

The world is a sacred temple; man is introduced to contemplate it. As grace does not destroy nature, so the book of redemption does not blot out the book of creation. Read nature; nature is a friend to truth.

2. If it be a folly to deny or doubt the being of God, is it not a folly also not to worship God, when we acknowledge his existence? "To fear God, and keep his commandments, is the whole duty of man."

We are not reasonable if we are not religious. "Your reasonable *ser vice*," Romans xii. 1.

3. If it be a folly to deny the existence of God, will it not be our wisdom since we acknowledge his being, often to think of him? It is the black mark of a fool, "God is not in all his thoughts," Psalms x. 4.

4. If we believe the being of God, let us abhor practical Atheism. Actions speak louder than words.

"They professed that they knew God," Titus i. 16. Men's practices are the best indexes to their principles. "Let your light shine before men." Matthew v. 16.

*The following Skeletons are on a different plan.**

1.

Psalms xlvi. 1, "God is our refuge and strength, a very present help in trouble."

Sorrow is our common lot, many seem to know little of it, the widow, fatherless, &c.; text needs no explanation.

I. The wonderful condescension of God in assuming this character to wards man, — not, however, according to the usual reasoning, — man's greatness, — his progressive faculties will equal angels, &c. Surpass all intelligence except God, — but there will still be an infinite distance between God and man, — Man's moral estate; these the reasons.

II. The emphasis of the text, — *present, very present*, — our mechanical habits, — the divine presence not *realized*, — a man first awakened or convicted feels it, — but soon is lost, — suppose a pure and holy being were present at your sins, — as an angel, — but God is present! See the Christian in a storm at sea, — hearing the crash, indulging sin. —

Objection to the infinite God's caring for man, — all worlds particles of sand. — How should this thought affect us, — Mother! Jesus stood at the coffin of thy infant child, at the grave of thy parents! He is with thee. Shall we weep and repine even in a garret, when God is with us?

III. Cautiousness of the text. — He is a help, — not sole deliverer, — there is something for us to do, — prayer is one reason of it. — Nothing otherwise. — Farmer. — Mechanic, — health by medicine.

IV. Applicability of the text to all the poor unfortunate, — stranger, — widow, — orphan, — mourner, — Christian in temptation, — quality of all, a guilty conscience.

2.

Rev. vii. 17, "God shall wipe away all tears from their eyes." Context; — Nature and probable design of these prophecies. —

I. Afflictions in the present state of the Christian, an important and advantageous part of his moral discipline. 1. The fact that they are permitted, shows that they are advantageous. — How many instances, — texts.

2. They afford exercise for our Christian virtues, moral, — fortitude patience, resignation.

3. They show us the futility of worldly comforts, — our friends die, — health and beauty fade, — wealth and pleasure must be left behind us.

* They are, in fact, the notes of a distinguished extemporaneous preacher.

II This discipline is preparatory to another which shall be exempt from affliction.

1. The Scriptures assert the existence of such a place called heaven, Kingdom of God, Paradise, New Jerusalem, &c. It is implied in the doctrine of immortality.

2. It is consistent with all rational supposition. — Analogy between this world and other planets. — 3. All causes of sorrow shall cease there. — 4. It is everlasting in its duration. —

APPLICATION.

Do I address the mourner who has lost friends, estate, health? — the aged? — youth declining in early life? &c.

3.

Gal. iii. 18, "But it is good to be zealously affected always in a good thing."

Christianity is designed to call into activity the noblest sentiments of the heart, — firm resolve, — intrepid daring and undaunted perseverance, — zeal. — The Christian's life is a holy warfare, — a holy chivalry. — The Apostle lays down the proposition, that if anything is good, it is good to be zealously affected in that good cause, — Christianity is good considered.

I. In respect to its *origin*, — divine, — bears its marks, — it is interesting to contemplate nature, — but much more revelation, — the noblest gift of God to man. —

II. In its nature, — its theory of doctrines, — its code of moral rules was never equalled by 1. Philosophy, — 2. Education, — all improvement has failed without it. — Its nature renders it efficient in its effects, — its preservation, — triumph over infidelity. —

III. Its effects, — individual effects. — 1. Benevolence, — 2. Death. — 3. Peace of conscience.

2. General effects, — 1. It prevents crime. — 2. Elevates society. — 3. Sustains good government. — 4. War.

We should be zealous, 1. Because God commands us to be so. 2. The wants of the world call for it. 3. Our happiness hereafter will be proportioned to our zeal, — a philosophical as well as Scriptural fact. — We have high examples to copy, — the apostles, martyrs, and reformers, — Wesley Whitfield, &c.

