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1858





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A

REPORT

ON A MEMORIAL

OF

THE ALUMNI OF DARTMOUTH COLLEGE,

AT BOSTON AND THE VICINITY,

TO THE TRUSTEES;

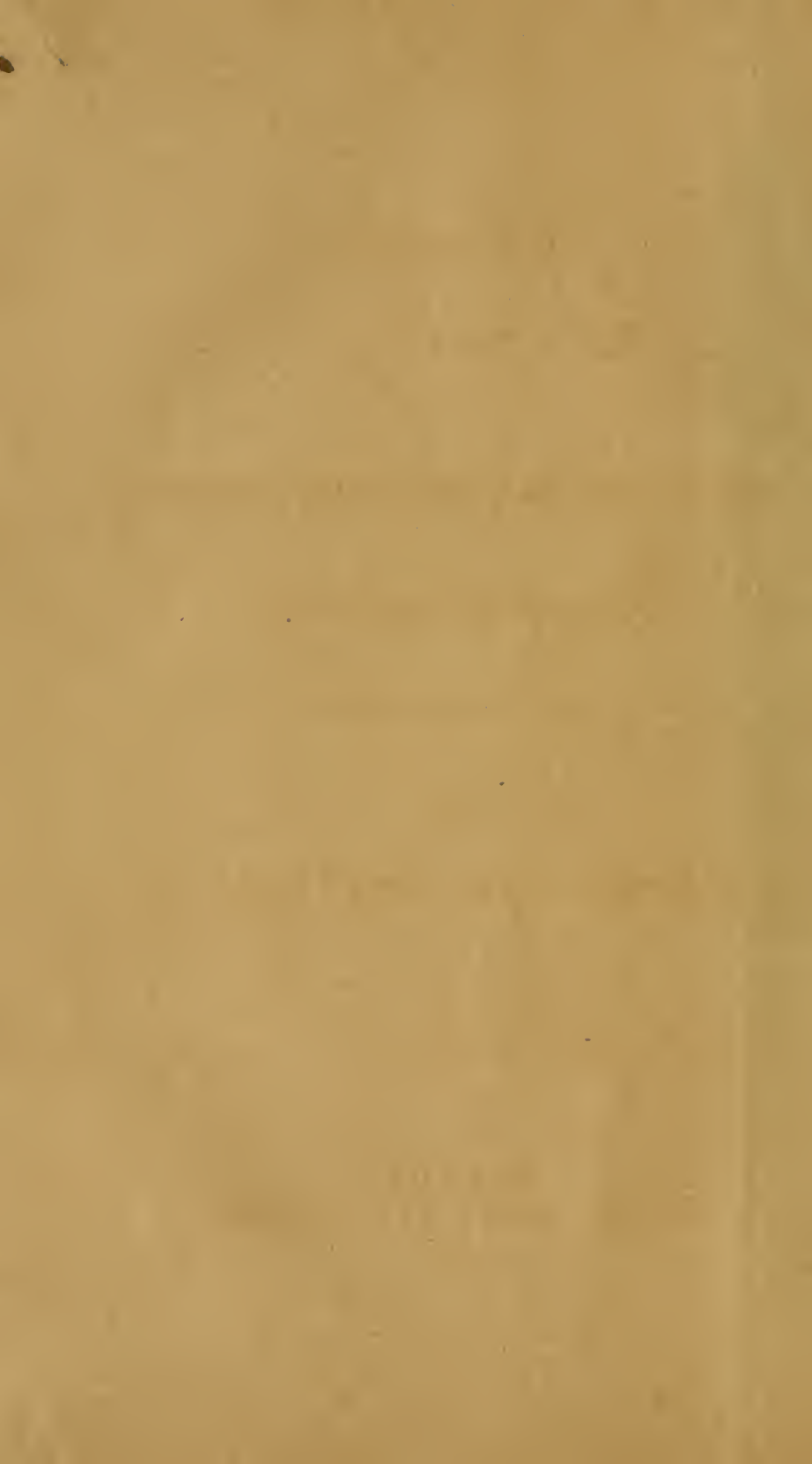
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CAMBRIDGE:
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INTRODUCTORY NOTICE.

AT the Annual Meeting of the TRUSTEES OF DARTMOUTH COLLEGE, at Commencement, 1857, a MEMORIAL, from the "ASSOCIATION OF THE ALUMNI RESIDING IN BOSTON AND THE VICINITY," was presented to the Board, and referred to a Special Committee.

The REPORT of that Committee was laid before the Trustees at an adjourned meeting, November 30th ensuing, and, after attentive consideration, was adopted, with its accompanying Resolutions.

The Trustees now publish these papers, for the sake of greater convenience in explaining to the Alumni, and other persons desirous of such information, the principles on which, for some years past, they have ordered the government and discipline of the College.

The occasion which has led to the publication, and virtually required it, will be at once perceived by the reader. The Trustees might not have chosen it; but they use it not reluctantly, for justifying the somewhat peculiar but honest views which they have, in general, entertained, of a question that deeply affects the interests of learning and religion.

They have no pleasure in the mere singularity of their position. But equally they have no wish to withhold the reasons of it. If in error, they would be corrected; but that is, of course, impossible, till they make themselves soundly understood.

The pamphlet concerns especially certain distinguished Alumni of the College. But the subject of it is of more public consequence ; and it is accordingly commended to the friends of Christian education in general.

N. LORD.

DARTMOUTH COLLEGE, JAN. 1, 1858.

MEMORIAL.

At a quarterly meeting of "THE ASSOCIATION OF THE ALUMNI OF DARTMOUTH COLLEGE, RESIDING IN BOSTON AND THE VICINITY," holden April 8th, 1857, the following Resolutions were unanimously adopted. They were duly presented, at the next ensuing Commencement, as a memorial to the Trustees :—

Resolved, That a Committee of five be appointed to confer with the President and Faculty of the College, and, with their approval, at Commencement, with the Board of Trustees, upon the expediency of establishing a system of scholarships and prizes for the encouragement and reward of superior merit.

If such a system should be deemed expedient by the President, Faculty, and Trustees, then

Resolved, That it be respectfully suggested by this Committee, (1) whether the income of the Second College Grant, so called, designed for the aid of young men from New Hampshire, would not be best appropriated to them in scholarships and prizes for merit, if the terms of the grant would so allow; (2) whether the income from the town of Wheelock might not be appropriated in like manner to young men from Vermont; (3) whether the gratuities from the Chandler Fund would not be best awarded upon similar principles; and (4) whether regard should not be paid to scholarship in distributing the proceeds of the funds for the aid of students preparing for the Ministry.

