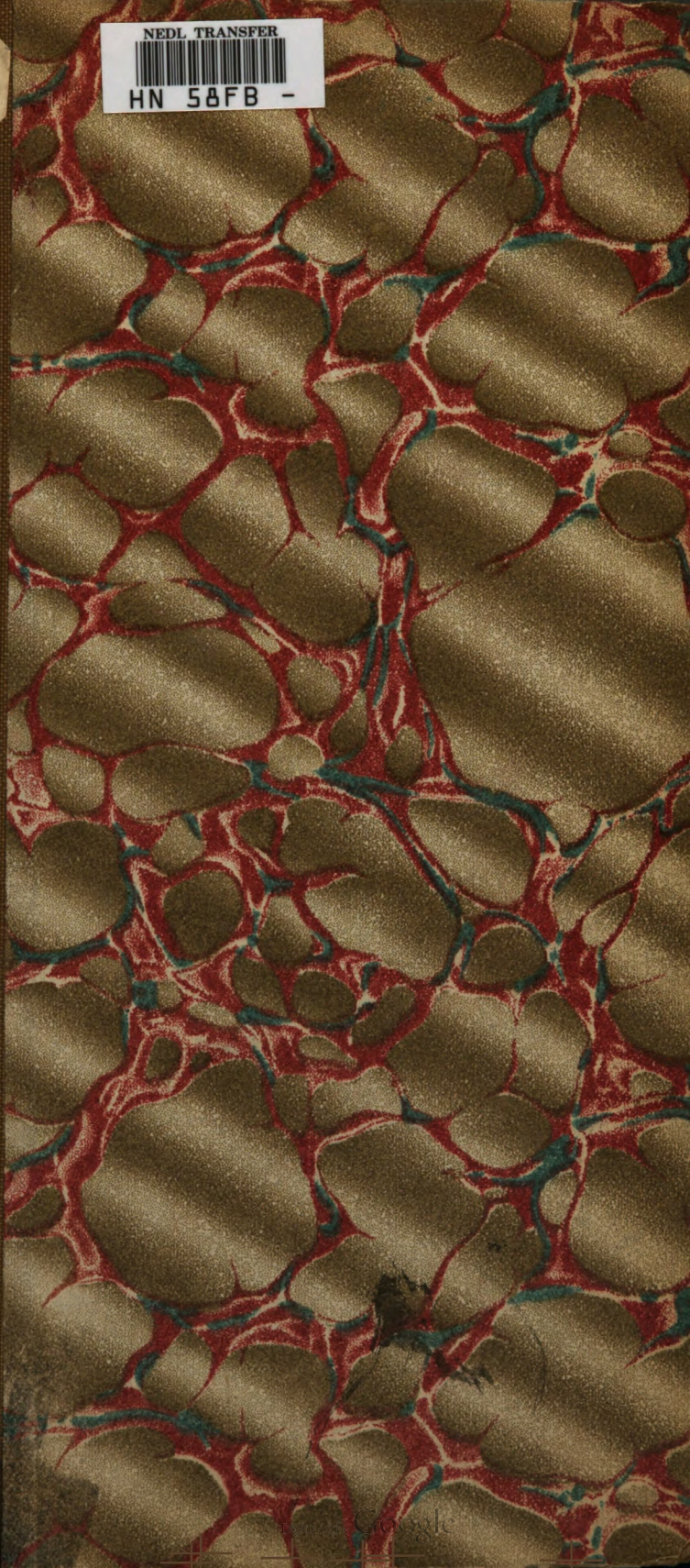


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FROM

*Prof. C. D. Cleveland*

Cover

**AN ADDRESS,**

**DELIVERED BY THE**

**REV. S. B. HOW,**

**AT HIS**

**INAUGURATION AS PRINCIPAL OF**

**DICKINSON COLLEGE,**

**IN CARLISLE, PA.**

**On Tuesday, March 30, 1830.**



**CARLISLE, Pa.**

**PRINTED AT THE HERALD OFFICE,**

**1830.**



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CARLISLE, March 31, 1830.

