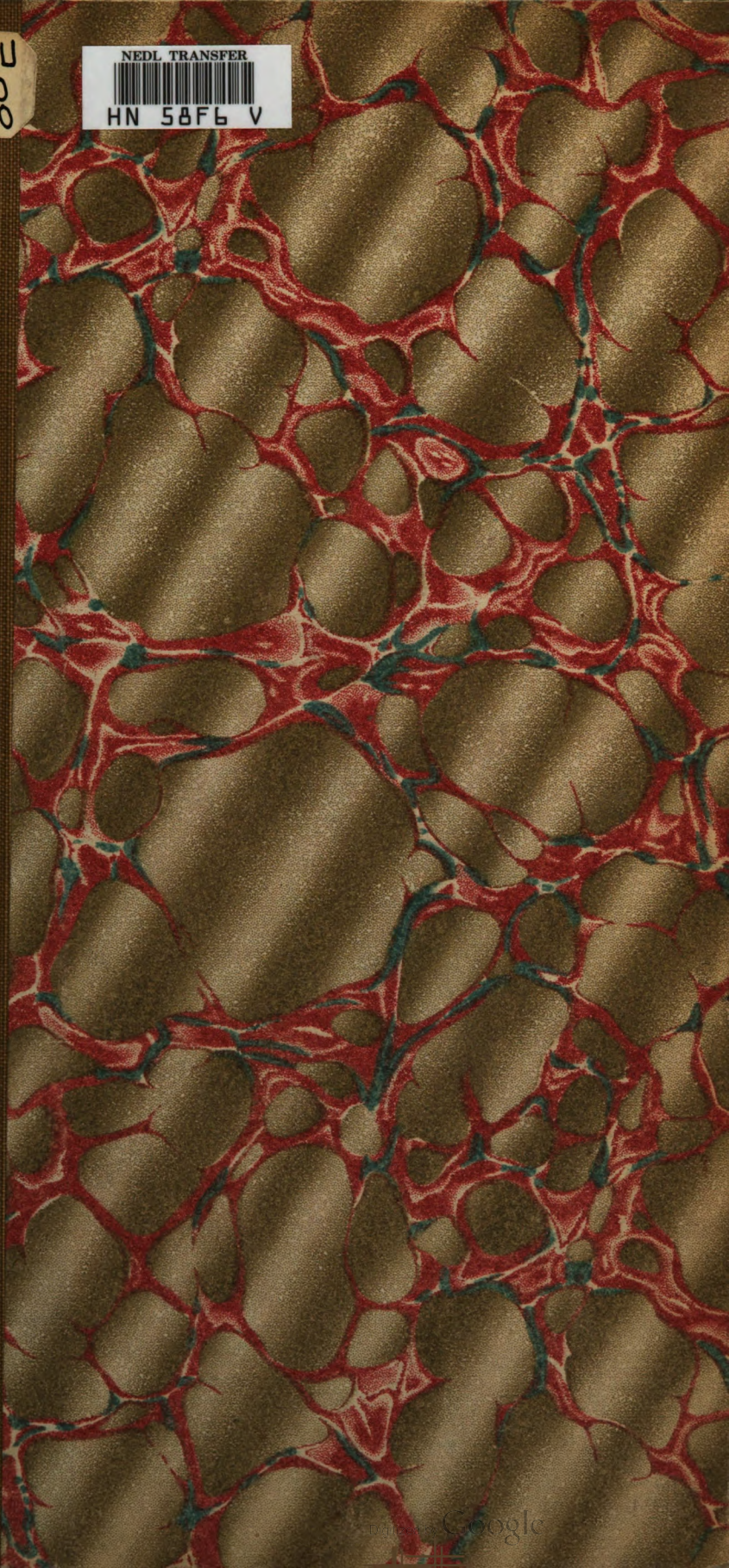


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PROFESSOR SPARROW'S  
INAUGURAL ADDRESS.

AUGUST, 1838.