XCVIII.

SUBJECTS FOR COMPOSITIONS OF ALL SORTS

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| 1. Mythology. | 10. Ruins of Rome. |
| 2. Rural happiness. | " Greece. |
| 3. Our native land. | 11. Twilight. |
| 4. Description of a storm. | 12. A winter evening. |
| 5. Scene at a summer's noon. | 13. Moonlight at sea. |
| 6. A winter landscape. | 14. Spring. |
| 7. A market day. | 15. Summer. |
| 8. An evening walk. | 16. Autumn. |
| 9. The entrance of Christ into Jerusalem. | 17. Winter. |
| | 18. The equator. |

19. The tropics.
20. Mid-summer.
21. Rural scenery.
22. Review of the seasons.
23. Solitude.
24. The love of order.
25. Evils of obstinacy.
26. Firmness.
27. Delicacy of feeling.
28. Delicacy of taste.
29. Novels.
30. Tales of fiction.
31. Contemplation.
32. Correspondence between true politeness and religion.
33. Sympathy.
34. The advantages of a good education.
35. The effects of learning on the countenance.
36. Power of habit.
37. The art of pleasing.
38. Comparison of history and biography.
39. The passions.
40. The difference between beauty and fashion.
41. Enterprize.
42. Exertion.
43. Importance of a good character.
44. Criticism.
45. Religious education.
46. Monumental inscriptions.
47. On forming connexions.
48. Qualifications for the enjoyment of friendship.
49. Duties of hospitality.
50. Moral principles.
51. Moral duties.
52. Civility.
53. Family quarrels, their causes, and mode of preventing them.
54. Early attachments.
55. Taste for the cultivation of flowers.
56. Government of temper.
57. Comedy.
58. Tragedy.
59. Uses of adversity.
60. Poetical taste.
61. Manners.
62. Modesty of merit.
63. Method.
64. Parental indulgence.
65. Parental severity.
66. Profligacy.
67. The study of the Latin language.
68. The study of the French language.
69. Ingenuity.
70. Eloquence.
71. Fancy.
72. Imagination.
73. Classical learning.
74. Taste for simple pleasures.
75. Scepticism.
76. Amusements.
77. Efficacy of moral instruction.
78. A cultivated mind necessary for the enjoyment of retirement.
79. Want of personal beauty as affecting virtue and happiness.
80. Happiness of domestic life.
81. Evils of public life.
82. Modesty a sign of merit.
83. Equanimity the best support under affliction.
84. Ill effects of ridicule.
85. Necessity of temperance to the health of the mind.
86. Moral effects of painting and sculpture.
87. The choice of a profession.
88. Selfishness.
89. Literary genius.
90. Necessity of attention to things as well as to books.
91. Fear of growing old.
92. The butterfly and its changes.
93. Freedom.
94. The rose.
95. The lily.
96. Remorse.
97. The voice.
98. Grace.
99. Gesture.
100. Woman.
101. Man.
102. Youth and manhood.
103. The sacred Scriptures.
104. The press.
105. The pulpit.
106. The human frame.
107. Travelling.
108. Language.
109. Liberty.
110. Infidelity.
111. Atheism.
112. Independence.
113. The existence of God.
114. Light.
115. Darkness.
116. Heat.
117. Cold.
118. The rainbow.
119. The wife.
120. The husband.