*Rev. & Dear Sir:*

We are directed by the Board of Trustees of Dickinson College, to request for publication, a copy of the Inaugural Address, which you delivered on the 30th inst.—Should it meet your approbation to grant the request, it would gratify the Board, and oblige,

Your's &c.

GEORGE DUFFIELD,  
JAMES HAMILTON, } Committee.  
JOHN PAXTON,

Rev. S. B. How.

CARLISLE, March 31, 1830.

*Gentlemen:*

Agreeably to your request on behalf of the Board of Trustees of Dickinson College, I transmit for their service, a copy of the Inaugural Address, delivered yesterday.

I remain, very respectfully,

Yours, &c.

SAMUEL B. HOW.

Messrs G. Duffield, }  
J. Hamilton, } Committee.  
J. Paxton, }

## INAUGURAL ADDRESS.

The education of youth is a subject of the highest importance and has always engaged the anxious attention of the wise and the good. The character and condition of individuals and of society generally are deeply affected by it, for it is this chiefly which makes men to differ; which by enlarging the knowledge, invigorating the mind and forming to virtuous principles and habits, secures the happiness and excellency of the individual, fits him for usefulness in society and prepares him for the enjoyments of a future world.

Ignorance is closely allied to vice and is the bane of every thing virtuous, elevated and generous. It cramps the energies of the soul—it spreads a sluggish torpor over all its powers—it debars from the enjoyment of those refined intellectual pleasures of which we are capable, and by confining to groveling pursuits and sensual gratifications weakens the intellect, perverts the moral feelings, and thus debases and brutalizes our nature. In infancy all are alike ignorant and helpless. But the germs of the same lofty powers lie hid in all, and it is the business of education, to educe, strengthen and enlarge these powers. If this be neglected, man will rise but little above the animals that sur-

round him; while no conceivable limits can be fixed to the extent to which our powers admit of cultivation; to the stores of knowledge that may be amassed; the moral worth that may be attained, and the happiness that may be enjoyed.

This subject not only involves individual worth and happiness, but deeply affects the condition and prosperity of society. So sensible of this have men always been, that many nations of antiquity made the education of youth a matter wholly of public concern. It was regulated by law and was not entrusted even to parents, but to teachers whom the state appointed.

Youth are preparing for the employments and duties of manhood. They will speedily be called to mingle in the busy scenes of life, to occupy the places which are now filled by their Seniors—on them will devolve the important duty of cherishing and perpetuating the blessings which society now enjoys;—they will controul and fix public sentiments and habits, and thus decide the public character and condition. It is of the utmost importance to the general welfare that each should be fitted to act his part aright. To secure this, a system of correct education must be generally diffused, early commenced, and steadily pursued. Nothing but this can secure the perpetuity of our free institutions, or extend through society those healthy moral sentiments and habits which are essential to national prosperity and greatness. The general prevalence of gross ignorance is always accompanied with vice, superstition, degradation and wretchedness, while the surest defence of national freedom consists in the intellectual and moral elevation of the great mass of society. A nation of enlightened and virtuous freemen, can never be duped by the arti-

fices of ambitious usurpers, or be enslaved by the violence of foreign aggressors. The general diffusion therefore of knowledge and virtuous habits throughout the whole community by means of a sound system of education, is an object of first importance, and merits the anxious solicitude of every lover of his country.

The condition of society, and the circumstances of individuals, must necessarily limit to many their opportunities and means of improvement. But we believe the instances among us are rare, in which an individual may not receive that instruction which will fit him to be an intelligent and useful member of society, and we most cordially rejoice, that the subject of common schools is receiving so marked attention. On this however, it is not our intention to enlarge—we have chosen, as a more appropriate subject, for the present occasion, that higher order of education, which is received in a course of Collegiate instruction. The benefits of this course, must necessarily be confined to few when compared with the mass of society—but though few, they may be expected from their superior attainments, to exercise a commanding influence, and in a great measure to controul and direct the public sentiments and habits. It is therefore, of the utmost importance, that this course should be such as is adapted to promote the highest improvement of which our nature is susceptible.

