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*With A. B. Regards of,
James S. Carlcutt*

AN
ADDRESS
DELIVERED AT THE
INAUGURATION OF THE AUTHOR
AS
PRESIDENT OF DARTMOUTH COLLEGE,

NOVEMBER 18, 1863.

BY REV. ASA D. SMITH, D. D.

WITH THE

INTRODUCTORY ADDRESS

OF

HIS EXCELLENCY JOSEPH A. GILMORE,
GOVERNOR OF NEW HAMPSHIRE.

PUBLISHED BY REQUEST OF THE BOARD OF TRUSTEES.

HANOVER, N. H.

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1864, Mar. 7.

Gift of
Rev. Andrew Peabody,
(Class of 1826.)

PRELIMINARY NOTE.

THE Order of Exercises at the Inauguration of the Rev. ASA D. SMITH, D. D., as President of Dartmouth College, was as follows: 1. Music, by the Lebanon Band. 2. Introductory Address, by His Excellency JOSEPH A. GILMORE. 3. Reading Select Portions of Scriptures by the Rev. Professor DANIEL J. NOYES, D. D. 4. Prayer, by Rev. ZEDEKIAH S. BARSTOW, D. D. 5. Music, by the Handel Society. 6. Inaugural Address, by the PRESIDENT ELECT. 7. Music, by the Handel Society. 8. Prayer, by the Ex-President, Rev. NATHAN LORD, D. D. 9. Benediction, by the Rev. S. P. LEEDS, of Hanover.

INTRODUCTORY ADDRESS.

BY

HIS EXCELLENCY JOSEPH A. GILMORE,

GOVERNOR OF THE STATE OF NEW HAMPSHIRE.

OFFICERS, STUDENTS AND FRIENDS OF DARTMOUTH COLLEGE :

THE occasion on which we are met is one of peculiar interest. After the lapse of a third of a century, this ancient seat of learning is without a head. We have met here to-day to supply that want, or rather to consummate that action of the Honorable Board of Trustees by which the want has already been most promptly and efficiently provided for. It is my privilege and my duty, as Chief Magistrate of the State of New Hampshire, to formally announce to you those facts which have already gladdened your hearts. The Trustees of the College have unanimously chosen Rev. Dr. ASA D. SMITH, of New York city, to preside over its affairs. He has signified his acceptance of this high and sacred office, and presents himself here to-day to formally enter upon the discharge of its duties. It is my privi-

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lege, Sir, to welcome you to our Commonwealth, and to an office which I am sure you will signally honor.

There are certain circumstances and relationships which render this duty especially pleasant to me, and almost reconcile me to the unaccustomed service of speaking before such an assembly and in such a place. It is no formal welcome which I give you, Sir, to-day. We have played as boys together amid the Green Mountains of my native State, and the name of ASA DODGE SMITH recalls the tenderest memories, and reminds me that the same blood flows in your veins and my own. Widely have our paths in life diverged, yet here we meet again in maturer years; not too old, I trust, nor too much elated by the honors which have fallen to our lot, to renew the friendship of our childhood.

I welcome you, as a son of Dartmouth, back to your mother's arms, after a generation has passed away, and rejoice that no ordinance, human or divine, hinders us from hailing the son as at the same time the husband and the father. Your vigorous manhood gives promise of a lasting union. That large experience which the Great Metropolis has given you, joined to that native strength of character which led me to look up to you when a boy, assures us that the offspring of mother Dartmouth which shall be reared under your charge, will be worthy to be remembered with such illustrious names as Webster and Choate. The tender and tearful reluctance with which the people of your late charge have given you up, leads us to believe that you will

soon win the confidence of your associates in office, and the love of the young gentlemen entrusted to your care.

I feel, Sir, that the interests of our college are safe in your hands. You will not only exemplify a pure morality and inculcate lessons of sound wisdom, but enforce a patriotism which, while it is untainted by fanaticism, shrinks from no sacrifice which our country demands. The sons of Dartmouth in the camp and on the battlefield will be to you as your own children. Relying on God for aid, you will assuredly win the praise of all, as a Christian, a scholar, a patriot.

Although the founders of this republic have, with a wise forethought, given its rulers only a nominal connection with this seat of learning, yet let me say to you, that you will find myself and my associates in office ready to coöperate in every work which may lighten your labors, or render them more effective for good. The sense of what I have myself lost in being deprived of such training as is here given, only makes me more anxious to extend these facilities to others. It shall be my personal aim to render our only college worthy of the honored names which grace its catalogue, and of Him to whose service it was dedicated by its pious founders. It shall be my prayer, that not the least prosperous epoch in its history may be when it was governed by the counsels of President Smith. In behalf of the Corporation, Sir, I welcome you to these solemn services, which are to invest you with the high and responsible office of President of Dartmouth College.

REPLY OF THE PRESIDENT ELECT.