121. Influence of Christianity.
122. Stability of character.
123. Instability of character.
124. Peevishness.
125. Art of pleasing.
126. Local associations.
127. Influence of female character.
128. Discretion.
129. New England.
130. Paternal influence.
131. Maternal influence.
132. Intemperance.
133. Fashionable Follies.
134. Emigration.
135. Intellectual dissipation.
136. Intellectual discipline.
137. The warrior.
138. The statesman.
139. The legislator.
140. The judge.
141. A field of battle.
142. A naval engagement.
143. Immortality.
144. Decision of character.
145. Romance.
146. Flattery.
147. Industry.
148. Temperance.
149. Resentment.
150. Lying.
151. Piety.
152. Anger.
153. Poetry.
154. Envy.
155. Virtue.
156. Justice.
157. Adversity.
158. Pride.
159. Compassion.
160. Avarice.
161. Slander.
162. Mercy.
163. Wealth.
164. Prudence.
165. Gratitude.
166. Affectation.
167. Loquacity.
168. Wisdom.
169. Luxury.
170. Health.
171. Pleasure.
172. Gaming.
173. Religion.
174. Study.
175. Experience.
176. Peace and war.
177. Want and plenty.
178. Ignorance and learning.
179. Happiness and misery.
180. Virtue and vice.
181. Parsimony and prodigality.
182. Hope and fear.
183. Reward and punishment.
184. Beauty and deformity.
185. Affection and hatred.
186. Arrogance and humility.
187. Order and Confusion.
188. Carelessness and caution.
189. Contentment and dissatisfaction.
190. Emulation and sloth.
191. Cleanliness.
192. Religious intolerance.
193. Charity.
194. Contentment.
195. Courage.
196. Hope.
197. Perseverance.
198. Conscience.
199. Death.
200. Life.
201. Sickness.
202. Health.
203. Good humor.
204. Omniscience of God.
205. Omnipresence of God.
206. Truth.
207. Sincerity.
208. Procrastination.
209. Trust in God.
210. Pleasures resulting from, proper use of our faculties.
211. Modesty.
212. Application.
213. Discretion.
214. Christianity.
215. Suspicion.
216. Fortitude.
217. Forgiveness.
218. The seasons.
219. Filial affection.
220. Harmony of nature.
221. Adversity.
222. Distribution of time.
223. Sources of knowledge.
224. Conjugal affection.
225. Filial piety.
226. Generosity.
227. Heroism.
228. Despair.
229. Government.
230. Dramatic entertainments.
231. Fables and allegories.
232. Figurative language.
233. Commerce.
234. Chivalry.
235. Philosophy.
236. Natural history.

337. Astronomy.
 238. The invention of the mariners' compass.
 239. The invention of the telescope.
 240. The application of steam.
 241. The invention of the steam engine.
 242. The mathematics.
 243. Astrology.
 244. Modern discoveries.
 245. Architecture.
 246. The law.
 247. The learned professions.
 248. Curiosity.
 249. Nature.
 250. Art.
 251. The influence and importance of the female character.
 252. Is the expectation of reward or the fear of punishment the greater incentive to exertion?
 253. The value of time, and the uses to which it should be applied.
 254. The character of the Roman Emperor Nero, — of Caligula, — of Augustus, — of Julius Cæsar, — of Numa Pompilius.
 255. The duties we owe to our parents, and the consequences of a neglect of them.
 256. How blessings brighten as they take their flight.
 257. How dear are all the ties that bind our race in gentleness together.
 258. The advantages of early rising; and the arguments which may be adduced to prove it a duty.
 259. Misery is wed to guilt.
 260. A soul without reflection, like a pile without inhabitant, to ruin runs.
 261. Still where rosy pleasure leads
 See a kindred grief pursue,
 Behind the steps that misery treads
 Approaching comforts view.
 262. 'T is Providence alone secures,
 In every change, both mine and yours.
 263. Know then this truth, enough for man to know,
 Virtue alone is happiness below.
 264. Prayer ardent opens heaven.
 Whatever is, is right.
 265. Knowledge and plenty vie with each other.
 266. When beggars die there are no comets seen;
 The heavens themselves blaze forth the death of princes.
 267. Friendship is constant in all other things
 Save in the office and affairs of love.
 268. Man, proud man,
 Drest in a little brief authority,
 Most ignorant of what he's most assured.
 269. No might nor greatness in mortality
 Can censure 'scape; back-wounding calumny
 The whitest virtue strikes.
 270. They say, best men are moulded out of faults.
 271. What we have we prize not to the worth
 Whiles we enjoy it; but being lacked and lost,
 Why then we rack the value; then we find
 The virtue that possession would not show us
 Whiles it was ours.
 272. All delights are vain; but that most vain
 Which, with pain purchased, doth inherit pain.
 273. Light, seeking light, doth light of light beguile.

