate branches; they will acquire a respect, and exert an authority which, while they will concentrate and regulate effort, will create an emulation, that will greatly advance our science. Our presidents and professors will thus receive an impulse, which will be transmitted from them to their pupils, and efficaciously felt through all grades of education, and through all ranks of society among us. An action and a reaction will thus be created, followed by the best results. At length, instead of being sneered at from abroad, for having no scientific character, we shall be highly respected for one; and our savans, instead of follow-

ing, longo intervallo, et haud passibus æquis, in the footsteps of others, will be enabled to walk honorably by their sides, and to sustain a successful competition with them, for scientific distinction. Instead of forming a wretchedly barren province of the republic of letters, and of being incapable of independent existence, as we hitherto have been, we shall acquire the importance, and be allowed the powers, privileges, honors and dignities of a sovereign state. Although now we are not, we then shall be competent to prepare scientific works to be used by ourselves, and to be sought for and respected abroad. Our National Society will thus form a rich fountain, whence will flow copious streams of knowledge, which will be fed by kindred rills, and be distributed through a thousand channels, bearing light and purity through every part of our community.

"Now I can not sufficiently express to you, the deep sense that I feel of the peculiar and vital importance to us, as a free people, of that increased attention to learning and the arts, which such a society would effect. I confess that I do not understand, or can not reconcile, with either wisdom or patriotism, the language of those who endeavor to dissuade from attempts to elevate our standards of education, by assurances that our country is not ready for them. What! shall we leave our people to become turbulent and factious through a want of extended, and enlightened, and liberalizing views? Shall we leave them to trifle with, and to cast away their liberty, for the want of sufficient knowledge to appreciate its value, and to desire its permanency? Shall we expose them to the ruinous machinations of adventurers and demagogues, by our feeble efforts to give them that intelligence, which would enable them to judge correctly, of the designs and measures of their rulers? I know that the currents of the affections of our people, set with almost an irresistible impetuosity, to other objects than to science and the arts. I know that pomp and plenty; wealth and power; are the idols to which the creatures of the times do most fervently bend their devotions. I know that their innumerable projects; their restless and bustling activity, for gratifying their avarice and ambition, seem incompatible with the quiet pursuits of knowledge. They are so: but shall the philanthropist and the patriot, who see these things, and perceive their tendency, fold up their arms, and leave the proper field of their exertion, saying that the country is not ready for their labors? Shall they refrain from effort until ambition shall be glutted with supremacy; until wealth shall have begotten luxury and corruption; and till science and the arts shall only be handmaids to vice? I trust that *you* will not. I conjure you by all which

you prize, in our free institutions; by your regard for human virtue and human happiness, and for your own dignity and safety, not to yield to such discouraging suggestions; but to be untiring in your efforts to accomplish the difficult, yet glorious purposes which you have proposed to yourselves. A society composed of such materials, and instituted in such a manner, and with such relations as that which you have projected, would possess an incalculable power to direct public opinion, and to change the objects of public pursuit. Will you fail to employ it, in improving the condition, and in brightening the prospects of our countrymen; in alluring them to science and to virtue; and in causing them to feel, that wisdom is the principle thing, and that she *only* can bring them to true honor?

"Besides these effects which our society is calculated to have upon our education, and through it upon our morals, there is one other which it is eminently suited to produce, and which, in the present state of our country, would be of the very highest importance. I mean a good understanding, and a firm attachment between states which are remote from each other. While they, by their augmented intelligence, would be better qualified to judge of their mutual interests and claims, there would be in the society, a representation from those states, uninvolved in petty politics, unbiassed by local prejudices, and untramelled by heated and misguided constituents, which would be able, most independently, dispassionately and wisely, to discuss those hitherto angry questions, which have arisen out of those interests and claims, and to decide them, if they can be decided, to the acceptance of the people.