I HAVE been deeply impressed, may it please your Excellency, by the terms in which you have seen fit to address me. Especially touching have been your allusions to bygone years. I deem it a rare felicity, that in declaring thus publicly, as I have already done in a more private way, my acceptance of the position to which I have been called, I do it through one, in whom I recognize at once the playmate of my boyhood, and the honored Chief Magistrate of my native State. The scenes to which you have referred, seemed, as you spoke, to pass freshly before me. And I cannot but think, as I recall them, that your own training amid the Green Mountains, had no small share in preparing you for the eminent public service you have rendered, in this great crisis of our country's history. Again thanking you for the kindness of your greeting, I reserve for another point in the programme, what I have to say of the important trust committed to me.

THE COLLEGE, IN ITS PROPER FUNCTIONS AND CHARACTERISTICS.

AN INAUGURAL ADDRESS,

BY

REV. ASA D. SMITH, D. D.

THERE are four chief organic forces, by which, under the providence of God, humanity has its normal development. These, generalizing broadly, are the family, the school, the state, and the church. Wherever you find, even in its lowest measure, a true civilization, these exist ; and as it rises they rise, sustaining to it the relation both of cause and effect. Concerning, as they do, one and the same complex nature, they have, in different degrees and combinations, the same underlying elements of power. In the family, we have, in its rudimentary form, both teaching and government. It is a patriarchate—a little commonwealth ; and to its head—a priest as well as a patriarch—that Scripture should ever be relevant, “the church that is in thy house.” In the school, the simplest offshoot, perhaps, from a

congeries of families, we have, or ought to have, the parental element; we have magistracy also, and a certain statehood; we have, or should have, worship. The state, properly apprehended, is not only governmental but didactic—it is a teaching power; and though not, at this age of the world, theocratic, it should be, in a large view, religious. In the church, having specially and predominantly the last-named characteristic—being, of divine appointment, and as ministering to our imperative needs, the foster-mother of devotion—we have, also, as essential to its purpose, both rule and instruction. And in the influence they wield, these great moulding agencies are perpetually interpenetrating and modifying each other.

It is of the second of these, the school, that we are now called to speak. The service we essay is connected with an educational institution, using the term in the specific sense; a fact, it may be said at the outset, which of itself dignifies the occasion. Not to insist on those affinities and mutual influences just adverted to, and of which there will be further occasion to speak, there is a view of education, a large and comprehensive one, which gives to it the very grandest elevation. It is the end, next to that which the good old Catechism makes chief, and subordinate to that, of all the divine provisions and arrangements. God is the great Educator of the universe. More glorious in his didactic offices is He than even in creation; nay, creation was for these. Earth is our training place—time is our cur-

riculum ; eternity will but furnish to the true pupil the higher forms of his limitless advancement. We have our lessons in all providence, in all beings and things, God teaching us in and through all. No mean vocation, then, is that of the earthly educator ; no unimportant theme that now in hand. Yet even of the school in the more technical sense of the term, we cannot speak at large, except as in touching on any one department we more or less affect every other. Our thought may be fitly limited to that class of institutions which these ancient halls of learning and these inauguration solemnities naturally bring before us. THE COLLEGE is my subject, considered IN ITS PROPER FUNCTIONS AND CHARACTERISTICS.

I use the term College in the *American* sense. This, not for the poor purpose of ministering to national vanity, but because we must needs take things as they are ; and for the further reason, that there is much to commend in the shape the institution here assumes. It has hardly its prototype either in the Fatherland or on the Continent. It has but a partial resemblance either to the German Gymnasia or to the English preparatory schools, as of Eton and Rugby. As preliminary to professional study, it is in some respects far in advance of these. It differs materially, at once from the German and English University, and from the College as embraced in the latter. University education in Europe was once somewhat rigidly divided into two portions ; the one designed to form the mind for whatever sphere

of life ; the other, the *Brodstudium*, as the Germans significantly term it, a course of training for some particular profession. Long ago, however, this division became mainly obsolete. "On the continent," said an eminent English scholar, some years since, "the *preparatory* education has been dropped ; among ourselves, the *professional*." He speaks, of course, comparatively. So far as England is concerned, the same testimony is borne by a well-informed recent observer. This ancient and wise division is by us still maintained ; with this peculiarity, that the "preparatory" education, so-called,—by which is meant the highest form of it,—is the sole work of the Colleges. Professional culture is remitted to other and often separate schools. The undergraduate course is for general training ; it lays the foundation for whatever superstructure. It has no particular reference to any one pursuit ; but, like the first part of the old University course, aims to fit the whole man for a man's work in any specific line either of study or of action.

In this conception of the College, there are, it is believed, important advantages. It is better for preparatory education ; it is better for professional. It felicitously discriminates. It keeps things in their place. It defines and duly magnifies each of the two great departments of the educational process. It is likelier to dig deep, and build on broad and solid rock ; it tends to symmetry and finish in the superincumbent fabric. It is well, on many accounts, that the different

professional institutions be, as often happens, linked with the College ; in this relation, they may both give and receive. Yet let them not lose their identity. Let them not trench upon the College, or the College upon them. Let that still remain, as the great central reservoir, as the galvanic battery whose life-currents thrill them all. Call the whole a University, if you please ; yet we own a preference for our more common term. Nor is there reason for attempting, what some have proposed, a still higher class of schools for general culture. The object is a good one, but not the method. It is better, we judge, to endow more amply and variously existing institutions, and so to furnish, within their walls, whatever opportunities may be desired. It is more accordant at once with the genius of our political system, which favors diffusion rather than concentration and monopoly, and with the work proper to our present stage of national development, that of founding rather than finishing. That we adapt ourselves to both, is no less philosophical than patriotic. We would retain not only the old name, but the old form of the American College, only giving enlargement to the form, and rendering it more worthy of the central position it holds.