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THE  
INAUGURAL ADDRESS

OF THE

REV. P. J. SPARROW, A. M.

PRONOUNCED AT HIS INAUGURATION AS PROFESSOR OF LANGUAGES  
IN DAVIDSON COLLEGE, NORTH CAROLINA, AUGUST 2, 1838.

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## INAUGURAL ADDRESS.

*Mr. President, Gentlemen of the Board of Trustees,  
and my respected Audience :*

A DESIRE to please on an occasion like this is natural. Such a desire I confess that I feel; and were I permitted to make a selection of my subject, I would hope to be able to contribute somewhat at least to your entertainment. Custom, however, determines that I should confine this address to a subject the announcement of which will excite but little interest in many minds: That subject is *Classical Literature*. Latin and Greek! To some the very terms are barbarous and outlandish; to others they stand associated with all the "pains and penalties" of school-boy days, not excepting frequent applications of the birch. What prospect can I have of making such a theme interesting? Especially, what can I say that will be interesting to the ladies, who are supposed not generally to know or care much about Greek or Latin? Indeed the immortal English poet is reported to have said, that one tongue is enough for a woman. Do the ladies regard that as a slander? Let me tell them for their consolation, that Milton was blind before he made the assertion; and that, however intended, it is really a compliment. Why is one tongue enough for a woman? Doubtless because she can use it so well. If then she can effect so much with one, what might she not effect, if like some modern German professors, she had a dozen? Think, if you please, of a lady with a dozen of tongues! But to return from this

digression ; if I cannot find that in my theme which will interest you, I can only bespeak the greater attention on your part, and entreat you, of your clemency, to hear me patiently. Yet I would not have you construe these remarks into an acknowledgment on my part of any want of importance in my subject, or that it deserves not a most attentive hearing. Whatever may be my success on this occasion, I know full well that Classical Literature will admit of a most triumphant defence.

But lately the trump of war has been sounded long and loudly against what are called "the dead languages." Dead languages they most assuredly are to those who raise this cry, and were all others like them, they would soon be buried in a tomb from which there would be no resurrection. I would not, however, have these worthy reformers to take to themselves too much credit in having discovered the inutility and pernicious influence of Latin and Greek. Nor would I have them count too largely on the effects which their zeal and eloquence are likely to produce. Others before them have made the same discovery, and have displayed equal zeal, and perhaps equal eloquence. Long since a zealous monk was heard announcing from the pulpit to his audience: "They," the heretics, "have introduced a new language called the Greek. This must be shunned. It occasions nothing but heresies. Here and there, these people have a book in that language called the New Testament. This book is full of stones and adders. Another language is starting up, the Hebrew. Those who learn it are sure to become Jews." The right royal Jack Cade was a staunch reformer of this stamp, and carried his principles of reform even far-

ther than his modern successors have, as yet, dared to do. Witness his charge to Lord Say: "Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school; and whereas, before, our fathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king, his crown, and dignity, thou hast built a paper mill. It will be proved to thy face that thou hast men about thee, that usually talk of a noun, and a verb, and such abominable words as no Christian can endure to hear. Away with him! he speaks Latin." Thus we see, that in former times, there were men who would have benevolently saved their cotemporaries from the expense and labour of learning Greek and Latin, had they been but wise enough to listen to their admonitions.

But we live in the nineteenth century, and it would be strange if we did not attempt to do something extraordinary in this matter as well as all others. Things have heretofore all been wrong. There must be an entire revolution. Our fathers learned Greek and Latin, but it was because they knew no better way of doing. They also travelled on horseback, or in their lumbering wagons. They knew nothing of steam power and steam velocity. They too learned their catechisms, and strange to tell, believed them! to jog on after them would argue very contracted notions, not at all befitting the liberal and enlightened views of the age. No, let us rather make a bonfire of the Classics. It is a great pity that so many talented young men as we have, should spend their time and spoil their eyes, in conning over the crabbed works of those surly old heathens the Greeks and Romans; especially when there is so much to be



done. It is not surprising that those who preach such a doctrine as this, should have hearers and make converts. Men are naturally indisposed to labour, especially to the labour of the mind. Let there be but a prospect of winning the awards of labour without the toil, and there will not be wanting numbers to avail themselves of it. Such a prospect cannot but be most agreeable to those young gentlemen of genius, who are burning with impatience to let the world feel the influence of their talents. Equally agreeable will it be to mamma, who is in an agony, lest her darling son should spoil his beauty and study himself into a mere shadow.