"Gentlemen, I have enumerated but few of the advantages, which the Associate Society affords to you and to the educated young men of our country, in the discharge of those momentous duties, which devolve upon you and them. I am conscious that I have not done justice to those, which I have enumerated. But I may not detain you longer. If I have at all deepened your sense of responsibility; if I have given you any encouragement or impulse to endeavor to fulfil the design, which you have so wisely, and patriotically formed, I have attained a very important object. And now in view of what you have done, and what you propose to do, I can not better conclude than in the words of Cicero:— Quamobrem pergite, ut facitis, adolescentes, atque in id studium, in quo estis, incumbite, ut et vobis honori, et amicis utilitati, et reipublicæ emolumento esse possitis.

The following letter from Professor Park, of the University of Pennsylvania, was written in acknowledgement of the receipt of a copy of the Address. Professor Park was deeply interested in the success of the Association, and indeed may be regarded as its founder:

Professor C. Averill.

NEWPORT, FEB. 9, 1832.

MY DEAR SIR—

I have just finished the perusal of your Address to the Associate Society of Schenectady, and need not say how much I have been gratified in the sentiments which it inspires, the energy it infuses, and the encouragement it presents to all the Associates, in a cause of which we need not be afraid or ashamed. I could have wished that the paragraph relating to the Literary Convention, and that in which my name is mentioned, had not been printed, as we are invited to be on terms of amity with the Convention; and, moreover, we may be deemed by the public too much interested in our own cause, to be qualified to pass judgment upon it, or its opponents and advocates. In the other sentiments of your Address I most cordially concur, and am indebted to you for an intellectual banquet of no ordinary kind.

Allow me to suggest, if it be not supererogatory, that it would be highly proper that each of the Associate Societies should receive one or more copies. It would give renewed confidence to the other Societies to learn that they are to receive so much support from yours.

I have been fully convinced, since I saw you last, of the necessity of making the Societies immediately useful, each in its own sphere, embracing all the various objects of the various local societies, so frequent in towns and villages. To those who prefer lectures and addresses, these may be given as in the lyceums; to those who love warm debates, a field will be opened as in debating societies, &c. &c. Different meetings may be appointed for these different objects, thus developing all the talent of a neighborhood—but all in connection with the Associate Society. By thus covering the whole ground, we obviate the necessity of more new societies; we induce those already formed to unite with us, and unite the citizens of each district in the most friendly relations. As the societies spread and knowledge is diffused, we may begin to look more to our ultimate objects—the building up of a National Academy of *truly*

learned men, selected by those who are best qualified, and the extension of national literature and science.

Very truly,

Your friend and servant,

ROSWELL PARK.

His other publication was a "Treatise on the Disinfecting Powers of Chlorine," written and published during the prevalence of Asiatic Cholera, at the request of the Hon. John I. DeGraff, then Mayor of Schenectady. The readiness with which this valuable tract was furnished, (for it was written, printed and in circulation within four days of the Mayor's letter of request,) is a proof alike of his prompt benevolence, of the extent of his knowledge, and of the facility with which he could command and apply it.

From Professor Silliman, of Yale College.

New-Haven, July 19, 1832.

Professor Averill—

Dear Sir: I have just received and read with great satisfaction, your printed letter to Mr. DeGraff, on the Disinfecting Powers of Chlorine. Cleanliness, sobriety, firmness in the discharge of duty, and a settled confidence in, and submission to, Divine Providence, are undoubtedly our best preservatives from this dreadful pestilence. Still, no wise man will neglect the use of the means of prevention which science may discover, or accident throw in his way; and it would be, indeed, a most unfortunate retrograde step, to abandon the use of Chlorine or of its preparations. The facts cited by you, are sufficient to satisfy any mind open to the admission of truth, and were there occasion, a host of similar facts might be adduced. I have enclosed some, drawn from my own observation, which, if they should tend to strengthen the favorable impression which must have been produced by your Treatise upon the mind of your chief magistrate and the public, please to communicate to him with my respects, which you will also accept for yourself, from,

