ADDRESSES,

DELIVERED ON THURSDAY, DECEMBER 18, 1851,

ON THE OCCASION OF

THE INAUGURATION

OF

REV. ROBERT L. STANTON,

As President of Oakland College, Miss.

PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

NEW ORLEANS:
PRINTED BY T. REA, 58 MAGAZINE STREET.

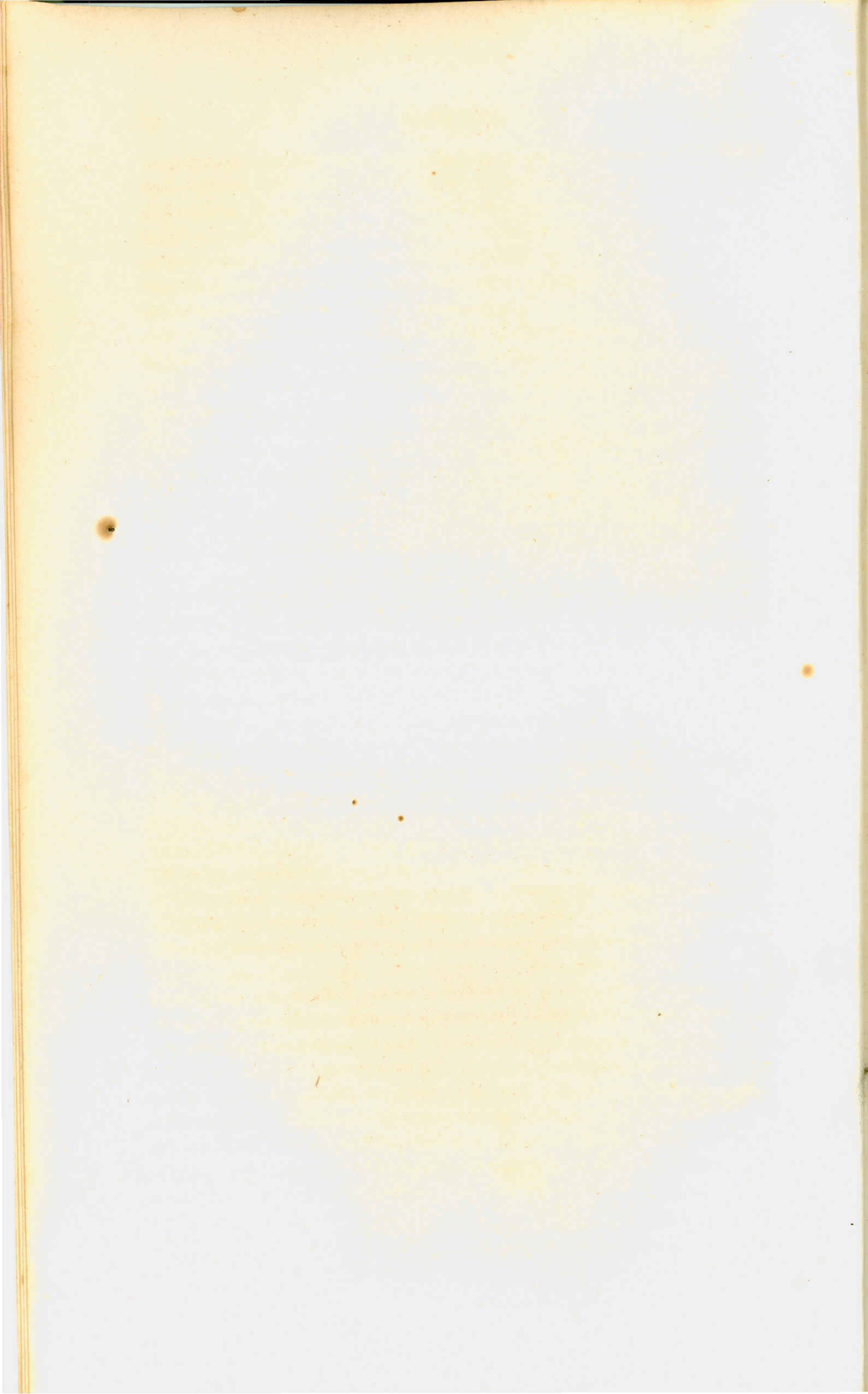
1852.

AN INAUGURAL ADDRESS,

BY REV. ROBERT L. STANTON,

DELIVERED AT HIS INDUCTION

TO THE OFFICE OF PRESIDENT OF OAKLAND COLLEGE.



ADDRESS.