It is not difficult to see whence originates this hostility to Greek and Latin. It is nothing else than one of the forms in which the levelling spirit of the age manifests itself—the spirit which would have all on an equality, not by raising itself, but by bringing all things down to its own level. These men first tried by easy compendious methods to bring Classical Literature, as they said, within every ones reach. They promised to make that which had heretofore cost years of laborious, persevering study, the mere amusement of a few months. Most confidently did they assure us, that soon the very *ima penetralia* of Greek and Latin would be exposed to the common gaze. In this, however, they were mistaken, and it did not require long to convince them of their mistake. The ancient Mathematician said, that there was no royal road to Mathematics. With equal truth may it be said, that there is no vulgar road to a proper knowledge of the ancient languages. That road must ever be travelled by a select few, who are willing to win their way by long and diligent study.

Well, as this project failed, what next was to be done? O, they had an easy method just at hand. Like Alexander, if they could not untie the Gordian knot, they could cut it. Their next step was to contend that the ancient languages are wholly useless, and that the time expended in their study is time lost. This they boldly assert, and seem to expect that we should believe it, simply on the ground of their assertion, for they offer no proof which ought to influence a rational mind. But before we concede this much, it will be well to ask these censors of our studies, what other demands they have to make? what other studies will be likely to come under the ban? Doubtless, if their taste and judgment are to form the rule, no one can say where the matter will terminate; not far short, we may venture to predict, of absolute barbarism.

Did the effects of the spirit against which we are contending terminate with the injury which they may do to Classical Literature, it would be scarcely worth while to mention them. But it is not so; they have a much wider range. Their direct tendency is to fill the various professions with men of raw undisciplined minds, and thus to bring the professions themselves into disrepute, and the interests which they embrace into jeopardy. Who does not know, that to some considerable extent, these effects have already occurred? That there will be quackery in the learned professions, even when the greatest care to guard against it is taken, may be expected; but all must see, that this quackery will increase, just in proportion as a meagre and inadequate course of preparation becomes popular. It is certainly the interest and the duty of all those who would not have their lives, their pro-

perty, and their souls committed into unsuitable hands, at once, and firmly to withstand the spirit that would lead to a relaxation, in any degree, of a most thorough mental preparation for those professions.

We have no idea that the many tirades which are repeated against Classical Literature will do it serious injury. As in the case of most heresies, the men themselves are a sufficient refutation of the doctrine which they preach. The thinking, practical part of the community soon learn to place a proper estimate on what they say. A much more serious injury is likely to be done to this cause, by those who are, so to speak, its very priests—I mean the teachers. There is no class of men whom I more respect than teachers. From experience I know how to sympathize with them. I know something of the difficulties which they are called to meet. I know what it is to contend with the caprice of parents, and the waywardness of pupils. I know what it is to attempt to put brains into empty skulls. My sympathy and respect, however, extend only to those teachers who deserve them. All sympathy given to the undeserving, is just so much taken from the deserving. If there is any thing which merits a severe rebuke, it is the presumption of many who set up for classical teachers. Not unfrequently beardless boys, after lounging about an Academy for a few months, by means of flaming advertisements in the papers, offer their services as teachers of Greek and Latin, with all the confidence of Porson himself. If you will believe them, they will in a very short time teach their pupils the mysteries of the whole art, and—a consideration which they have sense enough to know will have its influence—they will work cheaply.

