In his extraordinary diary begun in 1769 when he was pastor of the Second Congregational Church in Newport, Rhode Island, Ezra Stiles meticulously confided all his thoughts and concerns as well as a record of the events of his life. Thus, when he was offered the position of President by the Trustees of Yale, he reported in his diary that he felt obliged to have them listen to his grave misgivings about his capabilities and suitability for the position: “I very fully laid before them all my own Deficiencies, and what they must not expect from me; particularly my infirm Health, want of Talent for Govt, doubt of becoming accepta [sic] to the Pastors, the Assembly, the public, and many other Things.” But in spite of all these misgivings and further soul-searching described in his diary, the following entry appears: “Tomorrow is to be my Inauguration or Installment into the important & laborious office of the Presidency.”

The pages below describing that inauguration are from the diary of Ezra Stiles. It is the only known written record of an inauguration by a Yale President.

The ceremony was thus. At 11 A.M. the College Bell rang, and a Procession was formed & moved from the Chapel to the Presidents House, consisting of the four Undergraduate Classes and the resident Bachelors. Having received the President Elect & the Coop'rs & the procession advanced & returned to the Chapel in the following Order, viz.: The Students being 110 Undergrads, present: The Beadle & usher with the College Chalice: The Press, Key, and Seal: The Rev. Mr. Riply, Wm. Senior & proroguing Fellow: The Hon. John Hamlin Doy. & President Elect: The Rev'd Professor: The Professor of Dietit. & Medicine. The Tutor. Master of Arts. Ministers & respectable Gentlemen.

The Process having arrived at the Chapel, the President pro Tempore took the Desk & began the Solemnity with Prayer. After this he communicated to the assembly the Design & purpose of the Meet', the Election of the Corporation & my accept' and asked the Hon. Col. Hamlin as one of the Council of the State of Connect., to administer to me as Presid' Elect the Oath of Allegiance to the State, in conformity to the Charter. Which being done, I then read my assent to the Confess. of Faith & in these words.

**YALE COLLEGE JULY 3d 1778**

I, Ezra Stiles, being chosen President of Yale College, do hereby declare my free assent to the Confession of Faith & Rules of Ecclesiastical Discipline, agreed upon by the Churches in the State of Connecticut A.D. 1702, and established by the Laws of this Government: and do promise to teach & instruct the Students under my care accordingly.

Ezra Stiles, President.
In 1831, speaking in New Haven before the society of Phi Beta Kappa while attending his fiftieth Yale reunion, Chancellor James Kent, who had been a freshman when Stiles was inaugurated, noted that:

“At the inauguration of President Stiles, as head of the college, he delivered a Latin oration, at which I was present as the youngest of all his pupils. It was delivered with great animation and contained a short but brilliant sketch of the entire circle of the arts and sciences; and no single production of his pen exhibits so complete a specimen of the extent and variety of his mental accomplishments.”

Stiles was President of Yale for seventeen years, in spite of the frail health that haunted him all his life. He had entered Yale as a freshman at the age of fourteen and was one of the most outstanding undergraduates to have attended the school. One writer characterized him as a medieval scholar “born out of season” who wanted to encompass all knowledge in his lifetime. He was a small man, only five feet four inches tall, weighing about 130 pounds, and had stored in his head knowledge astounding in diversity and breadth even today. Added to his intellectual endeavors was his curiosity about subjects as singular as the streets of Newport: after pacing them off and counting all the buildings and wharves, he drew a complete map of Newport. He did the same thing when he came to New Haven, and there is still a map characterized as “Map of New Haven–Ezra Stiles.” He also helped found Rhode Island College (now Brown University), for which he wrote the charter. This “Gentle Puritan” had a greatness too often neglected when scholars looked at Yale’s past. Edmund Morgan’s splendid book helped new generations learn of Stiles’ vast intellectual achievements. Though perhaps completely a coincidence, the same year that Morgan’s book was published, Yale named one of its new residential colleges Ezra Stiles.

Stiles “loved the college faithfully and well all his days and gave it the best that was in him. His own consecration to learning kept the scholarly traditions of the place alive during the justling times of the Revolution; and with the coming of peace, his faith in the destiny of Yale and in the dignity of her position in the new nation made it certain that she should prosper again.”

1 “Ezra Stiles,” American Biography, 54.
4 R. D. French, op. cit., 295.
Ezra Stiles
by Samuel King (American, 1749–1819)
Yale University Art Gallery
Bequest of Dr. Charles Jenkins Foote, B.A. 1883, M.D. 1890
ORATIO INAUGURALIS
HABITA
IN SACELLUM COLLEGIUM YALENSIS,
QUOD EST
Novo-Portu CONNECTICUTENSium,
IN NOVÆ ANGLIAE,
VIII. ID. QUINTIL. M.DCC.LXXVIII.
Quum, Authoritate Sénatus Academici,
EZRA STILES, S.S.T.D.
PRÆSÆ ACADÆMIÆ ETIUSDEM,
ET IN Eadem
HISTORIA ECCLESIASTICA PROFESSOR,
PRÆPOSITUS ET CONSTITUTUS FUIT,
Oratorem Præside.

HARTFORDIAE
Typis Watsoni et Goodwine,
M.DCC.LXXVIII.
Annoque Independentiæ Americæ Tertio.
INAUGURAL ORATION

delivered

IN THE CHAPEL OF YALE COLLEGE

located in

New Haven, CONNECTICUT

in NEW ENGLAND

JULY 8, 1778

on which Occasion by Authority of the Academic Senate

EZRA STILES, S.S.T.D.

as President of said university

and

likewise

Professor of Church History

was invested and installed

also delivering the oration


H A R T F O R D

W A T S O N A N D G O O D W I N

1778

in the Third Year of American Independence

Translation by A. Thomas Cole, Professor Emeritus of Classics, 2000
As I take on the duties of the presidency, it would seem right and proper, gentlemen, to expect from me some discourse having to do with the value of education, the conduct of academic affairs, the furtherance of liberal studies, the methods to be used in bringing up our youth, or perhaps some matter of graver import worthy of the solemnity of the occasion and the erudition of my audience. If, however, anyone makes claims to being a teacher, whether of mathematics, philosophy, astronomy or the higher disciplines of medicine, law and theology, or of history and polite letters, I consider it especially appropriate that in embarking on the exercise of his calling that person should offer a public sample of the special competence to which he lays claim. And so in a situation where one is called upon to show familiarity and competence in all the disciplines, to be a general consultant on all matters pertaining to the education of the young, to further the progress of all the arts and sciences, it is correspondingly incumbent on him to speak or discourse on the entire realm of learning. Accordingly, in keeping with the solemnity of this inaugural occasion, I shall attempt to bring forth and lay out for you an encyclopedic overview of the learned disciplines, one that makes plain the stages and course of study through which those who have devoted themselves from the very start of their careers to the pursuit of learning rise to the enjoyment of its highest attainments and honors.

A dedication to the perfection of one’s knowledge of English must come first. It is a disgrace to be fluent in other languages and ignorant of one’s own. And it is mostly through speaking and writing in English that one will have the opportunity to draw upon the stores of knowledge he has acquired and make use of them in daily life. Spelling, grammar, and style must receive special attention throughout primary schooling. Students in our academies must receive frequent practice designed to ensure, through assiduous imitation of the best models of refined eloquence and stylistic elegance and grace, both fluency in public speaking and polish and abundance in writing. There should be in addition public recitation of prose and verse—not simply prepared recitations from a written text but also the free improvisations on any given theme that require a well-stocked memory and a mind familiar with the stylistic models of the past.

