

At the conclusion of our course, we shall speak professedly of the art of reading "the great Volume of Creation", & give a specimen of that language w^{ch} has gone out to "all the ends of the earth, unaffected by the confusion of Babel." We shall endeavour to shew how the wise men of ancient times, cloathed abstract truths with a body, & exhibited the solemn maxims of universal morality in the drapery of allegory. We shall endeavour to shew how the wisdom of antiquity sought out analogies, & similitudes, that as often as the external eye caught them, a recollection of the doctrines, they were selected to inculcate, should rise up with them; - that thus, while man was eagerly & anxiously panting after riches, fame & power, he shd. sometimes have his attention arrested by such naturae objects as w^{ch} induce him to remember the duty he owed his neighbours, his country, and his maker. And thus were the contemplations of the works of creation applied to a moral sense; or in other words the face of Nature was converted ^{by wisdom} into a glass or mirror reflecting sublime & salutary truths: for the genuine Naturalist.

"Sees Books in the running Brooks,

"Sermons in stones, & good in every thing." (Shaks.

One, among other things, aimed at in these Lectures, is to encourage us, by a general view of nature, to make the best use of every thing abt. us; and to live contented through a persuasion, that there is, as Shaks. says "good in every thing." The misfortune is we ^{are} apt to consider nothing good, but riches, & high stations of power & command.

Now

Now there always has, & always will be two Empires commanding the world: The first is the Empire of Kings, and Rulers of States, w^t those who act under them, as Generals of Armies, Ministers, & Magistrates. The 2^d is the Empire of Learning, or Philosophy: - this is a species of eminence, in w^c distinction arises not from ~~experience & even~~ birth, riches, authority, nor elevation of office, but from superior knowledge alone. — This forms a new species of Empire, or command, infinitely more extensive yr all others; & w^c lasts when Kings, Conquerors, & Legislators are returned to their native dust!

Respecting duration, the Empire of Kings and Conquerors, bears no proportion to the Empire of Knowledge. — The verses of Homer, & the works of the Greek Philosophers, have continued unimpaired, through thousands of years; in which time, what numberless Pallaces — Temples, Castles — Cities, Kingdoms & Empires have been demolished and swept away?

It is impossible to preserve the statues of Aristotle, or Alexander Plato, of Cicero, or Caesar; tho' sculptored in marble or brass, ~~for~~ time will destroy both; but their knowledge, or the images of their minds, remain in books, exempt from the injuries of time, & capable of perpetuation, as long as the art of printing remains; so much more durable is the Empire of Learning yr the Empire of Force; so true it is, that "Knowledge is Power".

We w^t suggest another idea to our young friends that attention & industry effects more yr what is called genius. Talents are more equally distributed, than the arrogant

arrogant & overbearing are willing to allow -

- Understanding, or the capability of understanding is a latent, or dormant principle in every man; (not labouring under a faulty organization) - and this latent power is called, or roused into action by education; or rather by those energies of the soul denominated the Passions, The love of Fame; The thirst for power, & distinction; or in one word, the Ruling Passion excites & vivifies this capability within us; and it operates with peculiar energy in Republics. — If this be so, we say to you in the language of Shakespeare

"Surely He that made us, gave us not
That capability, & Godlike reason,
To rust in us, unused".

We wⁿ. not therefore have any of you imagine that you are incapable of comprehending, - nay, of performing any thing that ever man performed, under the same circumstances, & with the like helps.

Finally, - The ^{w. we hope may} moral to be deduced from our whole course is, that there is not only a Design; but a Unity of Design, pervading this Great Temple of Nature; and all tending to a benevolent end; and that this design must have a Designer.

Of what advantage are all our studies, if they help us not to discern the Unity of Design; & to believe in an ^{Almighty} Designer? For he who "increaseth his knowledge, but increaseth his sorrow"; if he is, after all, left in doubt whether

whether what he sees around him, be the effect of
blind & wayward chance, or the work of an infinitely
wise & powerful Being, the great original & final
cause of all things!

You will see the subjects w^e we have
selected for discussion in the Syllabus, or Printed ^{outline} heads of
In the treatment of them, we shall adopt the words, and
we hope the sentiments of the Great L^d Bacon, & say, that
"the same humility we practise in learning, we would
observe in dispensing; & without ever endeavouring to
stamp a dignity on any of our doctrines, by the triumphs
of confutation, or the mask of obscurity, we shall try to
pursue the truth in charity. We shall offer no violence,
& spread no nets for the judgement of (the young) men;
but shall endeavour to lead them on to things & their
relations!" "But we w^d advise you, (still using the words of
that ornament of the English nation) to think of the true
ends of all knowledge; & that you endeavour after
it not for mere curiosity, contention, or the sake of dis-
pising others; nor yet for profit, nor reputation, nor
power, nor any such inferior consideration, but
solely for the public good, all along conducting &
perfecting it in the spirit of meekness & benevolence"

And wth these weighty sentiments from this great
man, we close our Introductory Lecture.