Resolved, That it be also suggested, whether these scholarships and prizes would not be most useful, if they should be awarded from year to year, upon special examination in particular departments by disinterested committees; and whether the best time for such an examination would not be the commencement of the Spring term.

Resolved, That it be proposed for consideration, (1) whether generous individuals, zealous for the cause of learning and education, might not be pleased to establish such scholarships or prizes, giving to them their own or other names, and specifying the conditions of their bestowal; (2) whether the members of graduated classes might not wish to establish, in like manner, class scholarships or prizes; (3) whether the friends of some of our Academies or High Schools would not unite in founding scholarships for the most worthy students entering College from those academies or schools; and (4) whether it would not be expedient that such scholarships and prizes as are specified in this resolution should, for the most part, be established for a limited number of years, so that the immediate benefit derived from them should not be confined to the mere interest of a funded sum.

R E P O R T .

A MEMORIAL of "THE ASSOCIATION OF THE ALUMNI RESIDING IN BOSTON AND THE VICINITY," proposing "a system of scholarships and prizes for the encouragement and reward of superior merit," at Dartmouth College, having been duly communicated, through the President and Faculty, to the Trustees, and having been referred by them to a Special Committee, that Committee beg leave respectfully to report:—

That the magnitude of the subject in hand, and its bearings upon the interests of the College and of education in general, as well as the distinguished character of the Memorialists, give great consequence to the Resolutions which they have submitted, and call for the attentive consideration of the Trustees.

The Memorialists, in their second Resolution, suggest to the Trustees diverse methods by which the proposed system of scholarships and prizes may be established. But, without reference, at present, to any previous question concerning the propriety of such a system

on general grounds, the particular methods suggested by the Memorialists, in that Resolution, seem to your Committee liable to serious objections:—

I. It is suggested by the Memorialists, “Whether the income of the Second College Grant, so called, designed for the aid of young men from New Hampshire, would not be best appropriated to them in scholarships and prizes for merit, if the terms of the grant would so allow?”

In the judgment of your Committee, the terms of the grant virtually forbid such an appropriation. That instrument provides that the income of the property granted shall be perpetually for indigent young men, the sons of indigent parents in the State; and the proposed appropriation would be clearly objectionable, because —

(1) There would be logical violence in substituting *best* scholars for *indigent* scholars. The terms, and the ideas represented, are not equivalent and interchangeable.

(2) The best scholars might not be, and probably in many instances would not be, indigent scholars. In such cases there would be, practically, a perversion of the funds from their literal designation.

(3) The scholars gaining prizes would necessarily be few. The indigent who receive this charity, agreeably to the terms of the grant, are many:— ‘the poor we have always with us.’ To encourage such persons in their commendable pursuit of knowledge under difficulties

was the evident design of the grant. That benevolent design would be counteracted by excluding the greatest, for the benefit of the smallest, number.

(4) The indigent young men who would fail of the benefit of the funds might be morally more worthy than the few who would receive it. This is according to frequent experience. Whether it is likely to be so, in general, from applying the educational stimulus exclusively or mainly to the intellect, is not now material. But whenever such cases should occur, the College would appear to place a higher estimate upon intellectual than upon moral worth; and virtue would be likely to lose ground under such discouragement. An ultimate probable consequence would be a letting down of the standard of scholarship itself, since true learning, not less than other valuable properties of men, when dissociated from virtue, is likely to decline. Such, at least, would be the probable judgment of some persons who have an indirect interest in the appropriation of this public charity; and it would constitute a serious objection.

(5) The indigent young men who now receive this benefit generally have the fewest advantages in early life. The rich, brought up at the best schools, go before them in the first stages of the College course. But at the end, or subsequently in public life, the tables are turned. The rich, especially when fed with prizes, tire, and are overtaken and left behind. Experience has taught this largely at this College. We look

for those who have been heavily burdened, and made slow progress at the beginning, to stand under the heaviest responsibilities in the end. It is of doubtful expediency to increase their early discouragements by giving their bread to those who, even in an intellectual point of view, are not likely to equal them in the run of life.

(6) Many of the best citizens distrust the wisdom of any system of prizes, in a course of Christian education. Let it be that these persons are over-scrupulous and unwise. Yet they would be none the less likely, on that account, to be dissatisfied with what would seem to them a deviation from the terms, and evident design, of the grant. The College would lose their confidence. They might bring it into question before the Legislature of the State; and the profit and loss account, in such a controversy, would probably be against it.

II. The Memorialists suggest, in the same Resolution, a similar appropriation of the income of the town of Wheelock to young men from Vermont.

In one respect the Vermont and New Hampshire grants are not parallel. Vermont gave to the College a moiety of the township of Wheelock, for general purposes; the New Hampshire grant contemplated the specific benefit of indigent students belonging to the State.

But it is questionable whether a grant, originally made for general purposes, and used accordingly for more than half a century, and still requisite to meet

the current expenses of the College, could now be rightfully sequestered to specific uses which are not signified in the deed of gift, and are not necessary to the direct support of the institution, or likely ever to be materially beneficial in that respect.

If this could be done rightfully, yet, in the judgment of your Committee, it would be of doubtful expediency:—

(1) Because the right is not self-evident; and serious questioning and litigation, without a sufficient offsetting advantage, might ensue.

(2) In view of the delicate relations of the College to the State of Vermont:—Many of the citizens of that State have been jealous of the benefit, small though it be, which the College has derived from what they judge to have been an unwise act of an early Legislature under a peculiar pressure. The College has been drawn by them before the courts to vindicate its chartered rights; and attempts have been made to draw it before the Legislature, upon very inconsiderable grounds. An occasion like that suggested by the Memorialists might revive the jealousy now measurably allayed, and lead to renewed controversy. And this difficulty would not be relieved by the consideration that the income of Wheelock would then be applied to students from Vermont: For,

(3) Such an application might be construed as a lure to young men of Vermont to seek their education at Dartmouth rather than at the Colleges of their own

State. This would naturally give rise to jealousies in higher circles, and the College might seem to be invidiously, as it is not, a competitor, rather than a co-worker, as it is, with these sister institutions. Unworthy strife, instead of the present friendship, would be likely to ensue.