The learned languages, Latin, Greek and Hebrew, must be the object of diligent study. The former two lead the way to knowledge of ancient historians, orators and poets, revealing the character of the principal happenings of the past and the causes of their outcome, the deliberations of republics and empires, the principles which are the basis of the best systems of government. The uninterrupted labors of scholars from the age of Caesars
down to the present day have resulted in the discourse of learned men being for the most part in Latin, and the printing press has made their writings the common property of all the nations of the world.

As a consequence the entirety of European erudition has been collected and placed in a series of immense Latin tomes where it lies stored up for viewing by the eyes of the learned. A possible advantage of the study of Latin for the American academic is the access it gives to a quantity and variety of books which are too numerous to be translated. In this favored refuge of Liberty, the glorious republic of thirteen federated American states that is her new home, we are destined to bring together immigrants from all nations and with them the record, set down in Latin, of their learning and arts. We eagerly seek as brothers and associates in the ample enjoyment of our civil liberty the peoples of the whole world, the entire race of the beloved progeny of Adam. We wish them peace and prosperity on their arrival; we embrace and cherish them so that they may bask in the sun of liberty. Sweet is the name of brother. And so it is with the most brotherly of friendships that we, dwellers here in the wilderness, embrace those fraternal exiles, crushed under the savage might of the tyranny of church or state wherever it may arise, expelled and banished to this remotest of lands, just as we ourselves and our great-grandfathers of blessed memory were exiles once, forced to flee our fatherland by a cruelty which we still remember. None is unaware of the fact that we withdrew to these rich and uncultivated lands in search of a purer form of worship, and that our religion was the cause of our exile, we Britons separated by a far and deep divide from all of Europe. So be it, then. We belong to the last of lands, the last region of the earth. Let it be our sweet consolation that the new beginnings of an undertaking as great, as hastily embarked upon as ours—these new exiles’ homes—have emerged already as a second fatherland for us, and will be the eternal and dearest of fatherlands for our descendants. The exile’s grief; the groans of those who have suffered the savagery of persecution; the chains, whips, dungeons, executions endured by prisoners of conscience—nay more, the tears of those fleeing, like Virgil’s shepherd, their patriae fines and in their pursuit of new homes abandoning alike the dulcia arva of their youth and the sweet solace of friends and relatives; finally, the harsh sufferings endured as pilgrims in the wilderness—all these things we feel in the very depths of our being. So it is with most generous good will and tenderest sympathy that we bestow our embrace and our kiss of peace on those who are fleeing a cruel fatherland, especially when they bring with them the heritage of their learning, their arts and their talents. And it is Latin that unlocks the
door to the erudition of the exiles of the foremost of European nations; for it is easier to lay open the treasure stores of their learning through the mastery of one language than through that of many.

The pleasures which Greek and Latin have to offer, the charms of both idioms, are entirely lost in translation. They are only perceived in texts read in the original: *purius e fonte bibuntur aquae*. The choicest portions of Cicero, Virgil, Horace and Tacitus will remain unexplored, and those of Homer, Plato, Thucydides, and Xenophon as well, unless these authors are read in their own languages. Moreover, the cultivation of the study of Greek is of supreme importance for the entire Christian faith; it reveals the streams from which the doctrines of the New Testament flow at their holy, life-giving source. Let no alumnus depart from this academy without the ability to open and read from the Greek gospels at any point one may choose. For the same reason—in order that the knowledge of it be preserved in its holy purity in our congregations, the study of Hebrew must be fostered. In it we behold the divine oracles, the glorious mysteries of the triune God revealed and preserved. With the aid of the light from this source all holy observances, all theological truths can be grasped and explicated more clearly. It were easy for me, gentlemen, to go on at length in praise of this sublime and beautiful language, caught up in its loftiness and majesty, captivated by its sweet and sonorous harmonies.

Closely akin, or rather *bath-kol*—daughter of the Word—is Syriac, into which, I believe, the greatest portion of the New Testament was originally set down—not translated—as early as the generation of the apostles. For the apostles wrote freely in Syriac to Palestinian Christians, just as to the rest of their correspondents in Greek. The Syriac New Testament is therefore a text which carries great weight—with me, at any rate, weight equal to that of the Greek testament. In Hebrew and the languages derived from it holy and divine matters can be named and transmitted with a loftiness and clarity unmatched elsewhere. It is with the aid of Syriac that the Chaldaean explications of the targums of Jonathan and Onkelos are to be understood, as well as the arcane and occult doctrines of the ten cabalistic Sephiroth concerning the supreme deity that are hidden in the book of Zohar and other highly reputable authorities.

There exists another language, in which virtually the whole literature of the orient is preserved, to wit, Arabic, worth studying in the event that the incredible multitude of manuscripts composed in it should appear in printed form, whence we would have access to the abundant cultures of Arabia, Egypt, India, Persia and the other eastern lands. If it is worth while to know two languages that have fallen out of general use for the sake of reading a hundred or so volumes devoted to the affairs of two peoples (the
number of those surviving from Athens and Rome is no larger than this),
how much more useful and desirable is it through knowledge of a single
language, Arabic, to be able to bring together and enjoy the fruits of the
labors of innumerable learned men, men who excelled the Europaeans in
almost every type of composition—belles lettres, epic, and the impressive
poems of the hautaunganugim, books of statecraft and history and the
boundless erudition of almost all the races of the orient, among them the
most ancient in the whole world. For Arabic and Armenian are the written
languages of most general and abundant use in recent centuries everywhere
from Syria to the Ganges and beyond. Rich and full stores of knowledge lie
as yet concealed from European eyes in treatises composed in it. Our own
age and the recent past have failed to surpass antiquity and, more especially,
eastern antiquity in any matter pertaining to the humane studies; nor have
the ancients been surpassed by the moderns anywhere except in experi-
mental philosophy, the study of electricity, and Newton’s investigations of
optics and astronomy.

Moving on from language, I will pass over arithmetic, algebra and
geometry, as well as geography, rhetoric, logic and other less substantial
disciplines, necessary as they are as a preparation for more important ones,
in order to direct my attention to mathematics, natural philosophy and
astronomy. Truly marvelous and worthy of the acumen and acuity of men
of the highest talents are the mathematical deductions and inductions
involved in the theory of fluxions, Pythagoras’ theorem, the uses of plane
and spherical trigonometry in measuring solar parallax and the distances
and configurations of the planets. We take pleasure in observing the elegant
interrelationship of conic sections, in deducing the properties of ellipse,
parabola and hyperbola, figures of great use in determining the movement
of the heavens, the orbits of planets and, especially, the trajectories of
comets. Number, weight and size are the building materials of the Lord, and
His hand is everywhere evident in them. Hence the need which students of
physics have always had to have recourse to the theory of numbers and geo-
metric figures. Without its aid they would not be able to give a philosophi-
cal explanation of celestial phenomena at all.