A principal part of a course of liberal education is to communicate that useful knowledge, which will fit an individual for appearing with respectability and dignity in any situation or calling in which he may be placed. The immediate object is not so much to prepare for one, as for any profession, and there is not a single branch of learning



taught in our Colleges which is not useful in every condition, whether of public or private life, and without an acquaintance with which, a man must remain inferior to what he would otherwise have been. Knowledge is power, and the ability of an individual to promote his own welfare or that of others, is greatly affected by the extent of his knowledge. This gives to civilized man his superiority over the savage. The native strength of mind of each may be equal, but the savage, through the limited extent of his knowledge, is comparatively a helpless, powerless being, has few enjoyments and few comforts, is exposed to a thousand dangers, misled by a thousand errors, alarmed by a thousand foolish fears, and totally incapable of applying for his protection or convenience, the various objects that exist around him. On the contrary, Science by promoting the physical, political and moral well-being of civilized man, greatly elevates him above the condition of the untutored barbarian. By unfolding the properties of matter and the laws of nature it places in subjection to him the material world and, enables him to apply almost every object on earth to the promotion of his security, his convenience or his enjoyment. By acquainting him with his own rights and the rights of others, it fits him for the enjoyment of civil liberty; it protects him against the artifices of aspiring demagogues; it frees him from the bondage of degrading superstition; & teaches him while he defends his own rights, to respect those of others. By enlarging and liberalizing his mind, it destroys narrow prejudices and bigotry; and by opening to him the vastness of the universe and the traces of wisdom, power and goodness, that are every where exhibited in the works of Creation, it awakens in his bo-

som, sentiments of profound humility and of lively devotion and gratitude to the Almighty Creator.

But necessary as is the communication of knowledge, it is not the most important part of a liberal education; besides this the mind must be disciplined and formed to habits of vigorous exertion. Furnishing the memory with the contents of books is an easy task; but this alone will never produce a character of high intellectual powers. The student must be accustomed to reflect for himself—he must know how to use the materials of knowledge after he has acquired them—he must form a character of mental independence, and be taught when necessary to put in requisition, his own mental energies. In order to this he must be inured to habits of close attention; of thorough, patient and persevering investigation; of deep reflection and frequent recollection—he must be taught to form clear, distinct and precise conceptions, to take full and comprehensive views of every subject and at the same time thoroughly to analyze and compare it in all its parts. This is by far the most difficult part of a liberal education, but it is of inestimable value. This only can thoroughly develop the powers of the mind by bringing them into full, frequent and vigorous exercise. The memory will thus be enriched and strengthened, the imagination will be refined, and the judgment will become strong and matured.

The extent to which the faculties of the mind, admit of cultivation cannot be measured. This capacity for almost endless improvement, gives to man his chief superiority over the animal creation. They soon arrive at the perfection of their nature; but man is capable of constant progression, and every new acquisition of knowledge and every

mental effort by expanding, elevating and strengthening the intellect, render further improvement and attainment easier.

The communication of useful knowledge, and the invigorating of the mind, by inuring it to those habits which are favorable to close thought, and high attainment, being two primary objects of a course of liberal education, the whole system of instruction and discipline should refer directly to these. It is a high recommendation to the course of study, usually pursued in our Colleges, that they give precisely that kind of knowledge which is most useful, and are admirably adapted to form those habits which conduce to intellectual greatness. Prejudices, we know, are cherished by many against Colleges in general, and the advantages which they afford, are greatly undervalued. They have been denounced as monastic institutions, as badly adapted to the state of society, as cramping enterprise and energy of character, and thus unfitting youth for the business and collisions of life. Theories of education abound; short cuts to learning are pompously brought forward for the public patronage, and all are recommended for their direct practical utility. The present is an age of speculation—of experiment, and of fondness for novelty, and with much of real, there is much of only pretended improvement. Unquestionably the course of education in our higher institutions of learning, should keep pace with “the march of mind” and the discoveries of the age. But we should not forget that novelty is not always improvement, nor change always safe—that experiments in education, if unsuccessful, are highly injurious, and made at a costly rate—that a superficial or bad education materially injure, throughout his whole life the individual who has been so