274. Too much to know is to know nought but fame.
 275. Where is any author in the world
 Teaches such beauty as a woman's eye?
 276. The hind that would be mated by the lion
 Must die for love.
 277. Our remedies oft in ourselves do lie
 Which we ascribe to heaven.
 278. The web of our life is of mingled yarn,
 Good and ill together: our virtues would be
 Proud, if our faults whipped them not; and our
 Crimes would despair if they were not
 Cherished by our virtues.
 279. Let's take the instant by the forward top;
 For we are old, and on our quickest decrees
 The inaudible and noiseless foot of time
 Steals ere we can effect them.
 280. They lose the world that do buy it with much care.
 281. I can easier teach twenty what were
 Good to be done, than be one of the twenty to
 Follow mine own teaching.
 282. All things that are,
 Are with more spirit chased than enjoyed.
 283. Love is blind, and lovers cannot see
 The petty follies that themselves commit.
 284. The world is still deceived with ornament.
 285. The man that hath no music in himself,
 Nor is not moved with concord of sweet sounds,
 Is fit for treason, stratagems and spoils.
 286. The nightingale, if she would sing by day,
 When every goose is cackling, would be thought
 No better a musician than the wren.
 How many things by season seasoned are
 To their right praise and true perfection.
 287. This our life exempt from public haunt,
 Finds tongues in trees, books in the running brooks,
 Sermons in stones, and good in every thing.
 288. Oftentimes, to win us to our harm,
 The instruments of darkness tell us truths,
 Win us with trifles, to betray us
 In deepest consequence.
 289. I dare do all that may become a man,
 Who dares do more is none.
 290. If it were done, when 't is done, then 't were well
 It were done quickly.
 291. Memory, the warder of the brain.
 292. Noughts' had, all 's spent
 Where our desire is got without content.
 293. Things without remedy
 Should be without regard.
 294. When our actions do not,
 Our fears do make us traitors.
 295. Angels are bright still, though the brightest fell.
 296. The grief that does not speak
 Whispers the o'erfraught heart, and bids it break.
 297. Courage mounteth with occasion.
 298. When fortune means to men most good,
 She looks upon them with a threatening eye.
 299. He that stands upon a slippery place
 Makes nice of no vile hold to stay him up.

300. Often times excusing of a fault
Doth make the fault the worse by the excuse,
As patches, set upon a little breach
Discredit more in hiding of the fault
Than did the fault before it was so patched.
301. How oft the sight of means to do ill deeds
Makes deeds ill done!
302. That which in mean men we entitle patience,
Is pale, cold cowardice in noble breasts.
303. Woe doth the heavier sit
Where it perceives it is but faintly borne.
304. Gnarling sorrow hath less power to bite
The man that mocks at it and sets it light.
305. O who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite,
By bare imagination of a feast?
Or wallow naked in December's snow,
By thinking on fantastic summer's heat?
Oh, no! the apprehension of the good,
Gives but the greater feeling to the worse:
Fell sorrow's tooth doth never rangle more
Than when it bites, but lanceth not the sore.
306. If all the year were playing holidays,
To sport would be as tedious as to work.
307. The better part of valor is discretion.
308. See what a ready tongue suspicion hath!
He that but fears the thing he would not know,
Hath, by instinct, knowledge from others' eyes,
That what he feared, is chanced.
309. Nought so vile, that on the earth doth live,
But to the earth some special good doth give;
Nor aught so good, but strained from that fall
Revolts from true birth, stumbling on abuse.
Virtue itself turns vice, being misapplied,
And vice sometimes 's by action dignified.
310. Striving to better, oft we mar what 's well.
311. O reason not the need; our basest beggars
Are in the poorest thing superfluous:
Allow not nature more than nature needs,
Man's life is cheap as beast's.
312. Give thy thoughts no tongue,
Nor any unproportioned thought his act.
313. The friends thou hast and their adoption tried,
Grapple them to thy soul with hooks of steel.
314. Beware
Of entrance to a quarrel: but, being in,
Bear it, that the opposer may beware of thee
315. Give every man thy ear, but few thy voice.
316. The apparel oft proclaims the man.
317. Neither a borrower nor a lender be;
For loan oft loseth both itself and friend,
And borrowing dulls the edge of husbandry
318. To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man
319. Trifles, light as air,
Are to the jealous confirmations strong
As proofs of holy writ.