In natural philosophy we are first taught to understand the operation
of mechanical force and study the laws both of simple and compound
movement and of curvilinear movement, whether of projectiles of oscillat-
ing and revolving bodies. We observe the marvelous force, and the three
marvelous laws—if that is the proper term, of gravity: those pertaining to
the augmentation of force as one approaches the center of a gravitational
field and its diminution as one recedes that are revealed through an accel-
eration of falling objects and a deceleration of rebounding ones propor-
tional to the square of the elapsed time; pertaining to the famous theorem of the sextuple ratio of revolving bodies; and, third, concerning the describing of equal areas in equal times. From these three laws or principles all the theorems of gravity are derived.

I pass over many things with no more than a nodding reference: extremely useful experiments in hydraulics and hydrostatics showing how the lateral pressure exerted by a body of fluid is proportional not to its volume but to its height, on the effects of temperature changes, on the action of fire in cooking, on the boiling and freezing of water, mercury, oils and other fluids, on the activating or suppressing and likewise the augmenting or diminishing at will of the power of attracting or repelling exerted by small particles.

Moreover, the causes of the tides or the sea’s ebbing and flowings are clearly explained: a phenomenon we measure accurately and know certainly to be from the attraction of the sun and moon on the ocean’s flow, resulting in a raising and piling up of its waters. The study of natural history is an attractive pursuit, whether devoted to the living creatures of the sea, earth and land, or to plants carefully investigated according to the Linnaean system, or to minerals, fossils, the petrifactions of sand iron, dendrites, the ligneous masses cleansed of phlogiston known as asbestos, trees buried in the earth with their branches completely decayed and turned into a claylike mud—or to all the other innumerable transmutations that come about through the processes of nature or art. The earth is surrounded by air, a fluid whose aspects and properties are incredible, perceived and measured to the utmost degree of precision with barometer, thermometer, hygrometer and other mechanical instruments. From the elasticity of air, produced by the heating of its particles, we derive the solution to the problem of the vaporizing of water and rising of clouds, as well as of rains, snow, winds, storms, and eventually of the more exceptional atmospheric phenomena.

I have always enjoyed optics and the theory of light as well, a most impressive and satisfying branch of natural science. The lynx like gaze and truly eagle eye of Newton experimented with and revealed the very source of light. With the aid of the prism and transparent media differing in density and shape he discovered the laws of the refractability of light rays and then saw how the individual colors were neatly displayed within the whole spectrum, each one in proportion to its degree of refractability, as in the gradations of a rainbow, projected and arranged in accordance with a musical or harmonic proportion. These and other virtually innumerable phenomena, both fascinating and useful, having to do with lenses, mirrors, perspective and the whole theory of light he investigated acutely and published in his learned writings.
The final or at any rate most recent part of natural philosophy I consider to be electricity. The ancients were familiar with the rubbing of amber to produce luminescence and a force of attraction. But many wondrous phenomena—magnetism for example, or the new or newly discovered elemental fluid produced by experiments with the muschenbroekian vial, still lay hidden in darkness, defying men’s best efforts and the talents and acumen of philosophers to solve, until finally by the theoretical deductions and hypotheses of the glorious Franklin they were successfully explained, published, and made clear to the accompaniment of universal acceptance and admiration. He explicated and demonstrated scientifically the energy and incredible power of electric current and the laws of its operation. From this source may come perhaps a scientific explanation of the aurora borealis and the luminescence of waves in the night, as well as of phosphorus, the glowworm and other phenomena of a similar nature. As Newton brought to light the hidden laws of gravity, so the secret principles of electricity were revealed by Franklin. The one is as worthy as the other of the laurel wreath of science; each of them stands out among scientists of enduring fame as a prince amid princes. I never cease to wonder at the deductions of the philosopher of electricity in this realm of science. We all stand in awe of his discovery, literally descended from the sky, of transferring electric current at will from earth to the clouds or drawing it back down. Now with the aid of his pointed metal rods we may successfully avoid even the dread thunderclap in the heavens and the stroke of fiery lightning.

Not to delay any further, I proceed from natural philosophy to the sublime and celestial discipline of astronomy. For I separate it from physics and put it in a class by itself. By its assistance we ascend the sky; it lays open for us a path to the stars. We rise into the empyrean and take our seat on high, directing our gaze far and wide and contemplating amid the phenomena of the solar system the revolution of the planets in their elliptical orbits around the sun, revolutions proceeding in accordance with nature’s established laws, the equality of areas described and Kepler’s sextuple ratio. Likewise we behold the eclipses of moon and sun and its satellites reduced to numerical exactitude. The approaches of the planets to the fixed stars, the precessions of equinoxes, the bringing around to completion of Plato’s great year, Bradley’s aberration of light, all these are established with geometric and arithmetic exactness. The transit of Venus on June 3, 1769, predicted a hundred years ago, we observed to be so accurately set forth by astronomical calculations that it was with the utmost joy and wonder, nay with an ecstatic feeling of mental exhilaration that I for my part beheld the planet entering the disc of sun, even at the very moment more or less that had been predicted. Prepared for it though I was, I beheld the conjunction
with feelings of awe and rapture. The parallax of the sun is thus defined to the utmost degree of exactness, and the theory of celestial movements and of the basic principles of planetary orbitation has been brought to a marvelous degree of perfection. All these things and, arising therefrom, very many more phenomena, both past and future, involving the basics of planetary orbitation have been accounted for with mathematical accuracy by those who are learned in this art and experts in astral matters. What is more, we study the paths of comets advancing and returning in huge trajectories whose limits are defined with great elegance through the use of slightly modified parabolic curves. For comets, however deviant the paths they follow might seem, are nevertheless ascertained to move in regular orbits reducible to numerical precision, their risings located elegantly in relation to their own movement and that of the planets. Proceeding down from the summit of heaven, they pass through their perihelia with utmost speed amid the bright splendors of the sun, and rising thence proceed to aphelia located in the remotest heights and depths of the universe—aphelia located near other, neighboring aphelia of approaching comets belonging to far distant galaxies. They arrive sometimes to a distance ten times that of Saturn. Whence it follows that each galaxy occupies a space of up to twice seven billion, or fourteen thousand millions of miles. How vast then is the universe, whose million galaxies are located at such a distance from each other.

Carried aloft by this marvelous art of astronomy—for there is so much science in the liberal arts and so much art in the sciences that the latter are often appropriately called the former and the one named in place of the other—and lifted up on its wings, we rise further and further, higher and higher; and as we rise new recesses of the heavens are laid open to view and we rush boldly into spaces expanding infinitely in all directions, until, surrounded by and almost lost in the proliferation of innumerable worlds and galaxies, we become citizens, not of a single place or a single tiny planet or minute globule of land, but of the noble city of God, Beni medinoth baaelobim anochnu, and we find ourselves at home everywhere and at every point within the infinite expanse, and we emerge as brothers and children of the supreme architect, amid the denizens of all the stars of the entire immensity and boundlessness of the universe. O my fellow citizens! O thrice and four times blessed sons of liberty! Ye who traversing these most rapid of heavenly paths behold the mansions and wonders of God, visit the supermundial worlds, orbs extending beyond orbs to the ultimate—if it may be so called—beyondness. And even as our own regions grow smaller in receding, as they did for Scipio in his dream, so at the same time do the others grow larger and shine forth in the form of new suns and new worlds.
The heaven of fixed stars does not, as was once thought, revolve around the polar axis. It is the earth, not the sky or sun or stars, that moves. If the annual parallax of Sirius in the constellation of Orion or of Aldebaran only amounts to fifty seconds of a degree, their vast diurnal orbit would be truly vast, so vast that it could not be traversed traveling at the speed of light—which reaches earth from the sun in only eight minutes—in forty years. Since, therefore, by positing the diurnal revolution—something demonstrable on other grounds—of a single terrestrial sphere all problems are solved, who could believe in a suppositious revolution of the stars executed in a single day—a revolution which would take more than forty years at the speed of light. *Credat vulgus, credat Judaeus Apella.*