WE are assembled under circumstances of peculiar interest. The services in which we have been engaged, during the morning, have awakened in our minds solemn reflections, and moved our hearts with the tenderest sympathies. We have listened with deep attention to an eloquent tribute to the life, character, and services of one whose worth, while living, needed no human praise, and whose loss, now that he is dead, we shall long and bitterly mourn.*

But, in the midst of our sadness springs up a most pleasing reflection—that, though men die, their good works live after them. The temple in which we are this day met, massive in its structure, beautiful in its proportions, tasteful in its adornment, high and noble in its purposes, stands an appropriate memorial of the toil, of the endurance, and of the success, of him who is justly styled the founder of Oakland College. Friends may raise the marble column, on whose glistening tablet his virtues may be inscribed—and this is well; but a nobler monument to his memory is seen in that company of educated young men who have gone forth from these halls from year to year, crowned with academic honors—some now occupying high places in the State, others proclaiming the everlasting Gospel. The healthful streams of intellectual and moral influence which have thus been caused to flow, will roll onward, widening and deepening, till time shall be no more, and they shall have been received into the vast ocean of eternity. Such is the monument that will perpetuate, in the most enduring form, the virtues of the great and good.

This day will mark an era in the history of this College. Its early years exhibited those alternations of fortune which always attend new and great enterprizes. Its friends were now elated with hope, and now cast down by fear. But it was founded in wisdom. Its benefactors were the people of God. Its reverses only stimulated their faith, and called forth a more determined zeal. It had, at length, arrived at a point of prosperity which caused them to look upon their work with pride and pleasure, when, in the inscrutable wisdom of God, its distinguished head was removed. But may we not see—nay, *do* we not see—that this very loss, great and irreparable as it

*A Funeral Discourse on the occasion of the death of the Rev. JEREMIAH CHAMBERLAIN, D. D., first President of Oakland College, delivered by Rev. J. B. STRATTON, of Natchez.

is, has awakened sympathy, and called forth exertion in its behalf, which have never before been felt or witnessed? This is what we mean, when we say that this day notes an era in the history of this College. It records a sore bereavement; and yet, in the true spirit of Christian philosophy, out of it is educed a lasting good. Most assuredly, the friends of education in the South-west cannot now fail to respond promptly to all its wants, for its walls have been consecrated by martyr-blood!

Occupying the place that I do before you, by the suffrages of the Board of Directors, it is expected, according to custom, that I should address you on some topic connected with the position which I have been called to fill. I announce, therefore, as my theme,—

COLLEGIATE EDUCATION: ITS HISTORY, IMPORTANCE, AND RESULTS.

This subject opens a wide field for discussion—far too wide to be traversed thoroughly on the present occasion. Nor is it a new field. Many rich harvests have been reaped from it. But still it waives with golden grain, and may well repay industrious toil. I shall, however, only enter it as a gleaner.

One of the most obvious truths connected with our subject is, that *Collegiate Education is not an experiment of doubtful utility.*

However the success of this or that particular institution may be viewed; however many may have been the failures in the attempt to rear up Colleges; and whatever may be the unpromising state of others, now struggling with adverse fortune; still, Collegiate Education as a system, has long passed the era of experiment. It has come down to us, in some form, from early times, and is consecrated by the wisdom of many generations, though its present leading features are the offspring of a more modern civilization.

Going back nearly to the beginning of the Christian era, we find classical seminaries in some parts of Eastern Europe, Western Asia, and the countries lying on the South shore of the Mediterranean. A celebrated school was established at Alexandria, about the middle of the second century. Among its teachers were Pantænus, Clement and Origen; and although it was mainly intended for educating men for the Christian ministry, yet, we are informed, that "to it flocked learned Pagans"—that it was "long the nursery of piety and learning, the *alma mater* of learned men who were lights of the Church and of the State." And even in England, in this century, an important seminary was founded at Bangor. It was at first a "College of Christian philosophy—of liberal arts and learned men." It is also spoken of as being in a flourishing state in the reign of Constantine. It does not appear, however, that the profane sciences were much taught in Christian schools previous to the fourth century. At that time, many availed themselves of the famous Pagan classical schools, which had been extensively established. They might then be found, in a flourishing state, in all the great cities of Europe.

But however promising may have been the state of classical education in the early centuries of the Christian era, the world was soon visited by a total shipwreck of institutions of learning; and the consequence was the

general destruction of literature and science. This was caused by the repeated irruptions of the Northern barbarians upon civilized Europe; and the universal desolation which followed, for several centuries, characterizes the era known as the Dark Ages. The Benedictines, in their History of Literature, say: "The gradation is very remarkable. The descent of the barbarians caused the entire ruin of the Empire; the ruin of the Empire destroyed ambition to cultivate the sciences; want of ambition occasioned negligence and contempt of letters; these produced idleness, which, as a necessary consequence, was followed by ignorance; and ignorance plunged its victims into anarchy and vice."