Many parents who are better judges of the worth of money than they are of literary qualifications, seize on such a proposal with avidity. It is true, the teacher cannot be a very great adept in his art, but then he will do well enough for the commencement, and his services may be obtained so cheaply. Now here are two capital mistakes. The one is found in the assertion, which we often hear repeated, that a teacher of inferior qualifications will do for the commencement. There is no period when a youth more needs the assistance of a master who understands his business, than when first entering on his course. It is then that he is, or ought to be made acquainted with those first principles, which are the keys that open all the portals. Put these into his hands, and teach him how to use them, and he will soon be able to find the way to the chambers for himself. Let there be an error here, and it will be next to impossible to teach him correctly. I would sooner undertake to instruct the rawest country booby who does not know a Latin Grammar from a Dutch Almanac, than one who has for years, been teased and stultified by a classical quack. A second mistake is, that such services are cheap. It requires but little skill in political economy to know, that what is worth nothing, is dearly purchased at any price. But perhaps it will be said, the young men need assistance to enable them to prosecute their literary or professional studies. Well give it to them; it will be noble so to do; but do not defraud yourselves or your neighbours, by employing in a most important business, one utterly unfit for it. I am pleased to see young men make exertions to obtain an education. No one is worth educating who is not willing to make exertions, and great exer-

tions, if it be necessary. Yet I wish to see them exerting themselves in matters for which they are competent. Most generally, I believe, classical instruction does not belong to that class.

When we take into consideration the character of many of the classical teachers of this country, it is not strange that classical literature should be in such bad repute. What other profession could, in such a state of things, maintain its respectability? Suppose the carpenter, as soon as he had learned to handle the jack-plane, should become a professor of Architecture in all its various branches; or the strippling who had just learned to draw a tooth should forthwith attempt the most difficult operations in surgery. Should cases like this become common in any profession, could that profession survive? Most assuredly not.

The terms "Classical Education" are used very indefinitely, and in the estimation of each one such an education is more or less valuable according to the meaning which he affixes to those terms. To show you precisely what it is for which we contend, we will attempt to define what we mean by a Classical Education. Nothing more we believe will be necessary to vindicate the claim which it has to your regard. What then is a classical education?

I will first, with your permission, answer this question negatively.

1. Such an education does not consist in spending some two or three years at an Academy, in playing marbles, fishing, robbing orchards, and all the various *et ceteras* of what are called school-boy pranks. Nor does it consist in spending the same length of time at College, in lounging, smoking cigars, drinking wine,



breaking windows, getting up and eating clandestine suppers, participating in, and occasionally aspiring to head a rebellion, and at last receiving a diploma *ipsa gratia*, and bringing away more Latin in our pockets than we have in our heads. I am sensible that I am stripping many young gentlemen of their honours. I cannot help it. Stern truth forces me to declare, that for whatever else they may be distinguished, they cannot lay claim to the character of classical scholars.

2. A Classical Education does not consist in learning, as Burns has it, "the Latin names for horns and stools;" in learning imperfectly the meaning of a few hundred Greek and Latin words, without deriving from the authors in which they are found any definite and connected ideas. With almost the same advantage might an individual learn the names of so many cows and horses. And, let me ask, is not this as far as many go, who have the credit of a classical education? Can they repeat one valuable idea which they have obtained through their whole course?

3. Nor does a classical education consist in some degree of skill in turning into English the usual textbooks.

4. Nor, again, does it consist in the ability to give a grammatical analysis of the various words which occur in those books. This, I believe is as high as a very large proportion of the teachers in this country aspire; and assuredly he who accomplishes this much merits the patronage of the public. Yet, we think, much more may be and should be effected.

With your permission, I will now proceed to lay before you, in a few items, what I conceive such an education to be.