Of the importance of the College, as thus defined, it would seem scarcely needful, in this presence, to speak. It might put us in peril of commonplaces and truisms. Yet it fares with this power as with the great forces of nature ; the very universality and quiet might of its

working, the quietness coming of the might—the unpretentious commonness of the blessings it confers—dulls, even in the intelligent, the sense of its worth. The truth concerning it is “so true,” as Coleridge phrases it, that it “loses the power of truth;” and our minds need to be refreshed with repetitions, at least, if not with novelties. It is no rhetorical exaggeration to say, that we find in the College the Archimedean condition, the *πῶν στῶν* whence the world is moved. We have already glanced at its relations to professional study, in virtue of which it shapes and colors all professional life. We speak in general, not oblivious of the great merit, in exceptional cases, of self-made men. It is as the secret laboratory of nature in which the material is furnished for the statuary, whether the fine Carrara or a block of coarser grain. The professional teacher has to work on what is here supplied; and the result of his labor is largely determined by the habits of study, the mental acumen, the logical power, the various furniture of knowledge, the intellectual and moral leanings, which the pupil acquires in the College curriculum. Here are the seeds and germs of things; here, intertwined with each other, the roots of all sturdy growth. This is true, in a degree, of all previous education; yet that is rather a preparing of the soil, than a radication, such as College training gives, of great informing principles. We touch the Bar here, training the intellect to thread all perplexing mazes, and the tongue for masterly speech. We touch the Bench; we send a quickening and an

elevating influence through all jurisprudence. Largely is the Medical Profession affected; for, while we accord due honor to many of its members who have not been favored with a course of liberal culture, even they would gratefully acknowledge the beneficent issue of such a course, in the science elaborated for them, and ministering so variously to their art, as well as in the radiance of many of the great lights of the fraternity. Still more deeply is the Gospel Ministry, with all the momentous interests that hang upon it, indebted to the College. Not only are the clergy more generally trained there, they bear through life, more evidently perhaps than any other profession, the stamp of that training. It affects not only the form, but the very substance of their thought. The teacher who, with cunning hand, moulds the metaphysics of a student, goes far, say what you will, to mould his theology; to settle the question whether he shall be reverent and biblical, or opinionated and rationalistic, meagerly literal and narrowly individualistic, or of a generous and far-reaching catholicity.

Need I advert, with the history of this Institution before us, to political life—to that relation of the school, hinted at the outset, to the State? “The four pillars of government,” says my Lord Bacon, “are religion, justice, counsel, and treasure.” How much have our Colleges done, not only to form, but to keep intact and beautiful, that pillar of “counsel.” In what comitia of the democracy, in what legislative assembly of the

land, are they not an ever-present power? There is another training, indeed, for the mere politician. Nay, we concede much, as we have already hinted, to that extraordinary native talent, that self-constructive ability, which, in public as well as private life, outstrips often all expectation. Yet we still insist, that here, mainly, are the springs of all lofty statesmanship. Nor do we disparage our noble Common School System, we virtually plead for it; for as touching both its inception and its wise progression; its books, its apparatus, its teachers; its method and its pabulum of thought; the College is its life. So of all other inferior forms of education. Even Agriculture and all Mechanical Industry are concerned. There is not a hill-side or a valley in our land, but has been illumined and gladdened by the most abstract science of our higher training; not a ploughshare but it has sharpened; not a spring, or a wheel, or a spindle, or a steam-engine, or a furnace-fire, in any of our work-shops, but it has adjusted. It has given to the miner the true divining-rod and the safety-lamp. It has made the stars of heaven the familiar guides of the mariner; it has peopled the deep with new and strange leviathans of art; and it is now busy in piercing it with those cords of a grand sodality, by which in due time the jarring nations are to become one. As we call to mind thus, the universality of the influence wielded by the College; that it is not only itself a centre of power, but is ever forming centres of power—that it not only leads itself, but is ever training

the leaders of all thought and action ; as we consider its relations to all literature, periodical and permanent ; as we think of its adaptedness—especially in its American attitude of accessibleness to all, and its strong hold on the popular sympathy—to check that materialistic spirit, which, from obvious causes, marks the age, and which has been so the bane of our land, that the God of our fathers must needs employ these fires of war to purge it away ; it will not be deemed strange, that in words which do but stir up these pure and learned minds by way of remembrance, we have been beguiled beyond our first thought, in urging its importance.

As the capabilities of any human instrumentality grow in our apprehension, so deepens within us the sense of responsibility. In view of the proper position and functions of the College, as they have now been set forth and emphasized, it is natural to ask, how may it be made most effective ? Let us note, then, in that mere outline to which the time restricts us, *some of its chief normal characteristics*. If we picture the ideal, it will be all the better ; for only as it works toward that, has the actual a true advancement.