320. He that is robbed, not wanting what is stolen,
Let him not know it and he 's not robbed at all.

SUBJECTS FOR CONFERENCES.

1. On the mineral, animal, and vegetable kingdoms, as furnishing subjects of interesting inquiry.
2. On reflection, reading, and observation, as affording a knowledge of human nature.
3. On the present character of the inhabitants of New-England, as resulting from the civil, literary, and religious institutions of our forefathers.
4. The stability of the General Government of the United States as affected by a national literature, common dangers, facility of mutual intercourse, and a general diffusion of knowledge.
5. The obligations of a country to her warriors, her statesmen, her artists, and her authors.
6. Public amusements, splendid religious ceremonies, warlike preparations, and a display of a rigid police, as means of despotic power.
7. The comparative virtue of the enlightened and ignorant classes.
8. On the value to a nation of the abstract sciences, the physical sciences, and literature.
9. The associations excited by visiting Italy, Greece, Egypt, and Palestine, considered with reference to their ancient history.
10. On the fine arts, as affecting the morals, refinement, patriotism, and religion of a country.
11. On architecture, painting, poetry, and music, as tending to produce and perpetuate religious impressions.
12. On the comparative operation in obstructing the progress of truth, of the spirit of controversy, the reverence of antiquity, the passion of novelty, and the acquiescence in authority.
13. On the character of Hume, Robertson, Gibbon, and Mitford, as historians.
14. On the characteristics of man and government, as found in the savage, pastoral, agricultural, and commercial state.
15. On patronage, emulation, and personal necessity, as promotive of literary exertion.
16. On the effect of agriculture and manufactures on the morals of the community.
17. On the influence of Greek, Latin, English, and French literature on taste.
18. On novels formed on fashionable, humble, and sea life.
19. Natural, civil, ecclesiastical, and literary history, considered in relation to the tendency of each to improve and elevate the intellectual faculties.
20. Miss Edgeworth, Hannah More, and Mrs. Hemans.
21. The letters of Lady Mary Wortley Montague, Horace Walpole, and Cowper.
22. Personal merit and powerful friends, as promoting advancement in life.
23. The influence of Young's and Cowper's Poems.
24. The commercial spirit of modern times, considered in its influence on the political, moral, and literary character of a nation.
25. Sterne, Rabelais, and Cervantes.
26. The difference of feeling in the young and the old, with regard to innovation.
27. War, commerce, and missionary enterprises, as means of civilizing barbarous countries.

28. The political reformer, the schoolmaster, and the missionary.
29. The country gentleman and the plebeian.
30. Ancient and modern honors to the dead.
31. Common sense, genius, and learning, — their characteristics, comparative value, and success.
32. The prospects of a scholar, a politician, and an independent gentleman in the United States.
33. Contemporary and subsequent narratives, of historical events.
34. Franklin, Davy, and Fulton. The comparative value of their discoveries and improvements.
35. The comparative influence of natural scenery, the institutions of society, and individual genius on taste.
36. Heraclitus, Democritus, Epicurus, and Diogenes.
37. The ages of Queen Elizabeth, Charles the Second, Queen Anne, and the present age, considered in a literary point of view.
38. Egypt as described by Herodotus, Greece under Pericles, the Augustan age of Rome, Spain under Isabella, Italy in the fifteenth and sixteenth centuries, and France under Louis the Fourteenth.
39. Reading, writing, observation of men and manners, and the study of nature, as means of intellectual development.
40. Popular elections, a free press, and general education.
41. The Roman ceremonies, the system of the Druids, the religion of the Hindoos, and the superstitions of the American Indians.
42. The literature and morals of a country, as affected by the efforts of individual minds, the prevailing religious faith, the established form of government, and the employment most general among the people.
43. Actions, words, manners, and expression of countenance, as indicative of character.
44. The poets of England, Spain, France, and Italy.
45. The military character of Napoleon, Washington, Wellington, Frederick the Great, and Charles the Twelfth.
46. The ages of Augustus, Lorenzo de Medicis, Louis the Fourteenth, and Queen Anne.
47. The religious institutions of Egypt, Greece, and Rome.
48. Politics, war, literature, and science, as a field for the exercise of talents.
49. Astronomy, Anatomy, the instinct of animals, and the moral and intellectual nature of man, as affording proof of an intelligent Creator.
50. History, biography, and fiction.
51. The evils of a life of solitude, of fashion, of business, and of public office.
52. On classical learning, the study of mathematics, and of the science of the human mind, as contributing to intellectual culture.
53. On the operation of climate on the moral, intellectual, and military character.
54. On the power of the oriental, Gothic, and classical superstitions, to affect the imagination and the feelings.
55. On pastoral, epic, and dramatic poetry.
56. On the rank and value of the mental endowments of Shakspeare, Scott, Locke, Newton, and the Earl of Chatham.
57. Roman, Grecian, and Egyptian remains.
58. On the influence of spring, summer, autumn, and winter upon the thoughts, feelings, and imagination.
59. Britain, France, Italy, and Greece, as interesting to an American traveller.
60. On the pleasures of the antiquary, the traveller, the literary recluse, and the man of business.
61. On the beneficial effects of mechanics, chemistry, astronomy and agricultural culture.