unfortunate as to receive it—and that it is the part of wisdom, slowly and not without powerful inducements, to abandon what has stood the test of time, and in experience has been found highly useful.

It is to be feared that the disposition to undervalue one part of the course of Collegiate instruction, is so strong and general, as to warrant us to enlarge in our remarks—we mean the study of the Greek and Roman Classics. The existence of this feeling we believe, is hostile to the interests of sound learning, and we think it is not difficult to trace its origin. Men rarely undervalue or despise any knowledge they possess, and the prejudice against Classical learning, is a proof that we have few really accomplished Classic scholars. The very limited number of Classic authors that are generally read, and the hasty, superficial manner of instruction that is too often pursued, prevent the attainment of that accurate knowledge which is necessary to reap the full benefit which may be derived from Classic Literature. That which is half learned and badly taught, can confer little profit. What is needed, is a more extended course of reading, and more thorough instruction. It would surprise an undergraduate in any of our Colleges, to examine the list of authors which the late illustrious Dr. Parr enjoined on an undergraduate, in one of the English Universities to read, and the habit of intense application to study which he recommends. Serious difficulties, we are aware, exist to prevent that thorough instruction which every judicious teacher, and many such we have, desires to give. The active, enterprising and aspiring spirit of our countrymen is such, that few of our youth are willing to submit to the patient labour and close application, and especially to spend the time which is necessary to attain the character of a sound classical scholar. There is an eagerness to rush,

with too little preparation, into active life; in too many instances, parents injudiciously cherish this disposition;—their sons are hurried from the Grammar School to the College;—when the College life is ended, the classic's are laid aside and neglected;—the little knowledge of them which was attained, is soon forgotten, and the time spent on them at school, is represented as lost. Now, we appeal from the decision of such persons, as totally incompetent to judge. They never were thorough Classical Scholars—they never had that knowledge which entitles them to decide. Let the man be produced who really understands the Classics, who is familiar with their sentiments and their beauties, and he will be the last to undervalue or despise them.

We advocate classical learning, because we know of nothing, that is better calculated than this, to secure the great objects of education.—It opens to us new sources of knowledge. It introduces us to an acquaintance with the history of the most renowned nations of antiquity;—their rise, government, arts, laws, customs and religion—their heroes, statesmen, orators, poets and philosophers—the sources of their greatness, and the causes of their decline.—The knowledge of these languages is necessary to a complete acquaintance with our own, and greatly facilitates the learning of most polished modern languages, of which they are the foundation.

But it is objected that the time spent in acquiring a knowledge of the classics, might be more profitably devoted to the acquisition of other knowledge, that all the information they contain, may be gathered from translations—and that much time is uselessly expended in learning merely words. As to that part of the objection which relates to the mere learning of words, we observe, that this is not so unimportant as some seem to suppose. Many of the disputes and errors of men arise from the ambiguity of words; from a misapprehension of their meaning, or the ap-