And so our gaze is directed, gentlemen, to our mighty solar system, a construct of six planets with their satellites and perhaps fifty comets; to the innumerable galaxies of fixed stars, all of which are maintained by the force of gravity in perfect order and harmony. Who can fail to be moved by so sublime a spectacle? Who is not awestruck and exhilarated by the sight of the whole gorgeous universe of stars—both in its variety and in its beauty and magnificence? Who can fail to see in it the signs of the goodness, wisdom, and omnipotence of the supreme being? And many as are the stars of heaven, so many suns do we behold, each one at the center of its own solar system similar to ours: illuminating and ordering the lives of its inhabitants with its rays, warming and restoring them with its kindly light. These suns, the comets likewise, or at any rate the primary and secondary planets, I consider to be so many homes of inhabitants, so many dwelling places of rational beings, worshipping and venerating the majesty of God and rejoicing continually in the benevolence of the Almighty. I was accustomed in time past to take great delight in these sublime and exhilarating studies and sing their praise in my wonted oratorical manner within these university walls. Captivated by the joy and knowledge they bring, and overwhelmed by the precision and immensity of the concepts they involve, we see that all things are permeated by the spirit of God thrice almighty; we perceive this immense and beautiful universe to have come into being through the art of the supreme divine architect and fashioner of things. Who could contemplate this glorious sublimity without crying out finally in awe and rapture at the sublime vision: how marvelous are thy works, O Lord; thou has wrought all things to completeness in wisdom and beauty.

I have spoken of great things, but yet greater ones remain to be spoken. For the splendor, dimensions and beauty of the whole stellar sphere can in no way be deemed equal to the immensity and splendors of the celestial hierarchy of the universe. So taking our stand on the fixed stars let us pass into the celestial empyrean, there to contemplate the
ontology of the highest orders of existence. There it is our privilege to move and continue to move amid the innumerable myriads of spiritual beings: the congregation of the church triumphant and of the souls redeemed and to be redeemed by the blood of Jesus, to visit in rapt celestial contemplation the higher orders of intelligences, to behold this entire body of the supremely blessed governed by the perfect rule of God, refined in their blessed resemblance to Him, basking continuously now and for all time to come in the felicity of perpetual glory. Paul set forth, explained, and transmitted the celestial revelations he had received to his friend Dionysius the Areopagite: that beneath the triune God there are three ternaries, each of nine orders of angels and seraphim, who in the company of the cherubim gather around the almighty’s throne, gleaming eternally in the rays and splendors of divine glory. These children of eternal light, caught up in the ardor of seraphic love, in a choir as it were of celestial voices resounding in surpassingly sweet and high-echoing universal harmony vie in singing hymns of praise to the author pantos tou kalou tagatou and will never cease to sing them.

This is the supreme truth of celestial metaphysics and ontology. Physics is the knowledge of material entities, metaphysics of spiritual ones: noetic cognition of the infinitude of superhuman intelligences. We behold in awe their natures, powers, affects and faculties of perceiving, acting, partaking; their sanctity — vadamutihem bezalem haelobim; finally the limitless economy of universal perfection. Leaving behind the noetic perception of all created beings and the universal king’s glorious commonwealth, we direct ourselves upward and are conducted on high with exalted step through innumerable orders of being, until finally the throne is reached and we are led to the seat of the Almighty creator, ruler, governor of all things, permeating, blessing and blessing for all time to come all things through his benign universal presence. With adoration and joy ineffable do we contemplate through the eyes of faith unsullied or, rather, in a beatific vision, divine Jehovah, the triune lord God almighty clothed in the authority of his awe-inspiring majesty and ruling all things with a simple nod. Life eternal is cognition of the oneness of divine splendor along with the divinity of the Son, for in the perception of this knowledge there resides the love that is truly living and holiness and blessedness. But the ultimate goal of creation is the glory of God, not that of His creatures — the glory of his creatures that lies in the glory of God, glory not in the working of evil but glory that rises and will rise necessarily from its source in holiness and blessedness. This will be evident to whosoever has consulted the writings of the apostle Paul and the Areopagite.
For the purpose of God’s act of creation was the bringing to light of His perfections, perfections that would otherwise remain eternally concealed, and the exalting of them to His greater glory. Proceeding from the theoretical cognition of God and the fullest view of the universal, we move on to consideration of God’s plan and design for the world; a design unique in its oneness in that only one universe is possible. God’s counsels and His will and His law and God himself are one and the same. To God at the act of creation the one thing that presented itself to His deliberations was the single universal system embraced by His omniscience; no other, no second is available or will be. There is no choice among the several systematum pos- sibilium of which the poet speaks if only one is possible. And I firmly believe that all hypothetical systems, with one exception, would collapse completely in the process of creating themselves—of their own weight and through their inner contradictions. There remains therefore only one to choose, or rather to discern and decree; God discerned it, decreed it in its minutest particulars, established it, predestined it, ordered it from and for eternity—unless we are to suppose that it was without purpose, goal or plan that God created an ordering at once moral and natural, founding all its loveliness, beauty and harmoniousness on random chance. But it is beyond doubt that creation proceeded on the basis of the most perfect of plans, in accordance with which all things came to pass and will come to pass. Once we have perceived that unique divine plan we recognize at once the will of God and His immutable law, one and indivisible, and the universal righteousness of that unique and, I reiterate, uniquely possible system. If the one shape assumed by the cognitions of God be judged to depend, like moral perfections, from the divine will, then God himself is because these eternal truths are.

God’s plans are God. And the same thing holds good for the plan and ordering as holds good for those perfections: He is unable to will them otherwise. Concerning His own essence, or at any rate concerning His own perfections and the character His designs have by virtue of being most perfect, God, whether He exist or not (with reverent fear and pious humility I would touch on these supreme topics) is absolutely powerless to think or will otherwise. These designs have become known to us in part; in part, to be sure, they lie hidden. Nevertheless, the loftiest truths and the principles on which this moral system rests have been revealed; than the love of God nothing more divine or lofty is to be found in the heavens. Like gravity in the solar system, so in the moral system love is the universal law. The will or decision of God is the law in accordance with which the behavior of intelligent beings must be fashioned. This love is the spirit that with its power vivifies our actions and our natures when they are rightly formed. That
power is implanted in our souls when renewed by grace: a truly vital and
divine energy operating within us. So far, then, concerning the sublimities
of the wisdom of the metaphysicians.