The College should be marked, we say then, first, by a certain *completeness*. Rejecting the fragmentary and the unfinished, the well constituted mind ever craves this. Modern thought, especially, is passing from an excessive nominalism to a more realistic habit ; by many a broad induction, from mere details to a rounded whole. And nowhere more persistently than in relation to institu-

tions. The college should be complete as to its *objective scheme*. There may be oneness here. There may be, for example, an excessive or ill-directed pressing of utilities, as in the speculations of Mr. Herbert Spencer ; or there may be an undue exaltation of what he calls "the decorative element." The theoretic may be too exclusively pursued ; or there may be a practicalness which has too little of theory, like a cone required to stand firm on its apex. There should be completeness, also, as touching the *subjective aim*. It should embrace, in a word, the whole man, and that not in his Edenic aspects alone, but as a fallen being. You may not overlook even the physical ; the casket not merely, holding all the mental and moral treasures—the frame work rather, to which by subtile ties the invisible machinery is linked, and which upholds it as it works. The world has yet to learn fully how dependent is the inner upon the outer man, and how greatly the highest achievements of scholarship are facilitated by proper hygienic conditions. As you pass to the intellectual, it matters little what classification you adopt, whether with the author of the *Novum Organum*, in his Advancement of Learning, you resolve all the powers into those of memory, imagination, and reason, or whether the minuter divisions of a more recent philosophy are preferred ; only be sure that not a single faculty is overlooked or disparaged. Be it presentative, conservative, reproductive, representative, elaborative, regulative, or whatever the fine Hamiltonian analysis may

suggest, give it its proper place and its proper scope. Take not your pupil as a Briareus, all hands, or a Cyclops with but one eye. Let Memory, the mother of the Muses, by some undervalued and neglected, be duly cared for. Let strength and tenacity be given her, and in her mystic repositories let all precious things be accumulated. Let the judgment, in the broadest sense of the term, be thoroughly trained ; let it be taught to analyze, to synthetize, to add link to link in the longest chain of ratiocination, to hold with a steady hand the golden balance of truth. Give to the imagination, that weird and potent faculty, at once its impulse, its furniture, and its law. With deftest touches, let the whole æsthetic nature be developed ; both the source and the test, as it is, of all that is most charming in letters and in art. And let the communicative faculty, combining so marvelously the intellectual and the physical, with its " Gate Beautiful " between the inner and the outer world, have the wisest culture. Give us not monsters from this laboratory of character, but men, symmetrical men.

To attain this end, however, we must pass, as has been intimated, beyond the merely intellectual ; we must embrace the moral nature. How vast the void if we omit it. One of the masters of modern fiction has given us as one of his chief characters, exquisitely pictured, a man literally and absolutely without a conscience. But we have no Margraves in real life. Not one such did the Great Apostle to the pagan world

find, in all the wide circuit of his evangelism. Not only is the moral nature universal, it is central, it is ultimate. The whole man is for it. To fail either of including or of magnifying it, is the starkest educational solecism. Nor do you thus a partial wrong. One of De Tocqueville's chapters on "Democracy in America," is given to the position, that "excessive care of worldly welfare may impair that welfare." A like evil results from an exclusive culture of the intellect. The man suffers more than a hemiplegy; the whole being is touched. We may admit, with De Gerando, that "intellectual progress is always, *in itself*, favorable to moral progress." But we must deny, with him, "that the first can supply the place of the second." We must insist, as he does, "that the former only imposes a greater necessity and a greater duty of laboring for the latter, in order to preserve constantly the harmony of the two systems." It is a fine saying of an English Essayist, "Genius should be world-wide, but it should not be world-limited." The issue of such limitation—the shutting out from its vision of the great, supernatural and eternal verities—can hardly fail to be a limitation of its power, as well as a dimming of its brightness. An evil influence flows out, besides, through all channels, into the wide world. We have a Byron and a Shelley instead of a Milton and a Cowper; a Jeffreys instead of a Hale; a Buckingham instead of a Burke; an Arnold instead of a Washington. It will not be soon forgotten, that no small part of the

treachery in military circles which has marked our present great national conflict, has been ascribed, on high authority, to a system of discipline "calculated to confound in the mind of the pupil, the distinctions between right and wrong, and to substitute, in the decision of grave moral questions, habit for conscience."

To completeness as touching our *aims*, be it further noted, completeness of *method* is essential. Much that has been held by some a reproach to our Colleges, as if it were useless, and so a mere waste of time and labor, has been really to their praise. If you would unfold all the powers, you must have all the processes, and it is just at that the programme of study aims. If we would reach the desired result, not only teachers but patrons and pupils must have done with the notion, that this or that branch is of little moment, and may be omitted or slighted. In Language, that meets us on the threshold, we have not only the exponent, but the instrument and auxiliary of thought. As it mirrors the soul, it helps us to the knowledge thereof. And, as thoroughly studied, it gives to the various faculties—to every one of them—a kind of discipline which can neither be found elsewhere, nor safely dispensed with. We say language, meaning first our own, worthy in every College of a distinct professorship, and not excluding whatever modern tongues can be acquired, but emphasizing, also, the ancient classics. The controversy about these may perhaps be considered as ended. Dead, those old languages may be called; but it is only as the

grain of wheat is dead which we have cast into the ground. Many a glorious *ἀνάστασις* have they in all modern literature, and not least in our Anglo-Saxon. With their manifold vitalities our own tongue is all instinct. Nay, their fleshy fibres run through all its frame-work ; so that we can have the full mastery of it, in its spirit as well as its form, in its nicer as well as its bolder points, only as they are mastered. They lead us, besides, to the old fountains of thought, fresh, pure, sparkling, as the springs that gush from our mountain sides. With no little truth may we apply here, what Chaucer sang in a broader view :

“ Out of the old fields, as men saithe,
Cometh all this new corn fro yere to yere ;
And out of old books, in good faithe,
Cometh all this new science that men lere.”