plication of them in an improper sense. Nothing is more unfavorable to the discovery of truth, than the loose and incorrect use of words, for the writer or speaker, who does not express himself with strict accuracy, is sure to mislead. In our courts of justice, and in questions relating to the constitution of our country, how often does the decision on our most important interests depend on the construction put on words. But viewing the subject merely with reference to the purposes of education, we observe, that, as words are the vehicles of our thoughts, so a clear and distinct apprehension of the truth, on any subject, depends on the clearness and accuracy with which it is expressed—moreover the habit of investigating and fixing the exact meaning of words, teaches, at the same time, to think with clearness, precision and accuracy. Still further; the objections alluded to, are based on the principle that the leading object of education is merely to add to the stock of ideas. But this, however important, is only secondary, while the primary and most important object is to elicit, invigorate and expand the powers of the mind, and whatever is best adapted to effect this, is most valuable in education. It is because classical learning is so peculiarly adapted to accomplish this object, that we advocate it as an important part of a liberal education. It imparts quickness and strength to the memory. The necessary subjection of this faculty to constant exercise, in order to acquire an elementary knowledge of the languages and the habits of continued daily repetition and recollection, which are required throughout the whole course of study, give to it great quickness of attainment and strength of retention. The practice of analyzing and combining the different parts of sentences, which are frequently obscure and perplexed, of ascertaining their connection and dependence, of fixing on the precise meaning of words and their relation to each other, and

of translating them with accuracy and elegance into our own language, requires great mental effort; tests thoroughly the powers of the mind, and by accustoming to habits of nice observation, of accurate discrimination, of precision and correctness of thought, is admirably calculated to strengthen and mature the judgment.

The Greek and Latin classics are among the most highly finished writings in the world, and an intimate acquaintance with them, greatly improves the taste and enriches the imagination. They possess a correctness, an elegance, a polish, a vigorous, manly and refined simplicity, with a boldness of metaphor and a sublimity of thought, which entitle them to be considered the best models of fine writing.

Moreover the many lofty sentiments they contain, and the illustrious examples of patriotism, valour and wisdom are calculated to fill the mind with exalted views and noble feelings, and to impart to the character dignity and strength.

It is readily admitted, that there have been examples of men of superior genius, who knew nothing of the languages of antiquity rising to distinction, but these examples are few, and must be considered as exceptions, when compared with the illustrious company of distinguished scholars who were thoroughly imbued with classic knowledge. In general the men who stand first in their professions, who are pre-eminent in the Senate, at the Bar and in the Pulpit, are ardent admirers and warm advocates of classical literature. The question is not whether men of superior genius may not force their way to distinction through every difficulty, but what is that system, which, on the whole is best adapted to secure the great ends of education to the mass of mankind; and we are borne out by the testimony of distinguished teachers, in asserting that the youth who has had thorough and early classical instruction, acquires knowledge

on all other subjects with much greater rapidity and ease, than a youth of equal native energy of mind, who has never had this instruction. This fact we consider decisive evidence, that through instruction in classical literature, is the best method of cultivating the various powers of the mind. Let then the youth who aspires to eminence and usefulness, assiduously cultivate a thorough acquaintance with the writers of antiquity. Instead of pressing with little intellectual furniture into active life, let him restrain his impetuosity, until by untiring industry and extensive acquirement, a deep, broad and solid foundation is laid for a future distinction and influence, and then though he comes later to the buisy scenes and eager contests of life, he is better prepared for them; more vigorous and furnished with more powerful arms and speedy success, and distinction will probably be his rich reward.

Let it not be supposed that in advocating classic learning we intend to undervalue any other branches of study. It is the judicious mixture of these different branches; of languages & polite literature with the severer sciences, which renders the course of study in our Colleges so highly valuable, by imparting knowledge on the most important subjects, by enlarging and enobling the mind, while they elicit and expand its powers.