After this indiscriminate destruction, literature and science took refuge in the monastery, as their only safe retreat. Monasticism arose in Europe about the beginning of the sixth century. The time of the devotees was mainly spent in studying the Latin and Greek Fathers, and the Scriptures. Their recreation was the cultivation of the soil. Every convent had its library, and the feebler monks spent their leisure time in copying ancient manuscripts. However much we may reprobate monasticism as an institution, we must admit, that, for the transmission of almost the whole of the Latin and Greek classics which have come down to us, we are indebted to the labors of cloistered monks. As seminaries of learning, nearly the only ones the times afforded, the monasteries were open to all classes, and the rich and noble sent their sons thither to be educated.

But he who has been regarded as the great light of those gloomy times, was Charlemagne. Without the advantage of early education, he yet had the sagacity to see that "knowledge is power." He invited learned men to his court, and established a seminary in his palace. At its head he placed Alcuin, a distinguished Englishman, from the monastic school at York. Guizot, in his History of Civilization, quotes at length the imperial circular issued by Charlemagne, on the subject of education. From one article of this document, we perceive the comprehensive views of the Emperor, and the low ebb to which general education had fallen. "This article," says M. Guizot, "is almost the only monument of this epoch, which positively institutes a teaching destined for others than priests." Under the influence of the Emperor, and perpetuated by his immediate successors, important seminaries were established all over the Empire. But these fruits of wise counsels were soon to be destroyed. The division of the Empire, and the desolations which followed, again spread the pall of darkness over the world. The late temporary illumination, by this very reaction, was followed by a night of deeper gloom. And before the close of the ninth century, ignorance and vice pervaded all ranks of society. Few even of the clergy could either read or write. In the tenth century, men of learning were still more rare. Such was the mental and moral degradation, that this has been called "the Iron Age." "Everything," says an ecclesiastical historian, "went on from bad to worse, down to the establishment of the great Universities of modern times, and in some respects down to the Reformation. Nearly everything deserving the name of schools was swept away by the swelling torrents of ignorance and corruption."

After this darkness began to wear away, and learning was again somewhat revived, the human mind received a wonderful stimulus. This created a demand for more extended means of education. Hence arose those seminaries which may be said to be both the effect and the cause of the dawning civilization of the Middle Ages. The oldest Universities of Europe are supposed to have been established in the eleventh century. They were soon filled by eager multitudes. That at Paris was the most renowned. It received great privileges from the State, and numbered its pupils by thousands. It continued to flourish until the Revolution of '92, when it was totally destroyed. The University of France has since supplied its place. This title designates an institution which embraces all the Colleges and higher schools of the nation.

In England, we find comparatively little done for education till Alfred came to the throne, A. D. 871. The nation was then sunk in barbarism. So prevalent was ignorance, that, according to Hume, Alfred complained, that " he did not know one person south of the Thames who could so much as interpret the Latin service; and very few in the northern parts who had reached that pitch of erudition." He immediately set about improving the state of education. " He invited the most celebrated scholars from all parts of Europe, and established schools." He has long been reputed the founder of the University of Oxford. Hume gives him this praise, though his claim is now generally discredited. But that this celebrated seat of learning was established not long after this, is probable. By whom, is not material to our purpose. " By the end of the eleventh century," says Huber, in his History of the English Universities, " it had as good a title to be called a University, as that at Paris." The nation began to wake to life, and thousands flocked to the schools to satisfy the general thirst for knowledge.

Cambridge University is first heard of in the eleventh century. With its twin sister, Oxford, it struggled, with varying fortune, down to the time of the Reformation.

About the end of the fifteenth century, and after some rays of the dawning Reformation had shot athwart the general gloom, we may date the real revival of the spirit and thirst for classical learning. It attained its height during the reign of Henry VIII. Cardinal Wolsey was one of its patrons. In the latter part of the fifteenth and early part of the sixteenth centuries, were established several Colleges in connection with the two great English Universities, which, with some of a later date, have given them their chief glory. Additions have been frequently made to their endowments, until they now stand in the first rank of educational institutions.

In Scotland, we find that King's College, at Aberdeen, with seminaries at St. Andrews and Glasgow, were founded toward the close of the fifteenth century. In the reign of James IV of Scotland, Parliament enacted that all barons and freeholders should send their eldest sons to the schools till they had learned perfect Latin; and then three years to the schools of art and law, or pay £20 to the king. Half a century after this enactment, regarding the cause of the Reformation as closely identified with the progress of literature

and science, the citizens of Edinburgh established classical seminaries in many parts of Scotland.

Passing over to Germany, we find that it boasts of the first University which was established after the Reformation, that of Marburg, in 1527. And now, Germany has a world-wide reputation for devoting more means and employing more men in her higher institutions of learning, than any country of modern times, except England. Thirty-four Universities have been established in Germany: twenty still exist. In a single year, the expenditures of five of these were four hundred thousand dollars; of which, the government paid more than one half.