To linguistic study let Mathematical be added. It has a worth peculiar to itself, promoting, as it does, concentration, continuity, and comprehensiveness of thought. By learning to tread safely the *pons asinorum*, and other perilous places indicated on the blackboard, the student escapes many a *lapsus mentis* on dizzy heights of his future life-journey. He gains the very key of knowledge, besides, in various important practical relations. Nor let Metaphysics, whether in the narrower or the broader sense, be held in contempt, as shadowy, uncertain and unprofitable. Shall man know all things that minister to him, and not know himself? Or shall he know the visible and tangible, phenomenally alone?

Scarce any line of study is more conducive to mental acuteness. Scarce any is more imperatively enjoined by the signs of the times. What need of guarding the future guides of opinion against both the Scylla and the Charybdis of modern speculation ; against a dreamy idealism, on the one hand, introducing us to a phantasmagoric universe, carrying its resolution of all visible entities beyond even the primeval fire-mist, merging, by some form of Berkeleyism, the *not me* in the *me*; and at last the finite in the infinite, and so landing us, after preliminary vagaries of rationalism and reason-worship, in a dreary and desolate pantheism ; or a shallow though pretentious sensationalism, on the other hand, losing the *me* in the *not me*, making the phenomenal and the material all, substituting in ethics utilities for principles, and coming, finally, through tortuous passages of the positive philosophy, to a dark and comfortless atheism. With intellectual philosophy, Logic is intimately connected, that science of the laws of thought as thought, or of thought as it masters truth, including all processes of reasoning, which the genius of the great Scottish metaphysician has of late so illustrated and dignified. Can we omit this from our circle of attainment ? Or can we forget the goodly offices of Rhetoric, arraying all thought in robes of beauty, and giving it a tongue of sweetness and power ? There is little need of insisting on Natural Science, in its various departments ; so well recognized are its claims, as it passes from the once mute but now eloquent rocks up to the marvels of human physiology,

from the play of all minuter affinities to the music of the spheres. Most enriching is it to the mind, not to speak of practical ends ; so luminous with thought is all nature, and of such typical significance. It has innumerable relations, moreover, to all other science. We add only a word for History, reverend chronicler of the ages, philosophy, in the largest view, teaching by example ; and that word is, not only to vindicate the measure of attention we award it, but to pronounce it—in the greater value and the wider compass assigned it by modern thinking, as it not only prosecutes more fully its old explorations, but enters the comparatively new field of ethnological inquiry—worthy of still greater prominence. “Histories,” says Bacon, “make men wise.” So far as the intellect is concerned—and quite as clearly, we might show at large, in relation to the moral nature—we can spare nothing from our full-orbed programme ; we will increase the diameter, but we cannot mar the circumference.

Let it not be forgotten, however, that to this completeness of aim and of method, a corresponding completeness of endowment and of furniture is indispensable. You set us the old Egyptian task without it. We must have professorships in adequate number, not crowding into one department what might fitly and amply fill two. We must have apparatus. We must have College buildings, sufficient and convenient—good workshops, if you ask for good work ; and if there be some touches about them of the rising architectural taste, it will be

all the better. A façade or a tower may teach, as effectively as a book. We must have libraries. Here has been, perhaps, the weakest point of our American Colleges. Said one of our eminent scholars, some thirty years ago, "There is not a library in the United States, in the European sense of the term." In the lapse of these years, it is true, the case has been greatly improved; yet even now, the aggregate of the books in the alcoves of all our New England Colleges, would not equal some single libraries of the Old World. Give us more books then. They are needed for reference, for study, for incitement. What inspiration there is in a well filled library, what guidance and food of thought, how light beams and electric currents flow forth from its shelves, every real student knows. We need, too, foundations for worthy young men, rich in genius but poor in pelf. While many such are kept from our halls, the education of others, is by the stern hand of poverty pinched into sad incompleteness. Let those whose joy it is to transmute their gold and silver into mental and moral treasures, see to it, that our Colleges have the amplitude of equipment essential to that fullness and symmetry which we have thus briefly sketched.