62. On the influence of peace upon the condition of the agriculturist, the manufacturer, the merchant, and the professional man.
63. On the views of life taken by Democritus, Heraclitus, Diogenes, and Zeno.
64. On the tendency of poetry, history, and ethical science, to promote improvement in virtue.
65. On the influence on personal happiness, of natural temper, cultivated taste, external condition, and social intercourse.
66. On novelty, sublimity, beauty, and harmony, as sources of gratification.
67. Ancient ethics, considered as pictures of manners, as proofs of genius, or as sources of entertainment.
68. The union which a harmony of motive produces between men of different pursuits, and that which results merely from a similarity of action.
69. The respective claims of poetry, painting, architecture, and sculpture as means of refinement of taste.
70. Personal memoirs and formal histories, as illustrations of national progress.
71. An old and a new country, as fields for enterprise.
72. The superiority of conscience to human laws.
73. Ancient and modern notions of liberty.
74. The scientific traveller and the missionary.
75. A profound philosophy and a wide observation of men, as elements of a statesman.
76. The pastoral and the hunter's life.
77. The war spirit in republics and in monarchies.
78. Modern explorations in Africa and America.
79. The influence of devotion to the person of the Sovereign in monarchies, and to that of a popular favorite in republics.
80. Explorations by sea and by land.
81. The study of grammar, logic, and the mathematics, as contributing to the development of the intellectual powers.
82. Personal beauty, elevation of rank, and the possession of riches, as passports in society.
83. The animal, the mineral, and the vegetable kingdoms, as fields of scientific discovery.
84. The pulpit, the press, and the school room, as efficient agents on the morals of a people.
85. The horse, the cow, and the sheep, as contributing to the comfort and convenience of mankind.
86. The expectation of reward and the fear of punishment, as affecting a moral agent.
87. The pursuits of agriculture, the profession of arms, the business of trade, and the labors of the mechanic, as affecting the taste and morals of a people.
88. Color, form, and size, as elements of physical beauty.
89. Quickness of perception, retentiveness of memory, and plodding perseverance, as contributing to mental advancement.
90. The six follies of science. The quadrature of the circle; the multiplication of the cube; perpetual motion; the philosopher's stone; magic; and judicial astrology.
91. Skepticism and credulity compared as obstacles to intellectual improvement.
92. Poetry and history considered as sources of amusement.

SUBJECTS FOR COLLOQUYS, OR COLLOQUIAL DISCUSSIONS.