In our own country, Colleges were early planted. The Puritan fathers of New England, whose descendants are found in every clime and country among the foremost in society, were University-trained men and University founders. Sixteen years after the landing at Plymouth, and while straightened for many of the necessaries of life, there was one necessity which they were determined to supply. It was then that they founded Harvard University. The Church had been often seen in the wilderness, before the men of Plymouth came here for "Freedom to worship God;" but a College in the wilderness had few precedents in the history of the world. The seed thus early sown has brought forth many fold, until now our Colleges are thickly planted in nearly every State in the Union.

From this rapid and very imperfect sketch, we may see at a glance, that Collegiate Education is not an experiment of doubtful utility. The history of the world teaches the contrary. Institutions for classical learning have been founded, in former times, at vast expense and by incredible labor. Violent social and political changes have swept them away, and the earth has put on weeds of mourning, as in their absence she has been covered with the gloom of ignorance and vice. No sooner has society recovered from the shock, than she has set about reconstructing the temples of science. She had tested their worth; she had reaped their benefits; she bitterly mourned their overthrow; she again laid their foundations, as she felt them essential to her prosperity. This is but the recorded testimony of every past age; and all the failures and disruptions to which they have been subject, are only so many standing witnesses to their need; as where one has been destroyed, ten have sprung up in its stead. With all history open before us, we cannot regard the utility of the higher classical seminaries as an experiment for the present day to test, however this may be viewed by some visionary innovators. If anything is settled by the united testimony of the past, it is that they are demanded by the wants of society, and are essential to its highest welfare.

It is equally plain, also, that the leading features of the system, as at present found in all our Colleges, have been settled by the accumulating experience of many years. They have taken their present character from the spirit of modern civilization, infused into them by the revival of learning. The greatest minds of the world have been employed in devising schemes of education. No subject has been more thoroughly canvassed. And the re-

sult is seen in our present system. Its characteristics have been determined after quite as much thought, reflection, and investigation, as is usually bestowed upon matters which enter into the legislation and jurisprudence of nations, or in any way affect the general welfare of society. Indeed, we seriously doubt whether any subject has been as rigidly examined, as thoroughly discussed, in books and pamphlets, in conventions, and even in many legislative bodies, within the last thirty years, as this one subject of education. And what is the consequence? It is this: that, while various revolutions have taken place in regard to methods of teaching, and books used, and some matters of incidental importance, the Collegiate *system*, as such, has, by the general consent of the world, been allowed to remain substantially as it was found. Let, then, no rude hand strike down the system, or, from any trivial cause seriously invade its settled principles.

Another topic of our subject is that, *Collegiate Education tends to develop the whole mental and moral man.*

The various intellectual and moral powers, are but the instruments by which man's purposes are accomplished. Like the mechanic's tools, frequent use will alone give him the mastery over them. Or they may be likened to the wild horse of the prairies: the faculties must be disciplined and "broken in," and accustomed to the rounds of severe toil, before they will serve any great or good purpose for their possessor.

The first and leading purpose of education is, to discipline the mind, and fit its powers for use. Many conceive education to consist merely in storing the mind with knowledge. They think it may be poured in, like water into a reservoir, till the mind is full, and then the man is educated. But this is a misconception of the whole subject. If the intellectual powers, in their untutored state, have been justly described, then, to make the mind a mere storehouse of knowledge, while they are in that state, is to burden it with useless lumber. Its faculties, undisciplined, cannot appropriate it. Knowledge, thus gained, will weigh the head down like a bulrush; or it will swell it, nigh unto bursting; or, most probably, it will run out as fast as it is poured in. If men, thus educated, expect to retain it, they will soon find themselves in the condition of the fifty daughters of Danaus, who were condemned to the task of carrying water in sieves.

The first object, we repeat, in a sound education, should and must be, to discipline the mind. And for this, we affirm, without fear of successful contradiction, the Collegiate course to be the best system yet devised. The wisdom of ages has in vain sought for any thing better, or indeed equal, for developing the reasoning faculties, and subduing them to perfect control. In the study of the Languages and the Mathematics, for example, the powers of attention, comparison, abstraction, association, analysis, and the methods of reasoning by induction and analogy, are brought into constant requisition; and, indeed, it is impossible for these studies to be pursued thoroughly, and to any great length, without subjecting all one's mental faculties to his complete control. If it be said that the study of the Natural Sciences, History, and Philosophy, will accomplish the same result, we reply—that

most parts of them are not of a nature to do so—that those which are, require this previous discipline, of which we are speaking, in order that they may be studied with profit—and, that some of the Natural Sciences absolutely demand a knowledge of the principles of the higher Mathematics, in order that they may be studied at all. These points, we think, must be admitted. If it be said, that Logic, Metaphysics, Intellectual Philosophy, will serve to discipline the mind, we reply as before—that the faculties must be under good control before these studies can be pursued. In the Languages and the Mathematics, the student has the book and the blackboard to enable the eye to help the mind; and these aids are essential in early discipline. But in Metaphysics, all is pure abstraction. The mind, therefore, must be previously well trained, or all will be mist and fog—and even then, there will be quite enough to encounter.