III. The Memorialists propose a similar use of the so called Charity Funds.

These funds were all asked and given for the aid of indigent and pious young men, preparing for the Gospel ministry, and not for a few of the best scholars among them. There is no evidence that the donors thought of such an application of their charity. It is not probable that all would have consented to give their money for that purpose. Many religious people question, upon high authority, whether those ministers of the Gospel are best who are most distinguished for "excellency of speech and of wisdom." It is not probable that such persons would have consented to establish a system which should even seem to imply that the best scholarship is the test of superior merit in a class of men whom they are in the habit of thinking *best* when they determine "to know nothing save Jesus Christ, and him crucified," and who, by the foolishness of preaching, are said to benefit the greatest number of mankind. These funds are recent. Many of the excellent donors are now living. Whether they misjudge or not in respect to the most beneficial use of their charity, it would be inexpedient to wound

their sensibilities, or give occasion for their complaints, at least without a greater positive advantage than would naturally result from the proposed change.

As it is, these funds are now appropriated by the Faculty, under authority from the Trustees, to all indigent students preparing for the ministry, of good moral and religious character, but of every grade of scholarship that consists with regular standing and respectable graduation. It turns out practically, as long experience has proved, that some who are not the best scholars at College become the best ministers and the ablest men. Mere scholarship, as it is rated at College, is not a necessary index of the highest manhood or piety, or prognostic of greatest success in life. Or, if it were judged a sufficient rule of merit in respect to qualification for the secular professions, it is doubtfully so in regard to a sacred calling, which is liable to suffer most from intellectual pride, and the lust of social preëminence. But were the best scholarship at College of greater comparative consequence than it is found to be in the practical life of the ministry, it is unquestionable, that many students who would fail of a prize by the College standards do nevertheless become eminent servants of Him who calleth "not many wise men after the flesh, not many mighty, not many noble," to his peculiar work. Such worthy persons are most apt to need this kind of charity at their outset; and there seems no sufficient reason why they should not receive it from the funds in question, which

were evidently bestowed for deserving young men in general, and not for a few more gifted or enterprising competitors.

IV. The Memorialists further suggest, "Whether the gratuities from the Chandler Fund would not be best awarded upon similar principles?"

But the Will of Mr. Chandler evidently contemplates no such appropriations. On the contrary, he seems to have been impressed throughout with the importance of giving encouragement, by his munificent bequest, rather to the many than the few. It was in his mind to popularize the benefits of knowledge, to radiate and diffuse, rather than to concentrate, light, and thereby secure a better balance of society. If he had meant to establish a system of scholarships and prizes, he would doubtless have so spoken in the Will. But nothing of that kind appears; and it might be hazardous to give to that remarkable document a figurative interpretation, thereby virtually contravening its literal, and, doubtless, its intended, import.

Your Committee judge, therefore, that, though a system of scholarships and prizes at the College were conceded to be desirable, yet the particular methods suggested by the Memorialists in their second Resolution are inexpedient.

But other methods, proposed by them in subsequent Resolutions, are not liable, in any considerable degree, to similar objections. Your Committee see no reason to question them, except in reference to the principles

which any and every prize system in education, as far as known, necessarily involves. But, in this respect, as there is room to question, your Committee, with the greatest deference to the wisdom of the Memorialists, feel constrained to express their judgment on the other side.

But it is important, beforehand, to recur to past acts of the Trustees in reference to a kindred question.

It will be recollected by some of the present members of the Board, that about a quarter of a century ago there arose a simultaneous questioning among the students at most of the New England Colleges, in regard to college appointments in general. It was a spontaneous movement of the young men, consequent upon an unusual religious awakening among them, and seemed a common reaction of conscience against a common injurious custom. The students of this College were excited more than others. At least, they were more demonstrative. By memorial, they unanimously requested the Trustees to abolish the existing system.

The Trustees gave great attention to the request. Having ascertained that the Faculty would readily try the experiment of a change, although but two of them were convinced of its utility, they set aside the existing system of exhibitions, prizes, assignments, etc., and ordained the present system, which fully and consistently excludes the principle of the old. This action of the Trustees was thorough, consistent, and

decisive, and was far in advance of what had taken place in any other institution. It gave great content to the students. It was followed by many tokens of public approbation. The Faculty at once found their administration relieved, simplified, and greatly facilitated in general. The College rapidly attained to a degree of patronage and prosperity unprecedented in its history.

After a few years, a severe outside pressure produced a degree of anxiety in regard to the prudence, if not the principle, of the change. Some distinguished Alumni of the College, and other gentlemen, remonstrated against it as an innovation not soundly moral and conservative, but radical and disorganizing. They feared that the College would lose its tone and dignity among learned institutions. The Trustees, though not convinced, were stirred, and again asked the judgment of the Faculty.

The Faculty replied, that, although they had not as a body recommended the adoption of the new system, they had given it, as duty required, a fair experiment, and were constrained to say, that it had turned out better than their expectations. Notwithstanding some inconvenience, it had obviated serious evils, had secured unquestionable benefits, and had given a decided impulse to the College. They were not prepared to advise its discontinuance. Whereupon the Trustees resolved to adhere.

Yet, after another short term of years, changes having

occurred both in the Trustees and Faculty, and the outside pressure still continuing, the subject again came under the discussion of the Board. In that instance it was formally proposed by a majority of the Faculty. Some new members had been added to that body, who had had no experience, as College officers, of the old system. Others had left it; and some had seen reasons to change their opinions. A large majority requested that the old *regime*, or something analogous to it, should be restored.

The minority confidently protested. They had had experience on both sides, and were satisfied that the new system had greatly the advantage of the old, both in respect to principle and practical results.

The Trustees gave the subject their attentive consideration, canvassed conflicting reasons, and still adhered. They enjoined it upon the Faculty to abide by the new system, and to keep its principle inviolate in the College discipline.

Since that time the question has been at rest. Whatever differences of opinion may have existed in the Board or in the Faculty, they have not interfered with the regular and faithful administration of affairs upon the prescribed basis. The College has not suffered. It has not ceased to flourish, in respect to sound instruction, easy and effective discipline, a righteous order, thorough scholarship, a liberal patronage, and an honorable position. It is believed to be not behind any of its sister colleges in the proper characteristics

of a learned institution, even though measured not by its *best*, but its *average* scholarship, as determined by lot, in the exercises of the Commencement. Its order has become so well settled and understood in this respect, that any reversal of it, principle apart, might be attended with inconveniences and hazards more than sufficient to counterbalance any supposed possible or probable advantages.

But it is eminently due to the learned Memorialists, and to other friends and patrons of the College, to explain more fully the theory on which the Trustees have acted, and which applies equally to the questions now in hand. Wherefore your Committee go on to observe — as first principles:—

(1) That a College is a public institution, designed and incorporated to qualify young men for leaders of the Church and State.