1. Then we say, the foundation of such an education should be laid in the thorough knowledge of the grammars of the languages concerned. As we have already intimated, we do not believe in any rail-road system on this subject, by which the results may be obtained without the labour. Like most other things, a classical education decreases in value, in proportion to the small amount of labour which it costs. Experience, we think, has shown to entire satisfaction, that there is no way of acquiring a truly valuable knowledge of Greek and Latin, but by grammatical analysis. Such analysis should commence with general principles, and extend to all the various minutiae. Nothing which forms a part of the language should be regarded as too unimportant to be learned. The individual who studies a language in this way, acquires a knowledge of the language applicable to all its various authors; he who adopts a different course, can, but at best, attain a knowledge of the language as he finds it in the books which he reads.

2. An important item, as we deem it, in a good classical education, is a familiar acquaintance with the idioms, not only of the Greek and Latin, but also of our own language. Is it not true that many, in translation, fail to catch the spirit of their author from an ignorance of the idioms of his language. And is it not equally true, that many when translating, give us English words, and Greek and Latin idioms? In this way one great advantage of translation is lost. He who learns to translate into the idioms of his own language, derives advantages in point of style equal to those which he would obtain from constant composition in his own language.

3. We deem it essential to a good classical education, that the pupil be made acquainted with the history of the authors which he reads—the periods at which they respectively lived—the character of their styles compared with writers in their own language, and occasionally with those in other languages. He should also be made to mark their more striking beauties and blemishes. Here I will just mention a subject of considerable importance to the Classical scholar, and which, so far as I know, has as yet received a very small degree of attention in this country. I refer to philological criticisms on the various editions of the classic authors, and also on the state of the text. This field has been cultivated with industry by the Germans, and undoubtedly deserves much more attention than is given to it with us.

4. A main subject of attention with the classical scholar, doubtless, should be the thoughts of the authors whose works he reads. Nor should this attention be cursory. It should be repeated until those thoughts become so familiar, that on all proper occasions, they may with ease be called up. It is this which imparts such richness to the styles of Chatham and Burke. We can scarcely read a page of those authors without meeting with an allusion to some striking passage of the ancient classics.

5. A classical education should, in the fullest sense of the term, embrace a course of classic literature. The pupil should be made acquainted with the geography of the countries mentioned in the Greek and Roman authors—the history of the nations, together with the biographies of the more important characters. He should also be thoroughly instructed in the manners, customs, arts, sciences,

laws, military tactics, and religions, particularly of the Greeks and Romans. Without some considerable degree of information on all these subjects, it is impossible to understand the classics, and of course to derive much pleasure or profit from their perusal.

6. The writing of Greek and Latin, especially of Latin, we think constitutes an important item in a classical education. We might mention many advantages resulting from an exercise of this sort. All men laying claim to the character of scholars, are liable to be placed in circumstances, where it is important for them to be able to write Latin. This they cannot be, unless they have practised much. Again, one of the very best ways to learn the Greek and Latin languages, is to translate into them, as well as out of them into our own language. Thus the attention will be turned to many minutiae, which otherwise, in all probability, would escape notice. This exercise, we believe, has a prominent place in all the best European institutions. Unless we are much mistaken, it has been greatly neglected in this country.

Thus I have given you a sketch of what I conceive to be comprised in a classical education. I have been only able to enumerate some particulars. It would not have been proper to have discussed at length the important subjects which I have mentioned. I am fully aware of the difficult ground on which I have placed myself. You have a right to ask me if I practise the doctrine which I preach? To say that I do, would be to arrogate to myself too much. I have rather sketched what I conceive a classical teacher ought to do. This much I can say, it shall be my unceasing aim to do all that I know ought to be done on this subject.