Dear Sir,

Yours very truly,

B. SILLIMAN.

It has been justly considered a subject of regret, that he did not publish more. Like all men of well-regulated and progressing minds, he wrote much and systematically. In examining his papers, I have been greatly surprised at the mass of interesting and accurately written compositions he has left behind him.—His common-place book was always at hand, and is a store-house of valable and curious knowledge. He carefully preserved probably every composition that he ever wrote. While reading a favorite book, Coleridge's Biographia Literaria, he often observed to me, that a frequent review of one's intellectual history must be one of the most effective modes of acquiring a perfect education. In this remark we doubtless discover his motive in treasuring up, so carefully, these early productions. It is believed, that, from the examples already given, many of them will be acknowledged to possess distinguished merit. Some are pervaded by a vein of humor of great richness and Addisonian delicacy. In others are condensed statements and applications of the knowledge he was gradually acquiring, and all are marked by that characteristic good sense, and freedom from extravagance, which belonged to all his views, and all his intellectual operations. His lectures on chemistry, botany and mineralogy, are, however, the most voluminous, perfect and valuable of his compositions. They contain complete statements of all the ascertained facts, relations, and theories of those important sciences; and often, as some prospect of peculiar interest is opened into the arcana of the material world, he breaks out in strains of beautiful and

eloquent expression, or develops some impressive illustration of the doctrines of natural theology.

Yet the incessant engagements arising out of his connection with college, prevented the cautious and rigorous revision of his productions, which publication required. We have, therefore, only to regret, that we have no more monuments of the masculine, practical and learned mind, which produced the Address before the American Association.

But it is probable that another cause combined with the want of time, to prevent such preparation for the press, as would be satisfactory to his own fastidious judgment. Distinguished, as Professor Averill was, for what is commonly termed good sense, the characteristic feature of his mind was a rare combination of great reasoning power, with an active and far-reaching imagination. The exact sciences, attention to which consumed the greater part of his time, were not the most in accordance with his prevailing tastes. He delighted most in productions of imagination, and in a moral and mental philosophy, based upon exalted, and perhaps somewhat extravagant views of the dignity and capabilities of man. His favorite literature was poetry—his favorite classic was Plato—his favorite contemporary author was Coleridge. That these fondnesses never resulted in a visionary and inefficient sentimentalism, or a contempt for, and neglect of, common duties, is sufficiently proved by the even and useful tenor of his life. Sir James McIntosh has said of

Bacon, that "the quality in which he most excelled all other men, was in the range and compass of his intellectual view—the power of contemplating many and distinct objects together, without indistinctness or confusion. This wide-ranging Intellect was illuminated by the brightest Fancy, that ever contented itself with the office of ministering only to Reason. And from this singular relation of the two grand faculties of man, it has resulted, that his philosophy, though illustrated still more than adorned by the utmost splendor of imagery, continues still subject to the undivided supremacy of intellect. In the midst of all the prodigality of an imagination, which, had it been independent, would have been poetical, his opinions remain severely rational." Something of this rare species of relation subsisted between the intellect and the imagination of Professor Averill. He derived intense delight from the contemplation of a picture, and from the study of the history of human nature, especially in its more striking and picturesque attitudes. But the "supremacy of intellect" continued "undivided."—Fancy furnished, or at least contributed to furnish, his high resolves, his extended views of his own obligations, and the capabilities of his race; his elevated standard of moral and intellectual effort, and instead of enfeebling the claims of inferior duties, imparted to the minutest among them, a greater importance from their connection with the destiny of a moral and accountable being. The two faculties were precisely balanced—the one ever arousing and stimulating, the

other calmly and correctly executing. Such a combination of mental powers, was favorable to any species of effort: but the prominence of Imagination rendered exertions in the regions of literature and philosophical criticism, more natural and congenial than in those to which his labors were chiefly confined.

In August, 1835, he was married. This event contributed alike to establish his domestic happiness, and greatly enhance his intellectual enjoyments. It introduced him into close intimacy with one of the most accomplished social and literary circles in America. He now possessed all the essential elements of earthly bliss. His industry and talents, had obtained for him an income adequate to the supply of all his wants. He enjoyed, in an eminent degree, the confidence and respect of the virtuous and the learned. He had become distinguished in a profession, which he was pursuing from inclination, and now in the full enjoyment of domestic bliss, he found a companion who appreciated his worth and character, and sympathized with all his tastes and feelings. But all his anticipations of deep and enduring happiness, were doomed to deep and bitter disappointment. Tendencies to pulmonary consumption, began to be developed early in the winter before the last; and a year had scarcely elapsed, from the day of his marriage, before his emaciated remains were deposited in the grave—his wife a widow—and his child an orphan.