We have next to affirm, that the College should have also a *conservative* character. There has been much abuse of that trite term conservatism; yet, rightly interpreted, it has a broad and precious significance. It is not bare immobility. It is not the girdling of trees till they die, or the rearing of fences around their lifeless

stumps. A pile of rocks is not a conservatory ; nor even a hall of cold, motionless statuary. True conservatism is the cherishing of all the great vital forces ; the principles, which, though old as creation, or even as God, do yet flourish in immortal beauty, and are worthy of perpetual reverence. It is that holding fast to the old, in its fundamental, changeless elements, without which all the new is as " the baseless fabric of a vision." Colleges, from the very thoroughness of their investigations,—descending as they do to the roots of things,—and from their natural predilection for the orderly and the systematic, instead of the desultory and the disjointed, might be expected to be conservative. They are too scientific to be rashly empirical. Conservative they have ordinarily been, from their inception until now. They have kept safe many a good thing, which mankind would otherwise have lost. In this excellent way let them continue. As to modes of teaching and discipline, let them not follow every *ignis fatuus*, but carefully and patiently " prove all things." As to alleged discoveries in the realm of physical science, let them not make haste. The jaw-bone of the geologist may turn out not quite so effective as that which Sampson wielded, and so the old chronology may have some days of grace. Let them not be unduly propense to change, in the metaphysical, ethical, or religious sphere ; lest the mirage be taken for fountains, or cloud banks for solid land. We need here in America, amid the fascination and intoxication of all our newness,

and the self-sufficiency engendered by it, to cultivate, every way, the habit of reverence, and especially of reverence for the old. Not the old dross, indeed, but the pure old gold. There was something known, let us often remind ourselves, before the culmination of this most knowing age. The masters of thought and opinion in bygone times—such as Bacon, and Locke, and Edwards—however they may have failed in some points, were no prating sciolists. Even the wise modern world may learn something of them. In points, not a few, of our real advancement, it should be gratefully remembered, we have but built on the foundations which their giant hands had laid. Nay, in many directions, we are reminded of our Lord's saying: "No man having drunk old wine, straightway desireth the new; for he saith, the old is better."

Yet with a due conservatism, the College should be animated also, be it further observed, by the *spirit of progress*. Else it is not really conservative. For whatever is vital, naturally grows; and, with the lapse of time, everything pertaining to science and literature is becoming more and more vital. Law—pervading, quickening, moulding—is seen everywhere. We may say of it as Inspiration has said of Wisdom: "When there were no depths it was brought forth, when there were no fountains abounding with water." Even old chaos, lifeless and barren as it seemed, was yet most germinant, and so, in a good sense, most radical; it imbosomed manifold elements of progress—principles,

divinely originated and sustained, that must needs develop themselves in forms of beauty and grandeur. There is a theistic, as well as an atheistic theory of development. Nowhere in nature have we absolute stagnancy, but everywhere action, reaction, movement. What we used to call the imponderables,—caloric, for example,—the later science is resolving into mere modes of motion. The burning of a dwelling or a city is held to be nothing more than an extraordinary agitation of the monads. Even ponderable “hard matter,” philosophers are beginning to tell us, is but “an antagonistic force,” the product of “God’s simple activity in counter-agency ;” and that in such perpetual flux, that we can speak of nothing, in strictness, as *being*, but only as *becoming*. One of our profoundest physicists has just shown us, on a broad scale, that “the law of nature’s constancy is ever subordinate to the higher law of change ;” the stabilities, or underlying forces, are ever for the mutations, the transformations, the advancements. So meet together, as we have said, the old and the new ; so does progress harmonize with conservatism. After this manner all providence goes onward, not moving pendulously, or in a vain circle. So language grows, and industry, and commerce, and law, and government, and all our complex civilization. So all human thought proceeds ; and that educational institution is unworthy of the name, which fails practically to recognize the fact.

In a higher sense than Galileo affirmed, “the world

moves," and we must keep abreast with it. What progress has there been, in modern times especially, in all physical science! What a meagre thing, comparatively, was the chemistry of fifty years ago! What poor make-shifts were many of its theories! Where was geology then? Where, ethnology? In almost every department of knowledge, what new discoveries have been made; what new definitions and generalizations, what improved processes have been introduced! Even in metaphysical science, remitted though it is by many to dream-land, there has been, we are fain to believe, substantial gain. A little spiral the movement may have been; yet we think it has been onward. And not only have we the present to master, a great future lies before us; we are as yet, in Newton's phrase, but picking up pebbles on the shore of the great ocean of truth. We are to go on from knowing to know. Even in ethical relations there has been, and there is still to be, progress; not in the old principles, immutable as their author, but in the ever-varying applications. It is the same sunlight that shines on from dawn to mid-day, only it beams farther and farther down into deep valleys and ravines unvisited at first. And while, as to the matter of all good learning, the College should be in no respect behind-hand, the same may be said of the methods. As has been hinted, we are not to adopt at once all new-fangled schemes; otherwise we shall vex ourselves with much educational quackery. Yet we are never to imagine that, touching a work so great as the

training of the human mind, nothing remains to be learned. Our eyes should be open to all the new that is true and good, and our hands ready to modify our own system accordingly. Let the standard of attainment which we propose to our pupils, above all, be ever rising. Let us not cater, however tempted, to that spirit of unprofitable and really unprogressive haste which, unhappily, is not yet quite exorcised even from New England. To all who seek admission to our halls let us say, rather, *festina lente*. It were well if the line of preparation for College were, in most cases, much extended, or at least more thoroughly mastered. Nor let us here essay the casting up of any royal roads, save as hard and protracted study is ever right royal—that, only, tending to a true advancement.