By virtue of divine law, and the energy that gently impels us from
within, and the celestial rewards which are laid up in store for us—from
these three things ethics will obviously come into being, that divine art of
living rightly and piously and happily. And with ethics, likewise, the glory
of God and well-being both human and universal. The general good and
one's own good (once the rational element in any living being is held to be
eternal) can never be at odds with each other. On the contrary, they coin-
cide, always linked, I deem, in friendly harmony. In short, moral philosophy
teaches how we should live among our fellow human beings, with justice
and kindness and governing our behavior by the norms of truth and virtue,
and how we should revere God with religious observances. It teaches us,
moreover, to behave with piety and gentleness and cheerfulness, animated
here on earth by the same ideals and inducements as are dictated and exhib-
tited to us from above. And so virtue, based on the love of God, ultimately
takes the form of piety and religion. The love of God and one’s neighbor
inculcated by Jesus Christ is the sum and highest proof of lawfulness before
God, the culmination that puts the final seal on that joyful, sublime wisdom.
By virtue of uprightness and love of one’s neighbor we are fit and suited for
lasting association with colleagues and kindred beings. And through
ecstatic love of God (to use the ideas of the Areopagite and the seraphic
doctor Boyle), moving as it were beyond ourselves, we are lifted up eagerly
toward the highest good, borne forward with ineffable joy. Engulfed in our
own virtue and His glory, we bask in the sweetness of highest goodness
until finally we are no longer of ourselves but of another: that highest of
divine beings by the sweetness of whose love we are taken captive. We
become, that is, no longer of ourselves but of that other who is the object of
our love, nor will any separate will of our own govern our actions, since
with the mutual inviolate loyalty of lover and beloved, the will of the
beloved will be our command and law, never to be transgressed in time to
come, aware as we are of its supreme perfection. Moved by the sweetness of
eternal life and sustained by the certain expectation of its rewards, those
who have surrendered themselves to Jesus attend to the living of a life of
piety with patience and fortitude, nay with joy and cheerfulness. To feel
sensual love is the common property of men and beast. But that is not
virtue; it is simply a seeking and taking pleasure in profit and incidental
advantage which need not be accompanied by love at all—is in fact often
linked with vicious hatred of the benefactor.
There is no virtue therein. The impious and the ungrateful, men altogether without virtue, love the God who showers them with good things; they fear Him mightily for as long as they are frightened at the terror of His majesty; they do not love Him in His holiness at all; and if perchance they look honestly within themselves they might finally be able to see that they hate Him. Woe to the wretches who hate the highest, supremely loving God. Incredible and horrible to mention though it be, it is nevertheless a grim truth that men sometimes hold God in hatred and abhorrence. “Ye have seen me and my father and you hate us,” sayeth Jesus. Not to love other men is by no means always equivalent to hating them. But not to love God is to hate God.

Loving each other mutually or being loved in return by one’s beloved is the summit of happiness. *Dodi veani lo rongeh basosannim.* My beloved is mine and I am his, he moves amid the lilies, amid chaste hearts, amid his lovers and those loved by him in return. As in the poetic phrase spoken lovingly by Jesus the bridegroom to the bride:

Except you be another I, you will not be a true friend to me, except you be to me as I am to myself, you will not be another I. this is the summit and consummation of blessedness. It is of course true virtue, the purest form of piety, to love God for His holiness, whether or not He returns our love. But love does not become perfect until we perceive that we are loved by God, that He cherishes us. So we love God because of the perception of His excellence, holiness and glory; and we love Him also as the bestower of the eternal rewards of virtue and the other tokens of His benevolence.

Furthermore, at the highest level we love Him for bestowing Himself on His own in the divine revelation of His holy glories that is vouchsafed to the souls of the blessed and to minds derived from His image. Celestial blessedness consists in this revelation; and on earth as well it is by the light of His revealed glories that God shows himself most clearly to His lovers as loving them in return. This truly is the pledge to the warrior knight, the token of joyous God’s love. It is supplied only to His warriors and in such a way that thereafter they may affirm and know for certain that they are His sons. On this matter one should consult the angelic Augustine and the eloquent Bernard of Clairvaux in their writings concerning God’s love, as well as, most of all, the theopneustic authors: Aquila the theologian on divine names and Dionysius the Areopagite. The latter always deserves veneration not only as one of the apostolic fathers, but as their father, as it were, and father both of the eastern theologians and the Latin theologians of the eleventh and subsequent centuries: Bernard, the divine Aquinas, and Calvin.
and the scholastics from the school of Albertus Magnus who taught and wrote surpassingly well on the sublimity of things divine—at a time when the pure springs of faith were not yet being polluted by the subtleties of Scotus and his followers.

Along with ethics and moral philosophy, our course of study includes a perusal of the annals of all peoples, examining their governments and their religious, civil and military history as well as the lives of famous men in all parts of the world, whatever the realm of achievement in which they distinguished themselves. It will have been worth the effort in reading biography to take careful note of men's natural talents, and their cultivation of them, the dedication with which they conduct themselves, their ideas and way of life, the acumen they display in taking advantage of opportunities, the difficulty or ease with which they ascend the scale of honors, whether it be by money and extortion, dishonest flattery and the good services of others that power and privilege are acquired, or whether they have attained through one's own talent, generosity and uprightness. Have men gone unnoticed, their virtue buried in obscurity, only to be summoned finally into the light of history? Or was it always open to anyone whomsoever through canvassing and bribery to seize crowns, positions, privileges and rewards he did not deserve? Were gains made underhandedly everlasting ones? In this way we will have seen just how much disgrace or good fortune has been the reward of the upright, the virtuous and the truly deserving.

There is the added consideration that in their leisure hours the talents of the young should be broadened and polished with music, poetry, drama, belles lettres and, finally, with all manner of erudition. Once these studies and similar exercises have been finished, and when the four-year academic program is finally over, well trained in scientific and liberal studies, we have become prepared for action and proceed forth to involve ourselves in the arena of public life and in the practice of useful pursuits. Up to this point we have barely sampled literature and learning; we have merely laid and put in place the foundations of erudition. The task ahead of us is, assiduously and with continued diligence, to work night and day to bring to perfection the good beginnings of these liberal studies. If we wish finally to emerge into the light of distinction and renown, we must take to heart Horace's words:

\[
\text{qui student optatam cursu contingere metam}
\]
\[
\text{multa tulit fecitque… sudavit et alsit.}
\]

Great achievement in the field of erudition only comes as the result of great and intensive labors. No one will excel; no one will be able to surpass others in his achievements in the realm of letters without burning the midnight
oil; nor, on the other hand, will deep, long-continued devotion to an exacting course of studies avail if it is not joined to natural talent and a kind of inborn, impelling drive.

I could have remained satisfied, gentlemen, with what I have said thus far, but other things remain indispensable to the task at hand. We have not yet placed a colophon on our survey of the world of letters. And so I shall set forth for you the triple culmination of these disciplines, the choice product of the highest branches and types of learning they contain: Medicine, Jurisprudence and Theology. In this way you will behold all the exercises of the academic training field in which one must become practiced and polished if he is to come to enjoy a life of prestige and profit for himself and others in the international community of men of taste, learning and talent.