When I first commenced this discourse, it was my intention to discuss, at some length, the advantages to be derived from the study of the ancient languages. This I presume is not necessary. These advantages are apparent from the imperfect sketch which has been given of what such a course of study comprises. As an exercise of mental training, if it did nothing more, it would be worth all the money and labour which it costs. In translation, the reason, the judgment, the taste are constantly called into exercise. But the study of the languages does more. It carries us up to the fountains of a large part of our own language, and thus makes us acquainted with its force and proprieties, as we could not otherwise be. The English scholar cannot acquire a critical knowledge of his own language, without expending on it singly, an amount of labour, which would have been sufficient to have given him a respectable knowledge of the ancient languages, together with a knowledge of the English equally good. But after all, the great advantage arising from the study of Greek and Latin is, that in this way, we become familiar with the writers of antiquity; those masters of thought and diction, whose works have stood the ordeal of ages, and have received the concurrent suffrages of all the learned. But, it may be said, such a knowledge may be obtained by means of translations. That, I reply, cannot be. The spirit of an author cannot be translated. His naked ideas may be transferred into another language, but they will be destitute of those shades of thought, which constitute the drapery of ideas, and which give to them their richness and beauty.

As the leading design in rearing this College has



been to educate men for the Gospel ministry, it will not be out of place to offer, somewhat in detail, the reasons, why ministers especially, should be acquainted with the ancient languages.

1. The first reason which I mention is, that they may be able to read the Bible in the original. To read the Greek of the New Testament with advantage, requires a thorough knowledge of the language in general, of its various dialects in particular, and especially of that dialect in which the sacred volume is written. Without something like such a knowledge as this, reading the Greek of the New Testament will be but repeating the English version in connexion with the sound of the Greek words. Now such a knowledge as this can only be acquired by a long and systematic course of classical training. We hear it has become fashionable in some Institutions, intended principally for the education of men for the ministry of the Gospel, to discard all authors in the Greek language, except the writers of the New Testament. Against a course of this sort every friend of the ministry, and of true religion, as well as of sound learning, must object. Should all institutions adopt this measure, it would be, so far as the sacred cause depends on men, to surrender it into the hands of its enemies. All distinguished champions of the truth in modern times have been classical scholars. If this position admits of an exception, I am not aware of it.

Here may I be allowed to digress for a moment, whilst I present a subject worthy, as I think, of the attention of the Trustees and patrons of this College. I refer to the importance of making Hebrew a part of the Collegiate course. A large portion of the

Bible, as you know, is in that language, and even that part which is not, cannot be understood as it should be, without a knowledge of the Hebrew. Our Book of Discipline strictly requires, that candidates for licensure shall be examined on the Hebrew; and yet we are in the constant habit of licensing them without any such examination. Why is this so? Is that language which God first honoured as the vehicle of his revelation unworthy of the study of our theologians? This will not be asserted. But it will, perhaps be said, that many young men will study at our College who do not intend to be preachers of the Gospel, and who would be unwilling to accede to such a requisition. I reply, let the Trustees give Hebrew a legitimate place in the course, and there will be no difficulty experienced on this subject. Besides, if we read aright the signs of the times, the day is not far distant, when Hebrew will form an indispensable part of a liberal education. It is so in Germany now, and it will soon be so in this country. I would be much pleased to see our College lead the way in this important reform. Perhaps it will be further said, that the Theological Seminaries are the proper places to learn the Hebrew. With equal propriety might they be said to be the proper places to learn the Greek. A knowledge of Hebrew is necessary to enable the student to derive the full amount of profit from the instructions given in those institutions; and any elementary knowledge of the language which he may there acquire, must, of necessity, be so superficial as to be of little value. Hence so many soon forget all that they have learned, and cease to be able to read with any ease even a verse in the Bible. If there are any exceptions to this statement, they

are such as have been made by the superior industry of the pupil himself. There was a time when the scarcity of the necessary books formed an insurmountable impediment in the way of the general study of the Hebrew. That time has passed by. They can now be obtained in great abundance, and at less cost than the books necessary to study either Greek or Latin. If the Trustees regard this subject as important, I hope they will forthwith act upon it in their wisdom. But to return from this digression.