This is not the place or the occasion to tell a tale of domestic woe, or of the conduct of noble minds under its infliction.

With regard to that which is, after all, the point of greatest interest in the character of an immortal and accountable being, his religious feelings and opinions —it is my happiness to assure his friends, that he died showing every indication of being at peace with God. During a long and most intimate friendship, the blameless tenor of his life, the frequency and unostentatious nature of his deeds of charity, his punctilious respect for the holiness of the Sabbath, and his daily study of the Sacred Scriptures, were facts so prominent and constant, that I never hesitated to refer them to the instigation of religious principle. With a mind so independent, as on no question of science, or other worldly interests, to be willing to succumb to the influence of authority, he yet bowed, with humility and reverence, before every declaration of the Bible, and listened, with a child-like simplicity, to the humblest exposition of Divine truth. Convinced by the weakness of his constitution, which gathered no strength as he advanced in years, that his hold on life was extremely precarious, and severely disciplined by the chastening hand of God in some afflictive domestic bereavements, he had learnt, for a long time previous to his death, to look upon the interests of the future life as the great objects of human concern, and

> "To walk thoughtful on the silent, solemn shore
> Of that vast ocean, he must sail so soon."

His enlightened and unwavering faith in the truth of Revelation, he neglected to profess openly before the world. And let those who would set a limit to their obedience to the *whole* will of God be informed, that while, during his last illness, he was uttering repeated declarations of an implicit, unreserved reliance in the atonement which the Son of God had wrought out for his redemption, and in the efficacy of that blood of Christ which cleanseth from all sin, *this* was the offence which continued to press most heavily upon his conscience. "Should it be the Divine will," he said, "to restore me to health, it shall be my first business to repair a fault, which, under any circumstances is sinful, but which in my case is peculiarly so. I have labored with zeal to discharge my duties to the beloved pupils committed to my care, and I have reason to believe that so far as intellectual and moral improvement is concerned, God has blessed my endeavors with success. But how shall I atone for the consequences of withholding the influence of my example on a subject by the side of which all other subjects sink into insignificance." This was the only circumstance which disturbed the tranquillity of his death-bed. His resignation to the Divine will—the fervor of his devotions—the firmness of his faith—and the confidence of his hope, were the rich consolations which God imparted to his bereaved family, when he inflicted upon them the most overwhelming of all sorrows.

And they are our consolation. And not only so. In my attempt this evening to pay this humble tribute of respect to friendship, to talent and to worth, I would not that these religious features had been wanting in the character which I have endeavored to portray.—One of the most striking results of the introduction of Christianity into our world, is the entire revolution it has wrought in our estimate of human character.—The religious principle is a new element in the composition of moral greatness—more than this—it is the chief characteristic element. The architect may construct his edifice of faultless beauty; but if he would have his work strike with overpowering effect upon the imagination of the beholder, let him, through it, awaken some association with the destiny of man, and by consecrating it to the glory of Jehovah, convert it into a fountain of sacred feeling, and of thoughts which reach forward into eternity. It is so with the human soul. It is, though in ruins, still a noble fabric. But the only feature of nobility which it retains, is its relation to God and immortality. So long as man's anxieties and hopes are fixed exclusively upon the interests of the present life—no matter with how much intensity—no matter with what impressive effect upon the partial and shortsighted witnesses of his puny success—his glory is yet but as a fading flower; and when his course is ended, the fragrance and the beauty are both gone for ever. Man is *immortal;* and he only who feels and acts with reference to this great

fact, can justly claim the tribute of our admiration, for he only feels and acts as befits his destiny.

"The wise man, says the Bible, walks with God;
Surveys far on the endless line of life;
Values his soul; thinks of eternity;
Both worlds considers, and provides for both;
With reason's eye his passions guards; abstains
From evil; lives on hope, on hope, the fruit
Of faith; looks upward; purifies his soul;
Expands his wings and mounts into the sky;
Passes the sun, and gains his father's house,
And drinks with angels from the fount of bliss."