Noble is the art of the sons of Aesculapius, comprising according to students of medicine, three branches: anatomy, pharmaceutics, and \textit{ars medendi}. He who wishes to pursue a career in medicine should first acquire a thorough knowledge of anatomy, osteology, mycology, the vascular system, cellular structure, the circulatory system, systole and diastole of the heart, the flow of pancreatic secretions—in a word, everything that pertains to the living body and its physiology. All this must be clearly understood. \textit{Materia medica} is best to be learned in the pharmacy and more easily there than in books. Under this heading come pharmaceutics, chemistry, botany and natural history. Thirdly, the nature of diseases or pathology should be studied and the art of ministering to the ill. The healing art consists partly in the administration of salutary medications, partly in the surgical operations involved in all aspects of the practice of the craft. Hippocrates, Cowper, Albinus, Sydenham, Medus, Boerhaave, Savanarola, Haller, Heister, Pliny and Linnaeus have gained distinction as writers in this area of erudition and as practitioners of the art of healing. These, whose names I am acquainted with from my general reading, as well as a number infinitely larger whom I have not read, can be properly evaluated by specialists in the art.

Anyone who aspires to jurisprudence and has a prior grounding in the principles of natural reason or law, will diligently peruse the histories of England and the nearby nations, under the rule of whose laws Britain has often found itself. So let him pay attention to the \textit{jus gentium}. Let him look to the traces of the laws of Britons in earlier times, if any remain. Let him take into account the laws of the Anglo-Saxons and Normans. Let him look at Alfred the Great’s immortal compendium of local judicial usages and the municipal laws of various regions, organized into a single system of common law for the use of the entire heptarchy. Let him always be observant of the degree to which feudal, civil, and canon law has penetrated,
whether by design or coercion or fraud or stealth, into the public jurisprudence of nations all over the world. To that end, although it will have been a good idea to take a cursory look at the records of the juridical institutions of the various nations of Europe, he should also devote himself assiduously to the reading of civil law. Let the beginner in legal studies take into account the early Roman law of the pandects—in its uncontaminated form when the authority of the Senate was not yet being subverted by the edicts of the Caesars; then let him proceed to the constitutiones or imperial law, supplemented finally by canonical and pontifical law.

Just as the system of Hebraic law is preserved in the Talmud, so the learned labors of Trebonius, carried out at the behest of Justinian, have preserved and transmitted the whole science of civil law in the codex, institutio, pandectae and novellae. Ecclesiastical law on the other hand is to be found in the immense volumes of the concilia and decretals. It would be interesting as well, and not without profit, to jurists, to have made a cursory examination of the extent to which imperial law was observed and how much it transformed or perhaps blended with the original legal systems of the provinces and subject kingdoms. It had at one time universal validity in religious matters within the Western church, and in civil matters as well down to our own times in Italy, Venice, Spain and Portugal. It prevailed to a lesser degree in France and Germany, and least of all in England, liberty’s blessed refuge in time gone by, lately her scourge and oppressor. Also to be taken into account is the fact that with the fall of the Roman empire and the subsequent collapse of the rule of law the study of the ancient judicial system faded away. The pandects themselves were lost during five hundred years of disuse—until the time when resurrected, like Livy’s history, from the rubble and ruins of Italy they became once again an object of study in universities and in the offices of jurists. It was then that the restored ancient legal system grew and developed, that the principles of ancient law gained currency everywhere, and that European jurisprudence, coalescing into a kind of blend, began to flourish anew, as it still flourishes now. The extent of its penetration into the law of England, whether from naval law or some other source should be the subject of careful investigation. (Such are my observations on the study of law.)

In addition, young men should consider the extent to which the laws of England, adopted by us, whether established by long-continued use and custom or legislation passed by our senate, have entered into our own confederation’s body of laws. It would be useful to examine the great and noble principles on which English common and statute law is based and the learned opinions of the great jurists, as well as the records of the cases and actions fairly and justly adjudicated in the tribunals of Westminster: those
august pillars of ancient legal wisdom, recently undermined at the whim of venal judges, and finally corrupted completely by new, autocratic interpretations and decisions deriving, with the interjection of a few Scotian axioms, from Mansfield and his followers: interpretations as abhorrent to the norm of justice as they are to England’s traditional devotion to and love of liberty.

From here one should proceed to the study of Anglo-American law and its literature; to familiarizing oneself thoroughly with the thirteen individual codices of public law, the three of senatorial legislation, both written and unwritten, that have acquired the status of law through the force of custom, forensic usage and practice—in a word to the multifarious studies through whose help and aid attorneys and barristers may attend to their own and their clients’ affairs and conduct them with distinction and profit.

It is by pursuing our studies in this fashion that a knowledge of our own laws must be gradually built up, until at some time in the future there will arise from our midst a new Bracton, Fleet, Bacon, Coke or Selden, someone who will join the learning and intellectual acumen of a Trebonius with power of native genius and a vast range of authoritative knowledge to produce a digest of the whole subject; and until there arises those who, whether in the capacity of jurists or judges or others learned and skilled in the ways of law, will incorporate the records of forensic cases and judicial judgments in books or commentaries.

Those, however, who are unwilling to confine themselves within the narrow limits of academic studies or remain unsatisfied with practice before the bar, if they be bold sons of science, whether captivated by the fascination of learning and eagerness for knowledge, or in search of more abundant reward in the pursuit of honors and the accumulating of wealth, and if they be eager to open their sails full to the winds and launch themselves to proceed where they will in the widest of endeavors, they must needs undertake the immense subject of the law of nations. Selecting whatever is best, from all the states in the world—the choicest of flowers from whatever garden they come—let us pluck them to be planted and fostered in our American Eden. Let us see which of them encourage and guarantee public justice most assiduously and liberty most successfully. What are the seeds whose growth subverts the rule of law? By what sort of senatorial authority and legal precedent or, more often, by what sort of popular deliberations and exertions—processes never to be spurned or rashly interfered with—is foul tyranny rooted out and laid low, law reformed and liberty restored?

You see, therefore, gentlemen the attractiveness of the study of law. It profits not only barristers and those who devote themselves to legal practice but all those involved in the discharge of public duties—magistrates, espe-
cially, of whatever rank, as well as soldiers, merchants, and those who are called as consultants on matters military, naval or commercial. But it is even more useful to the leading men of the state, the commanders of armies, and our foremost dignitaries, the representatives of their constituencies elected to our congress and especially those chosen by our congress to be ambassadors to the courts of foreign lands.

To the matters already mentioned should be added international law, pertaining to the rights and wrongs of peace and war. It is one thing to have investigated the domestic legal systems of one or more states; it is a very different thing to know the international laws sanctioning by treaties or use and custom in accordance with which political, commercial or military negotiations and the public matters which depend upon them are accustomed to be settled and administered. Also—and finally—all these pursuits should be accompanied by that assiduous and broad reading of texts in history and political science which makes those eager for knowledge of nothing less than the whole world—senators, judges, ordinary citizens—suited and fit for proposing congressional legislation or making courtroom pronouncements on law in the deciding of cases. In this way the graduates of our schools would be better prepared for holding magistracies and conducting embassies of whatever sort, as well as for other public business. Thereafter, whether they choose to be active in the public or the private realm, let them carry home the prizes owed to merit; decorated with those honors which have been instituted for the sake of furthering virtue; or let them have the noble and glorious distinction of having pursued useful careers dedicated to the betterment of one’s fellow citizens; or, finally, let them enjoy the honored leisure of learned and humane studies, dividing their time between their libraries and elegant social intercourse with friends. It is thus—in the course of just and generous devotion to the fulfilling of civil duties—that we do good to others and are a source of pleasure, prosperity and happiness to ourselves and our friends.