The cultivation of Mathematical Science is peculiarly favourable to habits of protracted investigation, of close attention and of severe reasoning. Logic guides the understanding in its search for truth. The Belles Letters, Rhetoric, Grammar and Criticism, have been cultivated by the greatest geniuses among all enlightened nations. They improve the imagination and the taste, soften and dignify the character, and form to correct, vigorous and manly thought. History, Geography and Chronology, make us acquainted with the remarkable transactions of ages which are past, and



the time and place of their occurrence; and by exhibiting the causes of the various revolutions and falls of empires, afford not only rational entertainment, but the most useful lessons of political wisdom. Natural Philosophy and Chemistry open before us the volume of Nature, teach us to observe the various phenomena of the material world, to investigate the properties of matter and to observe the laws by which the Creator governs the inanimate Creation. Astronomy elevates our view to the starry Heavens; opens before us the magnificence and boundless extent of the universe; informs us of the magnitude and distances of the heavenly bodies, with the laws that regulate their motions and retain them in their orbits. The Philosophy of the mind teaches us to study our own nature—the intellectual & moral powers of our souls—the origin of our ideas and the principles of action—our susceptibilities of enjoyment and our high destinies as immortal beings. Political Economy exhibits the sources of national wealth and greatness, and the best methods by which a government can secure the physical well being of every individual. Moral Philosophy instructs us in our duties as private individuals; as members of society and as subjects of the universal empire of God; it exhibits the nature, foundation and extent of moral obligation; the relative duties of rulers and subjects; our rights as men and the principles of jurisprudence, by which those rights should be ascertained and preserved. Possessing the only pure religion on earth, what is more reasonable than that an enquiry into the evidences of its truth, its nature and design, should hold an important station in every system of liberal education. The practice of constant composition and debate, accustoms the student to reflect for himself, gives a command of language, a facility of communicating his thoughts with perspicuity, accuracy and good order and by enabling him to ascertain the

the exact limits of his attainments, shows him his deficiencies, and incites to further effort for improvement.

Equally important with mental is moral discipline, and the formation of moral habits and character. The object of education is, not only to extend the sphere of knowledge and the powers of the mind, but to mend the heart; to make men virtuous as well as wise; happy and useful, as well as learned; to deliver from the dominion of the passions and appetites, and to form to every thing that is "true, honest, just, pure, lovely and of good report."

Youth is the moral crisis of life. The sentiments which are then imbibed and the habits which are then formed, will shed an influence, salutary or disastrous over the whole period of future existence. Indolence and dissipation are utterly incompatible with high intellectual or moral improvement. The one suffers the mind to decay through neglect; the other enfeebles and degrades it. Youth spent in indolence and vice, is usually succeeded by dishonor and wretchedness in manhood, if not by premature death. A leading object therefore in the government of a College, should be to excite an ardent thirst for knowledge, with habits of close and vigorous application to study. It is a misfortune, that youth too often imagine that persevering industry, is the mark of a weak genius and a slow mind; that superior genius disdains restraint and toil, and can supply the lack of application. This sentiment should be treated as one of the worst heresies that can enter the walls of a College. All the eminent scholars who have shed light over their own and succeeding ages, were as distinguished for untiring industry, as for superior intellect. It is well known that Newton, attributed his discoveries, to the industry and patience with which he cultivated science. Locke's *Essays on the Human Understanding*, is a monument of patient, labori-

ous and long continued thought.—Milton too was as great a prodigy of industry as of genius. Indeed vigour of intellect arises chiefly from intensesness of application, for it is a law of our nature, that the strength which is acquired by any member of the body or faculty of the mind is proportioned to the vigour with which it is exerted. “Sed tamen ipsum ingenium,” says the Roman orator, “diligentia etiam ex tarditate incitat.—Hæc præcipue colenda est nobis; hæc semper adhibenda; hæc, nihil est, quod non assequatur.”