The order of nature is,—that which is first necessary, should be attended to first. In a system of education, the first thing necessary is, to subdue and fit for use the untutored faculties. For this, the experience of the world has settled down upon the study of the Languages and the Mathematics, as of primary necessity; and a thorough examination of the subject shows, that this judgment is the result of well applied common sense. Some few persons have, from time to time, attempted radical changes in the Collegiate system, by diminishing the time spent upon the classics, or ejecting them altogether; but they have never been able to commend their plans, extensively, to the confidence of the public.

When the mind has been thus well trained, the Collegiate course introduces the student into the various departments of Science. Chemistry, Philosophy, Astronomy, and the whole family of the Sciences, may now be studied with profit. The mind is fitted to master and appreciate them. Hence, in every well ordered course, these studies are placed, in the order of time, after the Languages and the Mathematics have been considerably pursued. The student whose faculties are well disciplined, may now traverse the whole field of Science, Philosophy, and History, subject every fact and principle discovered, to the severe ordeal of his mental laboratory, give each its due place, and direct all to great and useful purposes in the practical business of life.

It is not to be expected, however, that every thing can be taught during the time allotted to the Collegiate course. The system aims only to lay a broad and sure foundation for the attainment of all practical knowledge. It proposes that training which is essential to every one who seeks a good education. As all minds are alike in the one respect that all need severe discipline to fit them for the best service, the Collegiate course is alike adapted to the wants of all, whatever may be their subsequent pursuits, whether they enter any of the learned professions, or engage in any branch of commerce or trade, or devote their time to tilling the fertile earth. If the discipline be thorough, it will bring forth good fruit in every department of life.

By such a course, the *mental* man may be well furnished. But it was remarked, that Collegiate Education tends to develop the *whole* man. Without due attention to the *moral* faculties, any system of education is radically defective. Collegiate Education does not overlook the fact that man is a moral being. Full provision is made for moral training. In the latter part of the course, Moral Philosophy, Natural Theology, the Evidences of Christianity, and kindred subjects, are thoroughly investigated, the great principles of each duly weighed and settled; and the mind is thus established in those truths that make their appeal to man's moral nature as an accountable being. And during the entire course, direct instruction is given in the Scriptures, as the supreme rule of duty between man and man, and between man and his God—all being enforced by the regular ministrations of the Gospel.

This is what we mean, when we say that Collegiate Education tends to develop the whole man. It searches out and brings into use, by those methods which time and experience have sanctioned as the wisest, every power of the intellect and heart.

The importance of moral and religious training in the Collegiate course, cannot be rated too high. "Education," says a vigorous writer, "without a religious element, is a curse instead of a blessing. It is an actual training for crime. It disciplines the evil passions of our nature, makes men wicked by rule, reduces vice to a system, and subjects the clear head and the strong arm to the impulses of a bad heart." Says Professor Stowe, advocating the importance of religious instruction in Colleges: "The French or the German young man, in his University life, may be dissipated within certain limits, * * * and in due time, as a matter of course, become a staid, sober, dignified citizen. But not so with the American. Let the young man here, in his College years, act the inebriate or the profligate, and there is the end of him; he is never any thing else; and an early death and a drunkard's grave is the best that his friends can expect of him." And the same distinguished Professor has given his testimony, that, in an experience of more than twenty years in Colleges, he has never known an expulsion that was not in some way connected with the intoxicating bowl.

But the necessity for moral and religious training in the Collegiate course, is too manifest to be doubted; and it is quite clear, that in any well ordered College, Christianity may be taught to any desirable extent, without, in any just degree, incurring the charge of sectarianism.

Another branch of our subject is that, *Collegiate Education is one of the impelling forces of modern civilization.*

We have already seen, that, to some extent, the present leading features of the Collegiate system, have been impressed upon it by the spirit which gave birth to the revival of learning, after the gloom of the Middle Ages had passed away. That revival may be regarded as an effect of the general longing for better times; while the higher educational systems which followed it, have been a powerful cause of that onward movement which has

ever since attended society; until now, the Collegiate system, with improvements which have reduced it to its present settled form, stands intimately connected with all the more prominent forces which contribute to the development and progress of our present civilization.