Concerning THEOLOGY it will be necessary to talk in haste—if compressed brevity be acceptable in treating matters of highest moment. It deals with the one and only triune God to the extent of establishing His essence, perfection and purposes, concerning which—as well as concerning His names and glories—the Areopagite, Contenson, Braun, Perkins, Owen and other theologians of the highest renown have written with both piety and learning. Their systematic exposition treats of God and the designs and plans that are declarative of His glory, designs to be deduced from the holiness of intelligent beings and the felicity they enjoy in Him who is Himself His own and all beings’ final and highest end. All the innumerable spiritual orders I deem holy without taint and possessed of perfect blessedness, with
the exception of those undone by Adam, the first-formed progeny, and the wretched hosts of Satan. For the redemption of mankind a double activity must be called forth: the expiation of sin and the renewal of the human soul. Once the crime has been pardoned and the mind purified of the baseness of evil and the taint of sin and imbued with love of God, those who have stood forth as witnesses to the free bestowal of grace return in joyous union to God and take their place in the family of saints, destined to enjoy blessedness and happiness ineffable. I must move on quickly and so give only a cursory review of a few basic tenets.

They were always a source of great consolation to me. Eternity will never cease to cite and praise them; neither will the choirs of those redeemed by the blood of the Lord, nor the seraphim who join with them in a universal hosanna of praise. Among these divine first principles should be reckoned the following: the trinity embodied in the oneness of triune Jehovah; the true divinity of Jesus the son of the virgin mother of God; the mysteries of the hypostatic union of the Logos and its position between the divine and human nature of the holy God made flesh; the expiatory sacrifice on the cross—ever present and perennial through the offering of a single victim once and for all; the agony of vicarious punishment endured by our dying Lord—agony not to be borne through human strength nor by a mere man without the sustenance of the deity dwelling within him and undergone in exchange for our sins; also the power of grace in conversion, and the all-conquering force of the holy spirit in illuminating our minds, and in arousing and regenerating and sanctifying our souls; finally the justification through faith owing to the surpassing merits of Jesus, and his righteousness transmitted vicariously by grace to believers. These and other lofty themes of theology—more than I could reckon up and enumerate—all these and in particular the moral philosophizing of “natural” religion are handed down and clearly revealed in the holy books of the theopneustics. We stand in especial awe and admiration of the mysteries there revealed concerning the person, the love, the passion of Jesus. In truth the divinity of Christ and his rendering of payment for our sins I judge to be the basic and fundamental truths, nay the Jachin and Boaz of Christianity, those on which the church stands or falls. If these be taken away, our hope of eternal light is removed as well, and revelation collapses, degenerating into mere Platonism. Only the burning desire of immortality remains—nothing more than an option subject to uncertainty which leaves no true hope to sinners. The order of things and their governance, god’s moral dominion, human destiny and the expectations perchance of immortality, all these things will continue to remain in darkness, clouded by anxious uncertainty.
But once the man of Nazareth, beloved object of our faith, is seen to have risen in glory and to be the true divine Emmanuel, “the spirit,” as the Arabs say, “of God and his word” (ruach Allah ve kalemteh), the all-highest God, ever present object of our worship however Hidden He be in His ways, then the structure of truth in all its certainty is forthwith revealed. The uncertainty of darkness and the fear of it is removed; the dawn of hope arises, bringing the sweetest solace to mankind. Then one can answer to all sinners doomed to perdition, especially Pilate and the philosophers, the question What is truth? It is truth sweet and joyous, for so it should be called and was so called by Him who is the way, the truth, the life. It is that truth which supplies sweetest sustenance to life and to the souls which thirst after and taste celestial manna. For as Lactantius, the patristic Cicero, says, “No nourishment is sweeter to the soul than the knowledge of truth.” With what love is our divine teacher and preceptor to be embraced! His words and writings should be sweeter than honey to us. He deprived himself, as the apostle says, of celestial glory in order to descend gently from on high, from the font of light and the father’s breast, and instruct us in wisdom, thereby revealing the abodes and most recondite designs of God.

To decree freedom for us from the chastisement of death everlasting, He himself entered the realms of death, at one and the same time warding off the ranks of Satan and openly despoiling the deadly empire of him who could not have been despoiled had he not despoiled himself by urging the slaughter of Jesus.

How wondrous, how marvelous are the mysteries of the cross! Ecce homo! Nay rather, ecce Deus. Behold the only son of the Father offered as a victim, in voluntary sacrifice! What contempt, what ridicule he bore! Crowned with thorns as if a prince, and clothed in mockery with royal purple! The agonies and wretched groans of the dying Jesus! The horror of darkness, even, and the prospect of God’s desertion with which our divine Lover was confronted! How great was the penalty endured for the sake of our redemption! What sweet love, what tender and celestial mercy when eros mou estaurothe—Ignatius’ words in speaking of the beloved nailed to the cross.

These theological axioms, these evangelical doctrines have gained currency everywhere through the Western and Eastern church; they belong to all centuries and all nations. I speak from detailed knowledge of universal ecclesiastical history. We find, to be sure, certain disagreements concerning them even in earliest times, but the very disagreements offer clear testimony to the existence of those dogmas among the churches in their nascent phase. Over the centuries we find those same doctrines in certain places, whether we consider, in the Western church, the age of the papacy
and the Reformation, or, in the east, the four associated patriarchates: Jerusalem, Antioch, Alexandria and Constantinople, as well as the fifth, Muscovite offspring of the Greek church. In addition there is the patriarchate of Armenia and Mosul, containing what remains of the Syriac or Chaldaic congregations, as well as the followers of St. Thomas in Malabar. In addition there are the huge monasteries of the Ethiopian and Abyssinian churches, whose *abunae* or ecclesiarchs are said to be allies loyal to the patriarch of Alexandria. The truths of which I speak prevailed everywhere among these churches, both in ancient and modern times, as well as among the churches of Africa flourishing in the time of Augustine and those others, in the east, long since destroyed by the advancing armies of Mohammed. They flourished even before the time of the first council of Nicaea, as is attested in our sources. Nor do the heresies and the dissident sects recorded by Irenaeus and others seem to have grown in numbers. Rather this systematic doctrine of faith and salvation by grace, universally diffused, has prevailed over the rest and still prevails. It comprises nearly nine tenths or, in most regions, more than nine tenths of the whole Christian world... I do not simply judge this to be so; I think I speak with knowledge.