(2) That the requisite qualifications for such leadership are knowledge, wisdom, and virtue. Accidental accomplishments are important in giving prominence and effect to more substantial qualities; but these are fundamental and indispensable. Without them the public interests, so far as connected with College, have no security.

(3) That these qualifications are valueless in separation from each other; and are then likely to be injurious in proportion to the degree of culture. Knowledge without wisdom is insane and mischievous; and both without virtue serve but to give greater energy

and efficiency to those naturally destructive elements which are common both to individuals and society. Virtue alone, if it could be supposed to exist without knowledge and wisdom, would be but an idea, or an emotion, and practically futile.

(4) That the organization and discipline of a College constitute what we denominate its *order*; and the highest responsibility rests on its appointed guardians, to perfect and preserve this necessary order agreeably to the highest standards that are known among men.

(5) That the ultimate standard, binding on all Christian educators, is the Scripture; and their ultimate responsibility is to God. Great latitude is given them by the State; and they are not held accountable to the civil authorities, in the widest exercise of their discretion, while they infringe not upon the civil statutes. The State leaves them to their own opinions and policy, within the terms of their chartered privileges and the laws in general. The Church has no control over them whatever but in respect to patronage, when they are constituted as mere civil corporations; and it may not interfere with them but as individual men; nor then, if they happen to sustain no individual and personal relations to it. But the State and the Church are equally ordained of God; and all educators are responsible to Him that the comprehensive order of their institutions shall be in agreement with the principles of His Word, and thereby subservient to the public good.

(6) That the order of a College is, *first, mechanical*, in

respect to its forms, arrangements, and observances; and, *secondly, moral*, in respect to principle.

(7) That college mechanism in general should have respect to the most perfect development of the powers of students, and be carried on with great exactness and fidelity; that any want of symmetry, proportion, finish, balance, and executive ability, or frequent experimenting and change to meet internal difficulties, or the humors and caprices of society, must tend to failure and dishonor. But that no mechanism, however organically perfect or judiciously administered, that does not embody a righteous moral principle, or that cannot be operated in consistency with it, can be otherwise than injurious in its ultimate results.

Whereupon your Committee propose, that a system of scholarships and prizes, as such systems have usually obtained, cannot be introduced into college mechanism, or be carried on, consistently with righteous principle, and favorably to virtue in young men, or to true knowledge and wisdom, so far as these presuppose virtue, and depend upon it; and that they find satisfactory evidence of this:—

First,—In that marked repugnance of the moral sense which was expressed in reference to an analogous system existing in this and other colleges, at the time when that system was here abolished. The religious and moral sensibilities of New England had, then, for several years, been more awakened than at any period since the Revolution. Many colleges were

profoundly affected with a Christian spirit. Much discussion and criticism occurred among the more reflecting students, in regard to philosophical and ethical tendencies then prevailing in public institutions, and their injurious influence in scholastic life. The alleged reason of their opposition to the system then in use, was their experience of its bad effects upon themselves, as measured by the higher moral standards to which their attention had been drawn. It was perceived to stimulate the selfish passions; to unhinge mutual affection and confidence; to exalt the individual above the class, and the class above the kind. It fomented jealousies, hatred, vindictiveness, disorder. It proposed a false end of study and behavior,—private interest,—and tempted young men beyond what they were able to bear, to the use of questionable means for its attainment,—to a fawning, subservient spirit, to electioneering, bribery, convivial entertainments, and a disproportionate culture of the faculties on the part of some, which led to wanton neglect on the part of others;—producing, on the one hand, the evils of gratified ambition, and, on the other, the greater evils of disappointment and supposed disgrace, which reached beyond the students themselves to their families and friends. These evils were judged to be not accidents of the system, which wisdom might overrule, but essential, because of the consciously depraved character of the mind, and its consequent liability to give way under such dangerous pressure. No suf-

ficient offsets were seen in the improved scholarship of a few competitors, if, indeed, such improved scholarship were not imaginary, affected and not real; or, if real, not attainable equally upon a more moral system; or, as if a higher general average of scholarship were not more desirable than the disproportionate advancement of the few and discouragement of the many. A temptation was thought to lie in the way of teachers also to rely, for their success, rather upon machinery than personal exertion; to rest their reputation rather on the forced and artificial attainments of the favored few than the less showy but more healthy products of general and more disinterested labor. On the whole, it was judged by the young men, that the effect of the existing system was to exalt the intellectual above the moral, by a process that ultimately gave predominance to the selfish passions; and that college discipline thus became, however unwittingly, an occasion of increasing those theological, ethical, political, and social disorders, — the sectarianism, partyism, intrigue, and chicane, which are so commonly revealed in the malfeasance of professional and public men, when so educated under the stimulus of a wrong ambition.

Such was the sense of students. It was not logically or philosophically expressed. Rather it was a matter of fresh experience, which is not apt to take to itself the shape of scientific formularies or of speculative propositions. It was given at a time when they were prepared to judge dispassionately of the prize

system; and, after all reasonable allowances, it constituted, in the judgment of the Trustees, no inconsiderable objection against it. That judgment could not, now, be reasonably affected by any different or contrary expression, given in different circumstances and different states of mind. For,

Secondly,—It is justified by a higher and more searching analysis.

Accordingly, your Committee go on to suggest, in consistency with past judgments of the Board: That education presupposes men to be in an infantile state of ignorance, weakness, insufficiency, and morally oblique; and that, without discipline, they are incapable of attaining to the true and only legitimate ends of life. It is based upon the facts of our degraded nature and condition, as recorded in Scripture, and familiar to the experience of mankind in general. It is designed to draw us out of our natural state of incompetency, by drawing out our inherent embryo faculties, and by exciting, guiding, restraining, and regulating them through the superior knowledge, wisdom, and virtue of the already educated and reformed. Its work is to train these faculties in due proportion, in harmony with the natural laws of mind, and with the principles of moral government, as known by natural and revealed religion; and to do this in subserviency to the proper uses of this present life, and to the attainment, if that be the will of God, of life eternal, through Jesus Christ, who is the propitiation for

the sins of the world. Its problem is, Whether the teachers and guides of men will conduct it, intelligently and resolutely, in subjection to these principles, and with reference to this design, as true benefactors; or inconsiderately pervert it to the prostitution of the human faculties, worse, morally, and more destructive, than their original state of darkness and imbecility,—“the blind leading the blind till both fall into the ditch.”