The age in which we live is preëminently practical. It is distinguished for rapid advances in every department of science and the arts; and the value which the world places upon each new development, is measured by its adaptation to the great purposes of life. A discovery which promises to enhance the value of any product of useful labor, is hailed with joy; but in general, the speculative and theoretic—that which serves not to promote wealth, or to improve man's moral or social condition—soon falls into disrepute. With the people at large, it finds no sympathy.

It is quite doubtful, whether, in our day, any Peter, though styled the Hermit, or the Great, could arouse the chivalry of the world to reënact the Crusades. The age is too utilitarian for such an enterprize. But let the story become current, whether true or not, that the Queen of the Antilles is in labor for freedom, and the trumpet's clangor will speedily call thousands to her aid—provided, always, that her fertile plantations are the promised bounty for their professional services. The martial spirit is not dead; nor is it dying; it is as vigorous as ever; and though it is not likely to display itself before the walls of any ideal Troy, it is ever ready and panting for the onset, where there is land to be possessed, or any pecuniary gain is likely to result from the conquest. Our Pacific shore might long have lain a dreary waste, echoing only to the ever rolling surges, without the hum of a busy population; but let a modern Ophir present its tempting dust, and lo, a nation is born in a day.

The Transcendentalist may inflate his balloon, and soar to the upper air of an unearthly philosophy, but there is little danger that any great number will embark on a voyage so profitless. The Fourierite may dream of revolutionizing the social system, that man may live like the brutes, but the community at large will leave him to his reveries. Other experimenters are busy, but they will meet a similar fate. Men have lived too long to consider nothing settled. This has been styled "the age of the people," and the people think they have something else to do than to be amused.

The practical tendency of our times we do not condemn. We applaud it. It is praiseworthy. It is far better that the energies of a people should be spent in developing a nation's resources—in accumulating wealth and wisely disbursing it—in elevating man, politically, socially, intellectually, and morally—and thus contributing to the real welfare of the race, than in favoring any plans of mad ambition, or any idle schemes that perish with the hour.

One of the most prominent phases of this practical tendency, is seen in making every principle of art and science directly serviceable to man's daily and real wants. This is particularly so in the adaptation of the physical sciences and mechanic arts. And our position here is, that this species of advancement, for which modern times is so celebrated, is intimately con-

nected with and dependent upon a high state of mental cultivation, such as is furnished by a Collegiate course. Does any one ask for the connection? It arises out of the very necessities of the case. We presume it will be admitted, that the discoveries and inventions of the age, and their practical uses, contribute much to give our times an enviable distinction. But what is their essential prerequisite? We find, that, although men without an early, regular, and extended education, do sometimes make important discoveries, yet it is rarely so. There are but very few Hugh Millers in the world. Nearly every new invention and discovery is a deduction from known principles of science, in new combinations, or by new applications. How, then, can one who is ignorant of these principles, apply them? It is, of course, impossible. But a single fact here is worth a volume of theory. The records of our Patent Office show, that more than four-fifths of the inventions of the whole country are from New England and the middle States; and the share of Massachusetts in these, is, in proportion to her population, twice that of any other State in the Union. Now, the connection of inventive genius with education is seen in the fact, that in no part of our country is education so widely diffused as in the portions just mentioned. This is not only true respecting that with which the mass of the people is favored, but Collegiate Education is more extensively enjoyed there than in any other portion of the land. And it may doubtless be assumed as an axiom, in our country at least, that in proportion as Collegiate Education is extended, so will the blessings of mental culture, in some degree, be enjoyed by all classes of society.

One of the features in the progress of modern society which most palpably strikes the popular mind is, the increased facilities of communication between nations, and between different portions of the same country. Places remote are brought into juxta-position; time is now the true measure of distance; what hitherto took a month to accomplish, may now be done in a day; men's ideas on every subject are quickened; and human life, estimated by what man may now perform, is stretched out to a period far beyond that of the antediluvians. And to what is this owing? Whence comes this wonderful transformation? It is to be set down to the simple discovery and application of the power of steam; or, in other words, it is the result of the practical use of those principles of science, the foundation for the acquisition of which is laid in College halls. Our own Fulton and Fitch and Ramsey, and Perkins and Watt of England, and many who have followed them in this department in the application of science to the purposes of life, received a high mental training.