Theology is theoretical and empirical, practical and casuistic, didactic and contemplative, with other subdivisions which I leave unmentioned. It concerns itself with pastoral guidance, sacraments and ecclesiastical governance and discipline; and because of the various positions held by dissenting groups, it becomes polemic or eristic as well. Since we take and will continue to take to America’s bosom immigrants from all nations and with them their diverse religious persuasions we should gird ourselves in preparation for arbitrating and examining ecclesiastical controversies, particularly the theistic (what Origen calls the ethnic), the hierarchical, and the pontifical. Therefore one should devote oneself vigorously to ecclesiastical history, with a special view to training youthful students well in sacred matters pertaining to the apostolic church as well as the churches of the Reformation and of America; anyone who is a man of God and his church’s servant must be perfectly instructed in his pastoral ministry. Once finished with Jewish history, the history of the first three Christian centuries deserves study, especially with a view to determining what is the true catholic faith and where it is to be found: the faith in matters pertaining to proper practice in celebrating the rites of baptism and the Eucharist or Lord’s supper, and in filling the ranks of the clergy, whether it take place in the sacred college of the bishop or elders and deacons of some one Jesuitical congregational church or among the elders of the congregation itself; likewise in matters concerning divine worship and offices, hymns, prayers and holy
sermons in sacred gatherings; concerning hierarchical governance and discipline; concerning the passions and perfections of the Martyrs. And one must also determine where it is not present—in regard to the many matters that had not yet come up for discussion and decision in those times. Thereafter one should observe how corruptions came into being and how and by what steps they may be seen rising and culminating: in particular the growth of the bishopric of Rome into the pontificate of the whole world and the spread of idolatry—that is, worship and adoration dedicated to immortal gods or angels, to dead spirits and the souls of the departed: souls of ancient heroes or, in the Middle Ages, of saints transported and allocated their place by papal beatification and canonization among the divine mahuzzim, as if a single mediator were not abundantly and infinitely sufficient for us, or reasoning and divine command and authority insufficient to wean the human race from the forbidden fruit of idolatry. Let careful note be taken also of another abominable corruption, the gathering and piling up of the merits of saints into a public treasury from which at pontifical command they are brought forth and sold in the form of indulgences and remissions for the comfort and redeeming of souls tortured in hell—as if the precious merits of Jesus were not infinitely sufficient for that purpose.

We are under sacred admonition to help each other here on earth with mutual prayers; we are under no such admonition to beg for the prayers of saints or angels in heaven—indeed, to do so is a forbidden abomination. The obtaining of requests through such prayers is the basis of idolatry, whether ancient or modern. Concerning these and other points of religious doctrine one should consult the writings of Medus, Jewell, Mosheim, and the unsurpassable learning of the vitringae.

It will repay one’s effort as well to have acquired a general knowledge of the five patriarchates of the Greek church and those of lesser note that still thrive today, and their innovations or aberrations from apostolic purity. But we proceed with hastening steps from the third century to the period of Luther, to the evangelical, reformed and semi-reformed churches. Let us observe the great and tireless labors of Zwingli, Calvin, Oeculampadius, Melanchthon and the Puritans in renewing and purifying the church and restoring it to its primitive rectitude. Hastening further, we come to America, and there we see the church, virgin bride of the divine bridegroom, wandering in the wilderness amid the foolish and somnolent virgins who, prostituted once again though they may be, would nevertheless, like Israel in times gone by, fain be treated as faithful and chaste wives. Let the reader of history take note of the fact that if the inhabitants of the world be reckoned at eighty million, thirty million are idolaters under the sway of the grand Lama, reigning as supreme pontiff from his Potola palace, seat of the
most splendid of all ecclesiastical dominions; the followers of the Brahmins number four millions; four million—nearly a third of the entire Christian world—are given over to popish idolatry:

<table>
<thead>
<tr>
<th>Description</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entire world population</td>
<td>80 million</td>
</tr>
<tr>
<td>The pontificate of the Lama</td>
<td>30 million</td>
</tr>
<tr>
<td>The Roman pontificate</td>
<td>4 million</td>
</tr>
<tr>
<td>Christian world</td>
<td>13 million</td>
</tr>
</tbody>
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I say this much since the church always lives most purely when a pilgrim in foreign lands. It is an agreeable and useful task to have looked into the history books and discovered the states and regions of the world where Christ’s church, both in its sojourn during past centuries and today, has enjoyed the highest degree of purity. Let us often direct our mind’s eye to its congregations, inquiring of their conduct, the piety and righteousness with which they live, the devotion with which they worship and venerate Jesus. Let us pray for them, that they be not derelict in things begun under such good auspices, and let us love the bride of Jesus without ceasing.

With these remarks on theology I have come to the end of what I have to say, gentlemen, as much as my modest oratorical abilities and my limited strength and power will allow. I may have presumed too much on your candour and generosity by speaking in the manner of the inexperienced and using the Latinity of a foreigner rather than the pure idiom of the Romans themselves, minimally practiced as I am in a language which the inhabitants of Italy have long since ceased to use.

I could say more, gentlemen, for I have other things in readiness that ought to be said. It was my original intention to talk about the growth of our republic, the initiation of political programs, legislative matters, the excellence and renown of our armies, and the conduciveness of civil liberty to a flourishing public life and the progress of the sciences… I would have liked to talk about the pursuit of academic honors and the proper and correct moulding of character, about fostering in men the traits that bring greatness and renown, about firing up the emulation that leads to great enterprises and, finally, about fulfilling the offices of civil life in a fashion profitable for oneself and glorious for one’s country. A little bit, once again, of history would also have helped (though that way my speech would never end): history dealing with the European and American academies, whose progress I saluted some years ago¹ in my mid-century oration; with our own college founded 78 years before the beginning of my presidency, with Elihu Yale’s benefactions to us and the other instances of his generosity and munificence; with the generosity of the civic organizations of the august state of Connecticut, both their annual largess in the past and the other acts

¹ A.D. 1752.
of munificence that followed, as well as with the exemptions granted by senatorial legislation and the extensive letters patent issued in the name of the state’s highest dignitaries and conferring honors, rights, privileges, and entitlements; furthermore with the academic senate and the teaching staff, and the issue of profit and rewards for their learned labors in instructing the young, labors which have resulted in 1,800 sons of this alma mater who in the course of less than eighty years were nourished and imbued in the liberal arts within these academic walls and came to be graduates of our Athenaeum. I had intended to speak of the directors and prefects of the academy, and of the other officials of our confraternity, of which I have taken and take charge upon this day as president. But time, and your patience, imposes limits. And so my speech must end.

I deem you fortunate, gentlemen, in this environment of leisure for academic studies which you enjoy: *deus nobis haec otia fecit*; fortunate in the restoration and renewal of the solemnities of our fraternity even in this bloody time of war; fortunate in the return of the academy from exile to the pleasant haunts of its original location. May God almighty vouchsafe us the satisfaction of a long, peaceful tenure here: a peace no longer to be disturbed by the tumult and danger of war. And in this learned leisure which we enjoy may our honorable and studious youth, the chosen sons of the Muses, be deeply and fully instructed in that comprehensive curriculum which I have sketched out. With their learning and culture polished in that fashion, they will emerge from the training grounds of this school as men well equipped for conducting the greatest of affairs, destined to rise to the highest ecclesiastical and political ranks, resplendently crowned and rewarded for their literary studies and renowned for the useful service involved in advancing them. So let the satellites of the star of Yale labor with single heart and mind in praiseworthy emulation, that this school of prophets, deficient in wealth and lands and rich revenues though it be, may nevertheless in the glory of its learning surpass and excel other institutions of stellar rank, to the point where our university gleams forth among its academic sisters *ut luces inter luna minores*—excelling not in name only but in the assiduity of its devotion to learning, the cultivated polish of its manners, and—finally—its dedication to promoting all that is finest in humane letters. Long may it flourish, long may it thrive. I thank you.