We cannot forbear to note, in this relation, what has been already suggested in another, the importance of ampler College endowments. I speak not of this institution particularly, but of the sisterhood generally. Such endowments are essential to a rounded fullness, as has been said, and they are indispensable to that growth for which we plead. Let clear-sighted men of means understand the matter; would I could reach the ears of all such in our land. As the farming apparatus of the last century, the factory, the mercantile establishment, would be quite inadequate to the demands of the present times, and as what now replaces them must surely have various improvement and enlargement in coming years, so, clearly, is it with the College. You

cannot take it, if you keep it worth anything, out of the current of an ever-advancing civilization. It must have, therefore, ever-increasing means. Let its generous patrons understand that it *is never done*; it follows the physical law just now alluded to—it is ever *becoming*. Be it that you have met what seem its present wants; others, be sure, will soon arise. A new professorship will be needed, or a new building, or new apparatus, or new scholarships, or a new alcove of books. Your heart, if God permits you to live as his noble-minded steward upon earth, will as certainly be gladdened by another call from it, as

“Through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns.”

The College, we add only, should be distinctly and eminently *Christian*. Not in the narrow, sectarian sense—that be far from us—but in the broadest evangelical view. Our course of thought culminates here; and here does all else that has been affirmed find its proper centre and unity. Christianity is the great unity. In it, as was intimated at the outset, are all the chief elements of organic influence. It is itself the very acme of completeness, and it tends to all symmetry and finish. It is at once conservative and progressive, balancing perfectly the impelling and restraining forces; by a felicitous adjustment of the centripetal and centrifugal, ensuring to human nature its proper orbit. It is the golden girdle wherewith every institution like this

should bind her garments of strength and beauty about her.

Were it needful to argue this point, we might put it on the most absolute grounds. All things are Christ's ; all dominions, dignities, potences ; it is especially meet that we say, to-day, all institutions. It is the grossest wrong practically to hold otherwise. It is loss, too, and nowhere more palpably than in the educational sphere. It is no cant saying to affirm, and that in a more than merely spiritual sense, that in Christ "are hid all the treasures of wisdom and knowledge." At His throne the lines of all science terminate ; above all, the science that has man for its subject. Of all history, for example, rightly read, how is He the burden and the glory ! Otherwise taken, it is a more than Cretan labyrinth. The Christian spirit, besides, raising the soul to the loftiest planes of thought, giving it the highest communions, bringing before it the grandest objects, and securing to all its machinery the most harmonious action, is eminently conducive to intellectual achievement. We have already said something like this as touching moral culture ; but that, be it ever remembered, takes its proper form and direction only as it is vitally linked with Christianity. What God has joined together let not man put asunder. Let the studies which we call moral, have all a Christian baptism ; and, with all our getting, let us not stop short of the cardinal points of our most holy faith. Let the Will be still investigated, not as a brute force, or in a merely intel-

lectual light, but in those high spiritual aspects in which our great New England metaphysician delighted to present it. Let Butler, with his curious trestle-work of analogy, bridge, to the forming mind, the chasm between natural and revealed religion. Let the Christian Evidences be fully unfolded. We can hardly dispense with them in an age, when, by means of Westminster Reviews, and other subtle organs of infidelity, the old mode of assault being abandoned, a sapping and mining process is continually going forward. Let Ethical Science, —embracing in its wide sweep, the Economy of Private Life, the Philosophy of Government, and Law, which “hath its seat in the bosom of God,”—be all bathed in the light of Calvary. That light is its life. “Let us with caution indulge the supposition,” said the Father of our country, “that morality can be maintained without religion.” Let the Bible be included among our text-books as the sun is included in the solar system ; and let all the rest revolve in planetary subjection about it. Let it be studied, not in a professional, much less in a partisan way ; but with the conviction that it is indispensable to the broadest culture ; that without theology we have but a straitened anthropology ; that we see not nature aright, but as we look up through it to Nature’s God. Be ours, in its largest significance, the sentiment so devoutly uttered by the old Hebrew bard : “In Thy light shall we see light.” And let the discipline of College, so intimately connected with its prosperity, be fashioned on the model of the Gospel. Let

it copy, in its way and measure, the wondrous harmonies of the redemptive scheme, in which "mercy and truth are met together, righteousness and peace have kissed each other." So shall it bless our halls with some faint reflection of the Divine fatherhood, and give to our society some happy resemblance to a Christian family.

Such, in the ideal, is the College—the American College; such in its position and power, such in its completeness, its conservative, progressive, and Christian character. How far the ancient institution, at whose bidding we have assembled to-day, has realized this portraiture, it would not, perhaps, become me to say. I would not dishonor the silver locks of my Alma Mater by aught of boastfulness. Yet none will question, that in all the long track of her history—antedating the Republic, stretching now over almost a century—she has, at least, aimed at the wisest and best things. She has attempted, and she will still attempt, a scholarly balance and thoroughness of training. A precious link as she is between the present and the past, she would bring forth out of her treasury things new and old. Nor can she be ever untrue to her pious origin. Never can she forget the tears of Christian love and zeal with which her early pathway was bedewed; the *vox clamantis in deserto* will ever linger on her ears. On a façade of the magnificent galleries at Versailles I read, years ago, "*A toutes les gloires de la France.*" To my mind's eye, these halls bear a nobler inscription: *Christo*

et ecclesiae. And I do but utter the one sentiment of the guardians and teachers, the friends and patrons, of this institution, when I say, better that "both the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the windows, desolation shall be in the thresholds," than that a godless philosophy shall supplant here the Divine Word, or our common Christianity cease to be revered and vindicated.