To insure vigorous application to study, a government mild indeed and kind, but firm and unwavering should be constantly maintained. A College should be the abode of virtue and of learning. No vice should be permitted, no temptation to vice connived at. It is here however, that the chief difficulties in relation to our Colleges exist. Our youth are too apt to regard all restraint as tyranny, and to resist as encroachments on their rights, all attempts to curb licentiousness: But as great an evil as can befall them, is to be left without restraint, to the indulgence of their own inclinations. Indolence, vice and misery, will be the almost certain consequence. It is dreadful to see into what wretchedness their impetuous passions often lead them. To prevent this, a government of laws, not arbitrary and tyrannical, but wise, discriminating and kind, must be maintained, and without such a government, there can scarcely be a greater nuisance in society, than a College. It is an infected place—moral pollution spreads from it like a pestilence. Vice, riots and all kinds of wickedness, spring up as in a rank and luxuriant soil. It would be infinitely better, that not a College should exist on the face of the earth, than that such things should be tolerated. Even ad-

mitting, what under such circumstances is not at all probable, that a youth should gain learning, if the price he pays for it is the loss of his virtue, he gains it too dearly.

The government of a College, is of the nature of a parental government, and should be such as a wise, pious and affectionate Father exercises over his sons. The responsibility attached to the officers of the College is great—for the welfare of the youth entrusted to their care, and the prosperity of the institution, depend on the faithful and vigilant discharge of the duties of their station. Relaxation of government as it relates to morals, must and should endanger, not only the credit, but the very existence of a College; and the parent who is so mistaken, as to encourage or support his son in insubordination to authority, in indolence or licentiousness, will probably reap the reward of his folly, in the degradation and infamy of his son—will see him a drunkard or a gambler, an unprincipled licentious sensualist, or a vagabond and an outcast from all virtuous men. A compliance with the laws and regulations of the College, with gentlemanly and correct deportment and diligence in study, must be steadily exacted from the youth committed to our charge—full occupation must be given to their time; they must be taught to respect themselves and to give suitable respect to others, that thus they may be formed to manly, dignified and virtuous conduct.

But above all, and as the basis of government, sound religious principles and the fear of God should be steadily inculcated; for disregard of religion is always accompanied with profligacy of sentiment, dissoluteness of practice and fearlessness in crime. The fear of God is the only effectual restraint from all wickedness, and of all incentives

to duty, it is the most powerful. Pure and undefiled religion is a well spring of life: teaches us to subdue the violence of passion, to curb the irregularities of appetite, to cherish expanded benevolence to man, purity of heart and life to and fix our supreme affections on the enjoyments of eternity. It exhibits for our imitation the spotless purity, the perfect example of the Son of God; it commands us to "let this mind be in us, which was also in Christ Jesus;"—it reminds us that we are not our own, and urges us by all the condescension and wisdom and goodness and love which God has displayed to us in the work of redemption, "to live to him who died for us and rose again."

Let us not however, be understood as advocating the peculiarities of any sect. Whether men are Presbyterians, or Episcopalians, or Baptists or Methodists, is a matter of inferior moment, if they are real Christians; and we consider as faithless to his trust, the instructor who should endeavour to prosylite to his own sect, the youth of other denominations who may be entrusted to his charge. The grand fundamental principles of Christianity, in which all good men are agreed, are those which we should endeavor to inculcate. In every system of education, the study of the Book should form a leading part, and they who would exclude it, should blush, when they remember that this holy Bible commanded the profound reverence and close study of those giants in science and literature, Bacon, and Newton, and Locke, and Boyle, and Grotius, and Hale, and Jones, and Addison, and Johnson, with a multitude of others, who have been honors to their species, and shone as the great lights of the world.—It is the union of knowledge and piety, of a cultivated mind and a pure heart, that gives to man the highest elevation of which his nature is capable. Piety in

youth, is the pledge of a virtuous, honorable and useful manhood. Nay, it not only sheds lustre over this life, but is the dawn of immortal bliss. It not only invests its possessor with all the loveliness of benevolence and purity and uprightness, but marks him as one whom God is guiding to the mansions above, to share with the high intelligences who dwell before his throne, in the triumphs and enjoyments of eternity.