2. A second reason why ministers of the Gospel should be good classical scholars is, that in this way they will be likely to acquire skill in the interpretation of language. One leading part of a minister's duty is, to teach the people from the word of God. To be able to do this, he must himself understand the Bible, and be capable of explaining it to others. This he cannot do without a knowledge of the laws of interpretation and skill in their application. Such a knowledge, and such skill, a course of classical study is eminently calculated to give.

3. A minister of the Gospel should be well acquainted with the classical authors, because those authors afford the finest specimens of eloquence. He who is called to urge men to flee from the wrath to come, is bound, morally bound, to use all proper means to acquire the most impressive manner of presenting his thoughts. Such a manner is most likely to be acquired by a diligent study of the best models. To say that such models are to be found in the writings of Greece and Rome, is but to say what almost all have said, who have been qualified to give an opinion on the subject. The preacher who shall make Demosthenes his model—who shall study him

as the orator himself studied Thucidides, until he catches his spirit, and is, in some good degree, master of his direct and energetic style, his apt, familiar, popular illustrations, will, to say the least, be free from that common place, which, in two many instances, is the disgrace of the pulpit.

4. Ministers should be familiar with Greek and Latin, that they may be able to avail themselves of many important works not accessible to the mere English scholar. All who are acquainted with Theological Literature, know that there are many such works. To instance but one, I ask, if that immense treasury of Biblical learning, Pool's *Synopsis Criticorum* is not to many ministers, a sealed book, just because they cannot, with facility, read Latin. Hence we see how important it is that the thorough study of the ancient languages should have a prominent place in the preparatory course. It is vain to expect, that ordinarily, ministers, after they become engaged in the duties of their profession, will read Greek and Latin, unless they can do so with ease.

5. Once more, a thorough course of classical study will have a happy tendency to give soberness and stability to the views of our ministers. Pretty generally, we believe, eccentricity and fanaticism may be traced to a defect in mental as well as moral training. We have of late, most assuredly, seen enough to convince us, that on this point a reform is necessary. I know it is not unfrequently thought, great classical attainments can only be made at the expense of Christian zeal. This, if true, is a serious charge. We, however, do not think it is true. Such an effect may follow, does often follow, but it follows not as a necessary consequence. It will not be contended, I

presume, that Howe, and Owen, and Romaine, and Watts, and Doddridge were deficient in Christian zeal; yet they were all eminent classical scholars.

We are sometimes told that there is danger lest ministers should become too learned—so learned that they cannot be understood. No greater mistake. The design of learning is to enable them to speak so as to be understood. And assuredly the more learning a man has, if he has sense as well as learning, the more intelligibly will he speak. The men who have the most learning are not the most ambitious to show it. If you saw a man constantly jingling his purse, you would not conclude that he had much bank stock. And just so, if a man is constantly stunning you with what Horace calls *verba sesquipedalia*, words a foot and a half long, you may be certain that his mental treasures are not very abundant.

Before bringing this discourse to a close, I wish to make a very few remarks on the prospects of classical learning in this country. If we are not mistaken they are rapidly on the advance.

Many of the first classical teachers in this country were men of profound learning. They had been thoroughly trained in the venerable Institutions of the old world, and they attempted to lead their pupils along the same path in which they had travelled. Nor were they unsuccessful. In many instances did they succeed in raising up men, who would have honourably compared with European scholars. At the commencement of the revolution, most of the Institutions of our country were broken up, and the teachers and students dispersed; many whose studies were thus abruptly terminated, did not again resume them. Many of the teachers did not again return,



and their places were filled by men of inferior qualifications. Hence classical learning could not fail to sustain serious injury. There is another cause which has very much contributed to the same effect. In consequence of the great and rapid growth of our country, there have been so many demands for men to fill the various professions, as to produce impatience and haste, highly unfriendly to thorough preparation. A reaction however, we think, is taking place. Though we have still much superficial quackery, we have some sound learning. We have a few men of superior attainments who are nobly labouring to produce a reform. At the head of these, I hesitate not to place Professor Anthon. He is a scholar of whom any country might be proud. Few men living are doing so much for the respectability and advancement of classical learning. His editions of the classics—which I rejoice to find are extensively adopted in respectable Institutions—cannot fail to have a most salutary influence in creating and fostering a taste for a thorough and critical study of the ancient authors. His larger Horace I regard as a work displaying an amount of sound criticism, philological information, general knowledge, and good taste, rarely equalled.