And the same may be said of the authors of all the leading inventions and discoveries with which modern times is blessed. They have sprung from men whose powers have been developed by a classical education. Such a training tends to quicken ingenuity, by leading the mind to trace the occult principles of science in their remote bearings and combinations. Do we need examples? The accomplished secretary of the Smithsonian Institute was once a poor boy in the streets of Albany. A kind hand open-

ed to him the door of the common school, then of the College; and now the name of Professor Henry, is synonymous with some most important discoveries in science, and reflects honor upon our national character in the learned circles of Europe. To whom are we indebted for that application of electro-magnetism, and for that remarkable use of light, by which, in the one case, "the lightning is made our letter-writer," and in the other, "the sun is made our portrait painter?" Collegiate Education has been honored in the persons of both Morse and Daguerre. But we need not go out of our own neighborhood. There is a simple machine found on every Southern plantation, the invention of which has brought into market a great staple production. Without it, that staple would be worthless. With it, its price regulates the commerce of the world. And whence came it? Eli Whitney, the inventor of the cotton-gin, was a graduate of Yale College.

In this immediate connection, we may state a familiar fact: that cotton, which now so largely rules the monied interests of Europe and America, has not been used in any considerable quantity, till within a comparatively short period. Men now living can remember the time when, in this State, it was scarcely worth cultivating, owing to the difficulty of separating it from the seed. The invention of Whitney occupies an important place in giving it its value. And now, it is estimated that the annual value of manufactured cotton in the United States alone, is upwards of sixty-seven millions of dollars.

From such cases, we see at a glance, that one prominent bearing of inventive genius upon the progress of civilization, is in the intimate relation which it sustains to the wealth of a people. Knowledge, thus applied, is not only power, but wealth, and that in the most direct and substantial form. Whatever thus tends to develop national resources, increases national wealth; and whatever increases wealth, furnishes the means for social progress in all that is great and good. It is, perhaps, more by the use of machinery, the product of invention, than anything else, that one nation outstrips another in wealth, and that modern nations so far exceed those of ancient times. The genius of a single mind, properly developed and trained by a high education, may save to a nation more than it would cost to endow Colleges for the education of the entire people. And well may the inquiry be made—How many Franklins, and Fultons, and Henrys, and Morses, and Middletons, and Whitneys, would rise up to enrich the country, if the benefits of advanced education were bestowed on every mind to awake its powers to life? Had it not been for such training, the world never would have beheld Newton weighing the planets and measuring their orbits; nor Locke assigning proper limits to the powers of the understanding; nor Franklin and Morse directing the lightning's course; nor should we have witnessed those surprising results which have flowed from Fulton's genius, by which the ends of the earth are brought together, and we are able to shake hands with our antipodes.

And especially should it not be forgotten, how greatly the world is indebted for her *moral* and *religious* advancement to the kind of training we

are considering. Sanctified learning has been, under God, the great engine for this. The Reformation of the sixteenth century was wrought out by great scholars. Luther, at the University of Wittemberg, and Calvin, at that of Geneva, and their learned associates, gave an impulse to the mind of the world, which is felt at this day. Geneva would scarcely have been known to history but for its University, and the great theologian who numbered his scholars from every country in Europe. It was under the supervision of these men and their coadjutors, highly trained scholars, that the great Reform was carried into all parts of Continental Europe, and into the British Isles. The ball, thus set in motion, did not stop until it had broken down every barrier, and released the human mind from the most degrading vassalage the world had ever seen.

Do we wish other proofs that high mental culture, sanctified, is closely connected with the world's moral and religious advancement? We can scarcely go amiss for examples. Take, for instance, the labors of the illustrious Oberlin among the mountain parishes of the Ban de la Roche, in Central Europe. "We behold there a transformation, wonderful as the scenes of an Eastern romance, wrought in the character and condition of an entire people." On his arrival, he found them sunk to the lowest level on the scale of moral and social existence. He began their reform—and what was the result? In a few years, we perceive industry, order, contentment, and all the social and moral virtues exhibited, where, but a short time before, the whole social fabric was in ruins. Manufactories had been established, commerce was opened, schools and churches covered the land, "and the whole scene exhibited the freshness of Eden and the smile of Heaven." These results were wrought by the devoted labors of one pious and thoroughly educated man.

And on this point we may look at the moral and religious power of American Colleges. Some of them have been established a hundred years; some for a longer period. You may find their sons at the courts of foreign potentates, in the cabinet councils of our country and the halls of legislation, at the bar and upon the bench where law utters her decrees, in all our institutions of learning, in the practice of the "godlike art of healing," in every branch of trade, cultivating the soil, filling all the pulpits of the nation, and far distant in every heathen clime proclaiming the Gospel to every creature. Such is the power which Collegiate Education, through its representatives, is exerting upon the world.

One other point demands our attention. If the advantages of the system to society have been, in any measure, duly set forth, then, *Collegiate Education should be provided in every section of our country—and its especial friends should be none less than the people at large.*

Other things being equal, a *home* education is always to be preferred. This is so obvious, that it will not be questioned. To have sons, during their Collegiate course, in many respects the most important period of their lives, very far removed from the restraints and genial influences of the

paternal fireside, is an evil. This of itself, is a strong and sufficient argument for planting Colleges in every section of the Union.