Let the question be in regard to the education of the individual. He possesses instincts, sensibilities, affections, tastes, sympathies, intellectual and voluntary powers, and a moral sense. We put him into forms, and under rules, adapted to develop and train these properties of his nature. The work is slow, tedious, and uncertain. It is hindered by various physical and moral causes, beyond our foresight or control. The imperfection of nature is manifest at every stage. Accidental difficulties in the social state thicken upon us, and aggravate our embarrassments. We adopt diverse expedients to quicken the languid powers, to correct irregularities, restrain the wayward propensities, and check the tendencies to decline. But the best success falls short of effort or expectation. The subject never attains to a degree of culture commensurate with his capacities, or his means of growth. Of this he is himself at length convinced; and he dies confessing that he has come short in all things, not having profited, as he should have done, by the little he has learned, or

corrected half the errors into which defective teaching, or his own folly or vanity, had betrayed him. In respect to the race in general, the progress is equally tardy, inadequate, and doubtful, except so far as God interposes special means and motives to enlightenment in different periods, and superadds the influences of his Spirit. What is gained in one age or country is lost in another. Nations rise and fall. The resuscitation of the effete is at best partial and insecure, and, in respect to the generality, has thus far been found impossible. Should a spirit of unbelief and apostasy overspread the Christian world, as is clearly supposable and possible, our only hope of its restitution would be in new and more signal manifestations of Divine power. Education, however perfect or diffused, could not save any people that should obscure the light from heaven. Its greatest stimulus would but more extend the sway of sophistry, falsehood, and licentiousness, and hasten the necessary catastrophe ;— as all history confirms.

Defective methods of education have always been reckoned among the causes of the slow progress, and the ultimate decline, of States. The degree of defectiveness has been wisely held to be measurable by the preponderance of the material and intellectual, over the moral, culture of the young. As they have gained in stature and knowledge, they have lost in simplicity and virtue. Wanting, or possessing in undue measure, the conservatism of truth and rectitude, they have used their increased intelligence and power but to

popularize destructive errors and vices; and ruin has ensued. So Paul accounts for the overthrow of pagan States, and of the Jewish commonwealth; and his reasoning applies with greater emphasis to the anti-christian learning of later times. Prostituted Christian nations would experience only an aggravation of judgment for their abuse of a greater light. There are not wanting proofs or presages of these evils in the present atheistic tendencies of the most cultivated portions of the Christian world, and the general confusions and distress of nations. A studious and devout critic of the present state of things would not fail to scrutinize the insidious action of these bad moral causes, or to be jealous, in his own sphere, of every particular and local influence that would add, though but a little, to their intensity, and aggravate their results.

It might seem, on a partial view, a small thing, if not invidious, to suggest that the prize system now in question would naturally have, in its measure, that hurtful tendency. But the reasons for that belief, which led to the decision of the Trustees, in years past, in a parallel case, have certainly not been lessened by any subsequent improvement in the moral or religious character of society. On the contrary, the unprecedented excitement and overgrowth of the material and intellectual elements of the present civilization have not been slow or imperceptible. The insufficiency of moral power to control and limit them, as things now are throughout the Christian world, is becoming

more and more the burden of forecasting statesmen, and even of simple-minded observers, who have marked the changes which have taken place in a single generation. The odds is getting to be fearfully against us, except as we borrow hope from our speculative ideas, rather than our experience. If, therefore, the thing be small, it may nevertheless be real; and its principle may well be thought to concern the best interests, not of a single College only, but of mankind.

Your Committee would not be understood to imply that there are no elements and principles of nature, broken and disordered though it be, to which appeal should be made in stimulating the oppressed energies of the young. They have no sympathy with extreme and radical or onesided views on this or any other subject. That any educational institution or system may attain to its proper ends, its order should have respect to a proportionate discipline of all the faculties, by methods pertinent to each. But the successful culture of any or every faculty will depend on a superior controlling principle common to the whole. A general right effect presupposes a general rectifying cause. Otherwise we have derangement and confusion; the higher and the lower principles are likely to change places; if, indeed, that which should of right govern be not ultimately overthrown. In searching for that common principle, we shall best resolve the difficult questions now in hand. Let the inquiry, though somewhat prolonged, be pardoned, for the sake of important

distinctions too often overlooked, as well as the magnitude of the ends in view.

(1) Your Committee turn, first, from that extreme opinion which has held the masses of mankind as merely brutish, and denied them any capability of culture but such as nature teaches for savage beasts; for, though there have been seeming grounds for that opinion in the uncouth wildness of many of the more degraded portions of the race, it applies not where natural or revealed religion has had but the smallest influence in opening the intellect, or guiding the consciences, of men; and it should never have been acted upon, even among the most besotted cannibals. There are few so lost but that some remaining sense of what is lost may be reached by wise and benevolent appeals, and made to struggle up towards the light that should so shed but its faintest ray into the darkened chambers of the soul. So Christ has sometimes saved whom men have cast away.

(2) Nor need we have more respect to those soulless teachers of the world who treat society but as a machine to be wound up, and kept in play, and put on exhibition, for the mere profit of the showmen. There are such even where there is great affectation of high refinement. But such discipline is a mere polish of wheels and levers. We have seen a model school after this type of formal excellence: and so have we seen a model puppet-show. But the puppet-show had this advantage, that it degraded not rational

and moral beings to the functions of automatons; and the automatons did their work with more precision and *celat*. They had not the drawback of a spirit hampered by the wires. There was no disturbance between a nature within and a nature without, and, consequently, no care was requisite to keep a balance. Such artificial teachers, and their rote, are not to be accounted of. To them even Christ is not likely to appeal; for his mission is to souls.

(3) Still less is it needful to discuss that more extreme and ethereal specific which many now propose for the education and recovery of mankind,—a general emancipation of the human faculties, and corresponding changes in all the institutions of the social state; a mere voluntary system, a stimulating *phlogiston* of speculative subtleties, to quicken the circulations, and not a *de facto* regimen and discipline for disordered minds. They would dissolve the moulds in which, as they imagine, man's heaven-born genius has been unnaturally shaped, and the trammels by which it has been restrained and paralyzed. But they propose no practicable substitute. They would extend the area of the irresistible spirit of universal liberty, that it might assert the constitutional prerogatives of a self-determined will, and, peradventure, reach the destined goal of universal happiness. The manifold difficulties, hazards, and consequences of failure, concern them not. But before this Board or these Memorialists it would be an insult to discuss this chimerical

idea. They have not so read the Scripture, nor studied men. They would not consent to see a principle set up on the earth which was not recognized in heaven, and which, when strangely introduced among the sinless inhabitants of that world, subjected the deceived among them to everlasting chains and darkness.