At the call of these honored Trustees, I assume to-day new and weighty responsibilities. It is neither affectation nor egotism to say, that I approach them with the deepest solicitude. As I think of the excellent men who have preceded me; of those especially to whom I sustained the relation of a loving and grateful pupil—one of whom has passed, in all ripeness of wisdom and virtue, to his reward, and the other, after a long term of able and faithful service, is permitted to honor this occasion with his presence; I cannot but fear that I shall follow, *non passibus æquis*. Yet with whatever self-distrust, thoughts of hope and of courage cluster about me, and as good angels beckon me onward. The radiant memory of the past cheers me. I think of the jewels which, with liberal hand, old Dartmouth has scattered not over the land alone, but over the broad earth. Some of her brightest names, dear alike to science and to Christianity, have been inscribed imperishably on barbaric isles of the sea, and on regions darkened by the shadow of the mosque and the pagoda. While the genial voices of her living sons float about

me ; sounding out from the bar, the bench, the pulpit, and the walks of medical science ; from the chair of instruction, the laboratory of art, and the lone study of the man of letters ; from the legislative hall and the cabinet ; and even from the haunts of industry, of trade and of finance ; inspiring voices of the dead steal upon my ear. The day and the place waken many an echo of that unique utterance—worthily commended, at last, to succeeding times by a son of Dartmouth—the delight and the pride of the metropolitan bar, fascinating alike to the grave Senate and the rustic throng, but now hushed forever in Mount Auburn. The sleeper at Marshfield stands again before the Supreme Tribunal of the land, pleading with filial devotion the cause of the College ; and, the matchless web of argument all woven, his whole soul wells up,—while his massive frame trembles with emotion, and hard legal faces are wet with tears,—in the simple, but tender utterance : “ *Sir, there are those who love it !* ” Yea, many a noble spirit, lost to earth, seems to gather fondly about us, breathing anew a benison on this familiar home of science.

How often—we cannot but remember to-day—has death found in the corps of instruction here, his “shining mark !” My thoughts revert tenderly to my own beloved Professors. There was the lamented CHAMBERLAIN ; in whom we knew not which most to admire, his rare command of the ancient classics, or his eloquent mastery of his native tongue. There was the pure and single-hearted ADAMS ; the right lines of whose geomet-

rical demonstrations were so aptly emblematic of his whole life-course. There was the affable and indefatigable HALE, since the honored Head of one of our sister Colleges. There was the urbane and accomplished HADDOCK ; whose very countenance, in its fine esthetic contour, did but image forth to us the still finer combination of inward graces. There was the genial and earnest SHURTLEFF ; who charmed us not more by his acuteness, perspicacity, and playful wit, than by his fervent and outspoken devotion to our moral and spiritual welfare. I think of fellow-students, too, Teachers here for a time, who have ceased from their labors. There was PEABODY ; of such exquisite finish as a scholar, of such winning and yet commanding mien. There was CHASE, the profound mathematician ; the light of whose genius, as it gleams through one of our text-books, yet lingers in our halls. There was YOUNG, calm, judicious, kindly ; so lucid and thorough in all his instruction. There was LONG ; so keen in analysis, of such clear insight ; so gentle, so guileless, so unassuming ; "in wit a man, simplicity a child." Nor can I forbear to add my own classmate, WORCESTER, whose active, penetrating, forceful intellect revealed itself as unmistakably in his pupilage, as in the Tutor's chair or the sacred desk. Alas, that within these recent weeks, another dart has been sped by the "insatiate archer !" It casts, indeed, a shadow upon the scenes of the day, that the places which have been made glad by the presence of the gentle, refined, scholarly, true-hearted

PUTNAM, shall know him no more! But the will of God be done. He hath smitten, and He will heal us. He can replace, as He has done, the stars which fade from our firmament; which do themselves decline only as

“Sinks the day-star in the ocean bed.”

We have keenly felt, and we may have still to feel—though we humbly trust, not long—the touch of war; that war which treason most atrocious has waged against both the life of our nation, and those great principles of freedom which are the hope of the world; that war which makes vacant places in the Colleges, as well as in the dwellings of the land. Yet we yield from both our sons to the contest, in the glad assurance of a glorious issue. In meekness and lowliness of mind, but with no despondency, would I receive, to-day, the keys of office. I shall lean confidently both on the wise and faithful guardians of the Institution, and on the large and able Faculty, with which I deem it an honor to be associated. Amid these touching services, as we solemnly pledge ourselves to each other, we will all take heart for our work. Trusting devoutly in that Providence which has been so gracious in days gone by, we will tend together this ancient light of learning, not doubting that it will shine on, more and more brightly, till its radiance shall be blent with the noon-tide of a world-wide Christian civilization.