In this subject, not only the worth and happiness of individuals, but social order and national purity and prosperity are deeply involved. The youth who are annually sent forth from our Colleges, are qualified by their attainments and the stations in society which they eventually fill, to give an impulse to public sentiment and controul public habits. If then our higher institutions of learning are corrupted, it is as if the streams of water were poisoned in their sources: for a greater curse cannot befall a nation than that of having a race of youth continually sent forth from these institutions who are irreligious and immoral, who are destitute of sound principles, and debased by depraved moral feelings. Infidelity, like the mildew, withers and blasts every noble and holy feeling of the soul, while it cherishes all the selfish, sensual and malignant passions. It may indeed urge on, by a mad ambition for distinction and fame, to mighty deeds of violence and blood, but it annihilates all those lofty purposes of soul which are exhibited in deeds of benevolence and patriotism and magnanimity, which have ennobled the names of a Howard and a Rush, a Wilberforce and a Washington. He who does not love and fear God, does not love his fellow men. As he is destitute of religious principles and feelings, so in the leading views and actions of his life, he will be in-

fluenced by selfish and sordid motives, and if he happens to possess extensive knowledge, a well disciplined mind and superior genius, he will be mighty to do mischief. Such men are the scourges of our race—the Cataline's and Robespierre's, who have caused the history of our world to be written in crime and blood. In the eager pursuit of wealth, of distinction, or of power, they urge on their career of iniquity and desolation, regardless of every moral obligation, slighting the institutions and precepts of religion, and rending every tie that binds man to man.

There is a constant tendency among men to corruption. Like thorns and thistles since the fall, vice springs up without culture;—nay, it flourishes with rank luxuriance in spite of every effort to destroy it. On the contrary, true virtue and piety are preserved by effort, by example; by instruction, by admonition, by correction. More especially is this the case in youth when experience is small, knowledge limited, and the passions strong; all which render necessary, peculiar care and vigilance, on the part of instructors and parents. If then we desire to send forth from our Colleges, a race of intelligent and virtuous young men, we must endeavour while we are imparting to them from the stores of Science, and eliciting the powers of their minds to form them to correct habits, to implant in their hearts the principles of every virtue and earnestly to press on their attention the importance of that pure and undefiled religion which is from the Father of Lights, and which by transforming the soul into his likeness, fits for an eternal abode in his immediate presence. In this way our Colleges will become the surest guardians of individual worth and excellence; of social peace and happiness; of national freedom and prosperity. The prejudices which exist against

them in the minds of many honest, but uneducated men are unwarranted and founded on an entire misapprehension of their nature, as though they were designed exclusively for the rich and were fostering a lofty Aristocracy. Instead of exerting an influence hostile to the liberties of our country, directly the reverse is the fact, for in proportion as education is diffused through the mass of the community and the number of well educated men increased, will our political rights be understood and valued, the conduct of our rulers be more closely inspected and better appreciated, and the arts of aspiring demagogues be resisted and defeated. The most effectual method to banish freedom from among us, is to banish learning. The existence of these prejudices is to be greatly deplored, because of their pernicious influence on the families of those who cherish them. Such parents keep their sons in ignorance; whereas did they apprehend the worth of a liberal education, they would soon be convinced that the strongest proof of affection which a parent can give to his son, and the highest benefit which he can bestow on him is to afford him the opportunity of obtaining such an education, and they would make every effort to enable their sons to attain it.

Thus have we endeavored rapidly, to sketch the outline of that system of instruction and government which we think is best suited to secure the great end for which Colleges are established. To carry into effect such a system, is an arduous undertaking, and we may well feel deep anxiety in contemplating the difficulties and responsibilities of our station. The blessing of God only can give success, and that blessing we earnestly implore. To him, the author and the source of all that is wise, all that is good, all that is strong, we humbly look for wisdom to



guide, and for those gifts of his Spirit, which are necessary for the faithful and persevering discharge of duty. May his benediction rest on the institution with which we are connected, and crown with success our efforts in its behalf, that it may rise from its depressed condition, and by diffusing the light of science and the influences of piety, shed blessings on the present and every succeeding generation.

FINIS.

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