(4) Shall we find what we seek in taste, and make that natural sense our motive power?

We recognize this faculty in all our discipline, and we place no inconsiderable reliance upon its culture, as a means to a higher good; not now, however, according to its philosophical and abstract idea, but only as it actually exists in the present abnormal state of our active powers. This distinction is of great consequence; for, in educating men, we must take things, not as they existed originally in the Divine idea, or as they came out from the creative hand, but as Scripture represents, and experience proves, them to be, and to have been, in the life and history of mankind. The susceptibility of taste exists in nature; but it is practically of small account, except as it has the master's training. The masters themselves possess it but unequally. Their training is unequal; and their methods and their schools are as various as the latitudes. It is, therefore, not reducible to a common standard. It consequently wants both precision and authority; and, at best, it could not be an effectual guide. It may come in to relieve and to assist the related faculties; but not to rule them; nor be suffered to over-

step its own domain, which is not of the inner, but the outer, world. It is conversant but with the beauties and deformities of things, their fitnesses and incongruities, which speak sensuously to the mind; but not with essences and principles, — realities which are known only by a higher consciousness. It deals not with substances, but with forms and shadows; not the conscious and living powers, but their phenomena. Taste, though in its highest culture it might prepare us to admire all the beautiful works of God, or to be ravished with their glorious symphonies, could not bring us into harmony with God himself. It could not produce virtue, but its semblance; nor knowledge or wisdom; but only representations of their effects as they strike the admiring intellect. But the highest culture of this faculty is not now possible, because of the infirmities of sense. A vitiated, sensuous nature is likely to pervert it, and consequently to enslave us to false standards and ideas, from which deliverance could be had only by the predominance of a higher principle, — a deliverance which would be cheaply purchased at the expense of all the bewitching beauty and syren music that had enthralled us. This faculty, when cultivated on its own account and without subjection to a higher principle, becomes necessarily false; and then, in respect to true knowledge, wisdom, and virtue, it is worse than rudeness. The pagan nations were tasteful, but immoral. They depressed nature, and exalted art. They changed the glory of the

incorruptible God into graven images. They built magnificent altars and gorgeous temples, and offered various and costly sacrifices; but the Godhead was unknown. The essential element even of natural excellence was wanting. Wherefore those nations fell; and their ruin was proportioned to their former grandeur. *Æsthetics* could not save them. *Æsthetics* is of sense; and sense cannot save. *Æsthetics*, without a higher principle, is presently dragged down from its constitutional simplicity. It loses what remains of its created dignity, and becomes a pander to the baser appetites. It prostitutes knowledge and wisdom to adorn and popularize licentiousness and vice; to dress up deformity; to give graceful attitudes and manners to profligacy and crime; till the evil reaches its climacteric, and the idolatrous people are hurled to the ground. Such is history from the beginning.

They make a great mistake who imagine that *æsthetics* has any healing or conserving power; or that, without a higher principle, it will not more corrupt us; or that, with a higher principle, it is not likely, as things are, without great restraint, to obscure that higher principle, enfeeble it, and usurp its place. Experience confirms that when the educational stimulus is applied to taste, it produces not simple, honest, and sincere, but meretricious and fantastic, men; not a chaste bride of Christ, but a scarlet woman; not a manly and vigorous, but luxurious, effeminate, and rot-

ten state ; till church and state fall into the same slough together. A College could not be saved by art. Art is outside of heart, where true virtue only can reside. Art becomes artful, artificial, then superficial, then a mere vapor, a painted cloud. Artlessness is better. "Whose adorning let it not be outward, but inward, the ornament of a meek and quiet spirit." Otherwise the man is made for show, and not for use ; not for product, but effect. Feathers are sometimes beautiful ; but they more become a peacock than a student. Clothes, orderly, clean, well made, and comely, are a good, when they are not dainty, and are paid for. A sloven and an exquisite are equally contemptible. But, a good teacher is of greater consequence than a good tailor. There is no comparison between a Chesterfield and an Arnold, as teachers or models of society.

(5) Or shall we make our appeal to any, and the most comprehensive, sense of honor ? Yet we are foreclosed from appealing now to honor as it belongs to God, to a perfect state ; the honor which was before shame entered ; the honor which will be when virtue shall return ; the honor which is but ideal in the present state. Man was created in honor, but he did not abide. What he now calls honor may be his shame. At best, it is not a safe reliance. There are generous, humane, disinterested, and noble sentiments in the human mind. We look upon and love them. They respond to generous appeals. They subserve important ends in carrying

on the work of life. But they are mere sentiments, that depend on temperament; not principles, that are vital in the soul. Honor gives many signs of its Divine original. Every thing that lives and is sensitive on earth turns sometimes to the sun, and reflects his beams. But whatever has lost not relationship, but affinity, to light, drinks it not in, but reflects it only in unsubstantial colors, that fade in a night; and it perishes in its own treacherous aroma. Honor, whatever it be in story or in song, in chivalry or diplomacy, in warlike hosts or courtly halls, in ermine, tiara, diadem, or sceptre, has never saved. It has been brought down to the dust with the sound of its viols. It has never saved a College. Some of its most pleasant flowers spring in college halls. They are good to look upon, and have their uses. They remind us of paradise. They make the good man long for its return. But the wind sweeps over them, and they are gone. Perhaps, when next we look, disorder reigns. The flowers have perished. The precious fruits are threatened. Evil, with its blasts and mildews, balks our better purposes, and disappoints our hopes. Does honor then restore? Does it not, by mournful misdirection, increase the evil and prevent recovery? Idleness, disorder, vice, are not afraid of college honor. They feel assured of concealment and protection under its broad shadow. The greatest weakness of teachers and governors everywhere is the great strength of honor that covers up or mitigates transgression, or pleads against its righteous

punishment, or resents the infliction with foul disorders. Honor goes forth from college halls true to its false ideas; not to the general, but the particular; not to virtue, but interest; not to God, but some fiction of humanity. Yet it is true, not to man in general, but to a party; not to a party, but a clique; and, in the last reduction, not to a clique, but the ultimate and supreme first personal. Honor fights its battles, not with argument, but personal abuse; and strikes back, not with words, but blows. It embroils man with man, nation with nation; and the earth must smoke with carnage, that honor may have its glory. A Christian educator would be afraid to rely upon it in the discipline of the young. There are moods in which he may approach it with effect. But he is dishonored if he has no better hold when the humor turns.