But there is a class of people in this part of our country, who attempt to decry Southern Colleges, on the ground that they are inferior to Northern. For this reason, they send their sons thither to be educated. Now, for the objection's sake, granting that this is so—and it would be strange if there were not some advantages in favor of Northern institutions, as they have been longer established and better patronized—yet, when will this evil ever be remedied, unless those who thus complain, and who act so as to perpetuate the evil, change their course? All true friends of the South should give freely to endow Southern institutions of learning, and then follow their benefactions, by sending to them their sons and wards. Let this be done—let Southern Colleges be put upon the same footing as others —and the evil ceases, and the complaint will be no more heard.

There is another class that entertain the opinion, that our latitude is entirely unfitted for high intellectual exertion; that severe study cannot be pursued here advantageously: and therefore think it best to send young men to climes more congenial to intellectual pursuits. But, are such persons aware, that, substantially, the same latitude we occupy is the one which has produced many of the greatest minds the world has known—minds, before the product of whose genius, our own age, with every preceding generation, has bowed down with the profoundest reverence? The great fathers of History, Poetry, Oratory, and Philosophy, accomplished their intellectual wonders but a little removed from our parallel of latitude. It was here that the muse of Homer, and Virgil, and Horace, inspired those strains which have entranced the world with their song; it was here that Demosthenes and Cicero produced those models of eloquence which yet stand unsurpassed; it was here that Herodotus, and Livy, and Tacitus, compiled their renowned histories; and here that Socrates, and Plato, and Aristotle, elaborated their profoundest maxins in philosophy. And going below our latitude, entering the plains of Egypt, and surveying her monumental remains—and the world, even at this day of such boastful advancement, stands appalled before the genius that could rear her Temples, build her Pyramids, and excavate her Catacombs.

From no latitude, we venture to affirm, either north or south of us, have greater or more lasting intellectual, social and moral influences gone forth upon the world, than from that we occupy. Precisely here—and not by chance, but from wise design, too profound for human solution, it may be—do we find the land of Palestine, chosen out of all the earth to be the theatre of the grandest displays of Divine wisdom and power; where the human race was created; where God placed his chosen people, and kept them under a tutelage of four thousand years; where, "in the fullness of time," the Son of God descended from Heaven to earth, and wrought all his mighty works; and whence issued forth, at the Divine command, those twelve fishermen, who soon revolutionized the world, subverting those religious systems which had grown strong with age, and establishing everywhere, that which

is now received by all civilized nations, as the only religion which is worthy of God, and a blessing to man.

With the history of the world before us, who can believe that a high grade of intellectual development is to be hemmed in by any lines of latitude or longitude? There is nothing in our external condition which shows that as great scholars may not be made in the very halls we occupy here, as any where else in the world. It is not a matter dependent on places, or times, or any other incidental circumstances. These cannot make scholars. Nor will the ablest Faculties, or the largest libraries, or the most extensive philosophical apparatus, necessarily insure scholarship. Every student must be the artificer of his own fortune. We sometimes hear about "self-made men," as some remarkable production; but the truth is, that every man who becomes profound or distinguished in any intellectual pursuit, though he may have had all the advantages of a Collegiate course, is a self-made man. All the arrangements of a College can only become aids to the student. *He must make himself;* and he will make himself just what he is to be; and this he may do anywhere, even to commendable distinction, *if he will.*

But I have detained you too long. I have only to add, that generations to come will pronounce a blessing upon the men who have so liberally sustained, for so many years, by their counsels, their prayers, and their benefactions, the interests of this College. Those who have stood by it in times of peril, as well as in prosperity, will be enrolled among the benefactors of their race. And there are some here to-day, who have, from its commencement, labored hand in hand with him who so long stood as its head, and watched it with more than paternal solicitude. For their labors, for their courage, for their determination, in this great and good work, they shall enjoy, in this life, the commendation of the wise and good; and when their task is done, they shall, through grace, receive, with their distinguished associate, the Divine welcome extended to faithful servants.

GENTLEMEN OF THE BOARD OF DIRECTORS,
AND BOARD OF TRUSTEES:

I have never, for a moment, indulged the vanity of supposing, that I could fill the place to which I have been appointed, in the acceptable manner that it was filled for so long a time by my distinguished predecessor. He was much my senior in years; and to his ripe experience, his rare wisdom, his profound and varied scholarship, I make no claim. Having accepted the office, however, believing it to be the call of Providence, I may be permitted to throw myself upon your indulgence, and upon the favor of Him who doeth all things well. And while I do so, I would fain hope, that it may be our united endeavor so to execute the responsible trust committed to us all, that we may truly serve the cause of Classical Learning, advance the moral and religious good of mankind, and thus promote the true glory of the Kingdom of God.