1. Attachment to party as a ground of action, for an upright politician.
2. On the defects and advantages of history, as affording a knowledge of the motives and actions of individuals, and of the character of human nature.
3. On the good and bad effects of emulation.
4. On the moral influence of the Christian Sabbath.
5. On the influence of fashion on the judgment of right and wrong.
6. On the influence of the multiplicity of books, on the interests of literature and science.
7. Deference to great names in philosophy, and to high rank in the social state.
8. The enthusiast and the matter of fact man.
9. On the advantages and disadvantages resulting to a scholar, from frequent intercourse with mixed society.
10. On the effects of literary reviews, as at present conducted.
11. On the comparative prevalence and strength of the principles of loyalty and independence in man.
12. On the character of ancient and modern patriotism.
13. Of establishing a University in the country or in a city.
14. Foreign travellers in the United States.
15. On the different views, which literary men take of the world at their first entrance upon it.
16. The difference of manners in Rome and in modern civilized states.
17. On active profession, as injuring or assisting the efforts of a literary man.
18. The comparative influence of governments and of individuals, in effecting great public improvements.
19. The literary influence of a reading public.
20. The views taken of a nation, by itself and others.
21. The moral effects of public, and of domestic amusements.
22. The effects of controversy on partisans, and on the public.
23. The influence of the Roman Gladiatorial shows, and of the Greek games, on the character of the people.
24. The comparative effects of literature and of science, on the progress of civilization.
25. The effect which acquaintance with foreign languages has upon the originality of a nation's literature.
26. The comparative influence of individuals and learned societies in forming the literary character of a nation.
27. The influence of the multiplication of books upon literature.
28. The study of nature, and of man, as affording a proper field for the poet.
29. The standard of taste.
30. The novels of Fielding, Richardson, and the author of Waverley.
31. The comparative importance of the expeditions to ascertain the North West passage, and the source of the Niger.
32. Intellectual, moral, and physical education.
33. The prospects of Christianity in India.
34. The satires of Horace and Juvenal.
35. How far the right should be controlled by the expedient.
36. On the comparative value of contemporaneous and posthumous fame.
37. On the evils of anarchy, and of an arbitrary government.
38. Diligent observation of facts and philosophical use of them.
39. On superstition and skepticism.

40. The self-devotion of the Christian martyr and the Roman patriot.
41. Poets and novelists of the poor.
42. Strafford and Sir Henry Vane the Younger.
43. The idea of the beautiful, as developed in Grecian literature and art.
44. The influence of the association of ideas on our practical operations.
45. The moral and intellectual influence of the principle of emulation, on systems of education.
46. Entertaining mysteries, novels of real life, and romantic or supernatural fictions, as affording similar species of delight.
47. The Sacred and Profane poets.
48. Milton and Isaiah.
49. Johnson and St. Paul.
50. Moore and David.
51. Addison and St. John.
52. Byron and Ezekiel.
53. Hume and Moses.

SUBJECTS FOR FORENSIC DISPUTATIONS.

1. Whether the increased facilities of intercourse between Europe and the United States be favorable to this country.
2. Whether more evil or good is to be expected from the disposition manifested, at the present day, to try existing institutions by first principles.
3. Whether voting by ballot should be introduced into all elective and legislative proceedings.
4. Whether forms of government exert any important influence on the growth and character of national literature.
5. Whether any attempt should be made to preserve severity of manners in a modern republic.
6. Ought Congress to pass an international copy right law.
7. Is there reason to think that the public mind will ever be more settled than at present, about the character of Mary, Queen of Scots.
8. Whether more good than evil has resulted to the world, from the life and religion of Mahomet.
9. Whether popular superstitions, or enlightened opinions, be most favorable to the growth of poetical literature.
10. Whether the literature of America be injured by that of modern foreign countries.
11. Whether a want of reverence be justly chargeable on our age and country.
12. Whether the diversities of individual character be owing more to physical, than to moral causes.
13. Whether the advancement of civil liberty be more indebted to intellectual culture, than to physical suffering.
14. Whether the fine or the useful arts afford the better field for the display of originality.
15. Whether prosperity and increase of wealth have a favorable influence upon the manners and morals of a people.
16. Whether modern facilities of testing literary efforts by popular opinion, be unfavorable to the production of great works.
17. Whether the choice of a representative should be restricted to the inhabitants of the town or district represented.
18. Whether the sum of human happiness on earth be greater, by a succession of generations, than it would have been by one continued race the number of inhabitants being the same.
19. Whether, in a public seminary, the course of study established by rule should be the same for all.
20. Do savage nations possess a full right to the soil.