(6) Or shall the appeal be made to ambition, akin to honor, or to emulation, — ambition set on fire?

Some lexicographers have ascribed a good as well as a bad sense to these active principles. In popular discourse they are apt to be held as virtues. In educational training they are used as legitimate forces by the generality in our schools of learning. But, aside from all refinements of philosophical definition or of mere speculation, your Committee are compelled to believe, that, practically, in relation to a prize system at a College, and in a more comprehensive sense, they are mere vices of the mind, and are not to be encouraged. For the object then proposed is not the greatest good

of the individual or the institution, but the best scholarship; and the best scholarship, not as a means to the greatest good, but the highest distinction; not the merit which is essential to character on the whole, but the reputation which is incidental to some variety of intellectual cultivation; not the recompense of reward which comes as a general consequence of virtue, but that which crowns a successful struggle, carried on at the expense of virtue. The appeal is made, not to a love of essential excellence, but of personal preëminence. The stimulus is felt in the wrong place; not in the sense of duty, but the sense of interest; and its effect is to encourage not meekness, which is the ordained prerequisite of true wisdom, but the proud and conceited egotism which goes before destruction. Wherefore the ultimate consequence disappoints us. It consists not in growth, but inflation; not in a sterling, generous, and comprehensive culture, but an overwrought activity of some special faculty, and a withering of more vital energies; and the end is the possible attachment to one's name of a string of fardels, to the derogation of the properties of essential manhood. By insensible degrees these bad results pass over from the individual to the many. Society is betrayed to an exaltation of the seeming above the real, the shadow above the substance, the clothes above the man. A civilization which is merely gorgeous, fantastic, imposing, delusive, without a basis, is dignified as if it possessed the conservative and enduring elements of righteousness

and truth. When the best scholar is the best man because receiving the best rewards, then the most cunning orator, the richest merchant, the most ingenious mechanic, the smoothest gentleman, the most curious artist, the sweetest singer, the most accomplished dancer, and the smartest preacher, are, *pari ratione*, the best men. He who raises the best horses, sheep, or cattle, the fattest swine, the largest crops, or the juiciest fruit, is a better man than his godly neighbor who despises not the day of smaller things. Society is led insensibly to exalt a false and sensuous standard, and goes on towards its illusory perfection, till God's order is quite reversed, and the reckoning comes. Babylon towers above Jerusalem, and sitteth as a queen, and drinks its wine out of the vessels of the house of the Lord, till "Mene, Mene, Tekel, Upharsin," is written upon the wall. So our Colleges might become, through a mistaken principle, like the schools of the overthrown nations, the patrons of popular delusion, and the disguised sources of destruction. Ambition brings them down.

These distinctions are of great importance. It is one thing to aspire to true excellence for its own sake, and receive, as a natural consequence, the providential recompense of patient continuance in well-doing. It is a very different thing to aspire to relative excellence for the sake of a factitious prize. The mistake of confounding these distinctions could not be more mischievous than in the discipline of the young. In the good sense of ambition and emulation, — if, indeed, it be

not a solecism to affix a good sense to these principles of our nature as it is, — a College might be supposed a resort of earnest, enterprising, and successful students. But it would not become, — as in the bad sense, which, as things are, is the practical and true sense, it must naturally become, — their race-ground. They would imitate the old *athletes*, as Paul enjoins, not in their spirit, but in their systematic and self-denying discipline. They would bring their body into subjection, that they might better cultivate their higher faculties. They would so run that they might attain not necessarily to a distinguished name, but a substantial character; not to a high position, but the qualities which deserve it; not to the material, but the vital and essential; not to the earthly, but the heavenly. They would train themselves to labor or to suffer in the pursuit of good, and pursue it unto death, consenting even to the fiery baptism of our Lord; but asking not, like the foolish mother for her children, that they might sit on his right hand and on his left, — which he gives not to any who ask it for preëminence. That false spirit would be fatal; and He who knows what is in man well knew how to rebuke it in his disciples: “And Jesus called a little child unto him, and said, Except ye become as little children, ye shall not enter into the kingdom of heaven.” And Paul: “If any man among you thinketh to be wise in this world, let him become a fool that he may be wise.”

Whatever be the true account of the actual character

of mankind, it cannot be denied but by romantic persons and stayers at home, that selfishness is our motive power, and sways us till it is checked by the simple force of moral principle, or is superseded by a divine life. Christianity presupposes this; and, otherwise, has no distinctive significancy above the theories of naturalism, old or new. But selfishness, and that particular variety of it which affects greatness and preëminence, is everywhere destructive. Disorganization is its law. It broke up the order of heaven: "By that sin fell the angels." It has, in every period, filled the world with controversies and wars, and brought upon it corresponding judgments of outraged nature in pestilence and famine. The Scripture so describes it, in no measured terms, as producing "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, and such like." And the offsets are not worth mentioning. They make but little figure when accounts are settled. Suppose an ambitious and emulous student just following this bent of the deceitful mind. He will be more assiduous, probably, for a time, than his better balanced neighbor, and seem greater on occasions. But he will work unequally, according to his humors, and disproportionately, according to his policy, plying such faculties or such branches only as will best suit his ends. He will be orderly even to a fault when his formalities may be reckoned to the account of virtue, and contribute to his success. He will be fawning, truckling, subser-

vient, sycophantic, till he gains his place ; but will then fold his arms, and be insolent and overbearing. Or, if he succeed not, he will subside into indifference and sloth, or be chafed to madness. No passion is more engrossing or consuming than disappointed ambition. It will make a wreck, for a time, even of a good man, and curdle all the milk within him. He will produce an acetous fermentation in the whole mass with which he happens to be connected. The career of such men is revolting to the ingenuous and virtuous mind. In its results it becomes fatal to society, except as restrained by the collateral influence of wiser and better men. In a free, impassioned, and aspiring country like our own, the evil soonest culminates. Sects, parties, cliques, and coteries, which such ill-taught persons lead and represent, insensibly multiply, to the utter bewilderment and exasperation of the state, till disorganization and overturning ensue. Not so Christ taught his disciples: "Ye call me Master and Lord, and so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." We may not, indeed, expect such virtue to be universal, with our best discipline, as things are at present. But, equally, we can never expect the present state of things to be improved if society be educated with a different spirit. What is inconsistent with a true Christianity cannot be favorable to a legitimate progress of mankind ; and we do

not well, by the use of merely speculative and fanciful methods of progress, to perpetuate real and essential elements of decline.