Another cause contributing to the advancement of classical literature in this country, is the influence of the German philologists. If I am not much mistaken, those philologists are exerting a much greater influence on this country than on Great Britain. Indeed a German mania seems likely to pervade some parts of our country. And let it come. It may do injury to some individuals, but it will do general good. We have, I hope, too much religion to be

extensively injured by its neology. In the mean while we need men of sound and ardent piety, able to contend with the neologists on their own chosen ground.

Thus we believe that in the midst of radicalism and quackery, classical learning is on the advance in this country. We would fain hope that this better spirit, which we see kindling at some points, is destined to pervade the whole length and breadth of the land. Surely, since the period of its origin, classical literature never enjoyed a more suitable field in which to flourish, than the one afforded in these United States. A very large proportion of the productions of classic antiquity are the offspring of liberty, for which despotism has no sympathy. There are many passages in Demosthenes, for instance, which the abject slave of a despotic government could not understand; and if he could, he dare not translate. Not so with us. The finest and most impassioned strains in favour of liberty, breathe but the spirit of our republic. Here in pronouncing the eulogium of our own Institutions, we may use the very breathing thoughts and burning words of Greece and Rome. May we not fondly hope, that classical literature, having here found a region where all things harmonize with her own spirit, will make her abode; here re-assume no small degree of that freshness and vigour which characterised the days of her youth; here having herself been baptised into the purity of the Gospel, pour her brilliancy and her beauty upon our national literature.

We may here in the close be permitted, as North Carolinians, to advert to the very flattering prospects of our State. North Carolina has, in many parts of

the country, become a standing proverb for inaction itself. We are told, that like Rip Van Winkle, she has been asleep for half a century, whilst all around her has been awake. Though a good deal of this sweeping charge is slander, there is too much truth in it. Our State is, however, now in a fair way to redeem her character on one subject, and that among the most important. The prospects of education never have been so promising in North Carolina as they are at present. The University we are told, and we rejoice to hear it, is in a very flourishing condition. Within a few years, a number of Institutions of a highly respectable character have grown up. Of this number is our infant College. Under the energizing influence of Christian benevolence, like the fabled goddess, she has at once sprung into being in virgin bloom and vigour. She asks of this enlightened and Christian community a continuance of their prayers and patronage, and in return she promises to scatter among them, with liberal hand, the treasures of intelligence and religion. When I look around on the large and respectable congregation which this occasion has called together, and when I behold the interest visible in every countenance, I cannot allow myself for a moment to believe that Davidson College shall lack patronage. You rejoice in the success of your experiment thus far, and you are determined to prosecute it still onward in the same spirit. I am greatly mistaken in the patrons of this Institution, if they will be satisfied to cease their efforts, until they shall have placed it on a foundation equal to that of any one of the same order in our country. Well, my hearers, if such is your determination, it is proper to remind you, that it will require much prayer, and

labour, and money ; but it will be prayer, and labour, and money expended in a good cause. You can form but a very imperfect idea of the magnitude of the enterprise in which you are engaged. What would be the sensations of the founders of Princeton College if they could rise from their graves, and behold all that has been achieved by that Institution? What would be your sensations if you could see the history of Davidson College, in perspective, for a hundred years to come? You have opened a fountain the streams of which, we fondly hope, are destined to visit many lands, and roll broad, and deep, and pure down through many generations. May that God who delights to honour the doers of good, shed his richest blessings upon your souls, spare you long to rejoice in the prosperity of Davidson College, and finally, give each of you a place with those stars, which shall shine for ever in the firmament of the heaven of heavens.

THE END.

Editor of North American Review

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