(7) Your Committee are able to see no reason for appealing, in education, to these questionable principles of nature, but their admitted great activity, and the supposed insufficiency of any higher principles to produce the desired stimulus. But it deserves to be considered, whether there be not principles in nature itself which, if not now so active in general, are yet stronger, more authoritative, and more legitimate; and whether their acknowledged comparative inactivity be not owing to defective systems and methods of discipline, which the guardians of our public institutions should correct. Such corrective attempts have sometimes been made, and, when made consistently and thoroughly, never, it is believed, without success. Already the introduction of a higher ethics to many Colleges has given to students the taste of a purer morality than was inculcated in the text-books of their fathers. The doctrines of Butler and Edwards have gone far to supplant the more sensuous theories which, for a long season, had forestalled them. The moral awakening of students above referred to in this Report resulted, in great measure, from the insensible influence of the change; and it is not to be doubted that a course of general discipline, corresponding to the higher ethical ideas now extensively admitted, would result in proportionally extensive and lasting benefits. It could not be thought otherwise

without disparaging the design and influence of education in general, and distrusting the good providence of God.

When the change of system at this College received the last sanction of the Trustees, it was under the profound conviction of those on whom the responsibility of administration chiefly rested, and who had given careful attention to the subject, that consistency required it, and that, otherwise, the incongruity between what was taught and what was practised would be deeply injurious to all parties. The principles had been admitted, and were given out as authoritative, that, in all discipline, the intellectual has, of right, no precedency above the moral; that not philosophy, but Scripture, is the guide of life; that the conscience is constitutionally supreme over all the natural faculties; and, when taught by natural and revealed religion, with the concurrent testimony of Christian teachers and their consistent administration of affairs, produces the most wholesome excitement of the intellectual powers, and the best restraint of the appetites and passions. It was judged that no legalized departure from these principles could be justifiable or safe; and no fears were entertained that a persistent integrity would fail to secure to the College whatever favor or patronage would be most conducive to its essential usefulness and enduring prosperity. That confidence has not been disappointed. Good hopes have even been exceeded. The College has gained real and great advantages; and

these are referable, in no small degree, to its firm but courteous and circumspect adherence to such elementary ideas, and to the blessing of God attendant upon an honest deference to his will. After such experience, your Committee would hesitate even to seem to change position. They would greatly deprecate a return, though partial, that should be really a return to a lower platform. They still doubt not, that, while the discipline of College is kept in harmony with the principles recognized and taught in its accepted classics, and more especially enjoined in Scripture, its design will be measurably answered, and its prosperity be sure. But, contrarily, any repugnance between theory and practice, though possibly productive of occasional and temporary reliefs from difficulties incident to any and every condition, would engender greater difficulties, which no antecedent reckoning could measure, and no administrative ability could overcome. A false ethical idea, practically admitted in the training of the young, is apt to draw after it a train of injurious consequences, which at length defies resistance and precludes recovery. It may be confidently affirmed, though not without hazard of reproach, that a disproportionate stimulus of the intellect, and a contrary undervaluing of moral discipline, have already overspread society with those varieties of instinctive, sentimental, inductive, speculative, and spiritualistic unbelief, — the many phases of false philosophy, — the pride and boast of a towering rationalism, — which, under the color and promise of reform, threaten

speedier and more fatal dissolution; for they virtually exclude God from his own universe, and forbid his children, on the highest pains and penalties, to sound an alarm.

Your Committee judge that a proper education of the conscience of students would secure the best possible exercise of all the faculties, and the highest usefulness and dignity of a College, short of what God only can effect. It is our best natural reliance, so constituted and ordained, by which God himself holds and moves and trains us during our term of discipleship and probation in the present world; and it is vain to affect a higher wisdom than the Divine. The conscience is susceptible, responsive, tractable. Education, rightly conducted, draws it out, first, midst, last; and it is enthroned. It subordinates all other principles, — the instincts, tastes, sentiments, imaginations; or, so far as they are legitimate, uses them for its higher ends. It is a regulator, a balance, keeping in due and proportionate activity all other functions of the mind. It holds its disorderly principles in check. It is as the power of gravity preserving the spheres in orbit. Without it they would rush, and dissolution would ensue. We can imagine no sufficient substitute; and to attempt a substitute, except the higher and supernatural principle of love, would be like scattering moonshine through the realms of space to keep the spheres in order. All reform, without a moral principle, produces but a worse reaction, — as experience would better teach, philan-

thropy, if that were not so slow to entertain any thing but its own chimerical ideas. We can drive, amuse, and flatter men; we can allure them by pleasant sights and sounds; or scare them by bugbears and chimeras; or overpower their confused intellects by specious sophistries; or captivate their morbid fancies by transcendental visions, or alleged messages from the spirit-world; and thereby relieve an occasional distress, or produce a momentary exhilaration, a livelier action of the mind, or a general agitation of society. But this is of no account, at best, in comparison with a carefully educated sense of right and wrong; and, at the worst and most likely, it annuls or stupefies or perverts the conscience, and results in general derangement. Or, if we combine these heterogeneous forces, or let them change works in the education and government of the world, we paralyze the strong arm; we disorder the foundations; and, in the long run, lose the very benefits that were proposed in adopting the specious compromise.

Society everywhere is bad; the conscience is greatly blinded, and at best opposes but a feeble barrier to the prejudices and passions of men, when these are excited from without. But it was not meant to act on the line of prejudice and passion. It will not, when taught by Scripture, and by men of God; and it should be kept true to its constitutional design. Otherwise a wrong educational bias makes it, not an antagonist, but an apologist, of evil; and, insensibly, our

moral defences are broken down. A Christian culture gives it a right direction. Use accumulates its energy ; every appeal to it is likely to carry God's mysterious blessing with it ; and the good results are sure. Well taught and unsophisticated young men respond to a right appeal to the moral sense as they do not and could not to any lower principle. The response is sometimes deep ; deeper than it seems ; deeper than is acknowledged. The higher principles of the mind are stirred ; a new resolve succeeds ; a better order, more vigorous study, and a more virtuous life. A more profound sense of responsible manhood is produced, a healthier freedom of the will, a loftier courage, a more generous activity ; and then the greatest work of natural discipline is done. Do we discourse to such of the agreeable and the comely, of the dignity of scholarship, of the triumphs they may achieve, the laurels they may win ? We may divert them from their better thoughts, inflate them by our pleasant pictures and gilded promises, and excite them to seek the treacherous boon. But they cease to respect us or to respect themselves when they are thus induced to honor virtue, not for its own sake, but for its prize. The pressure of an enlightened conscience is better. It is more effectual. It is more enduring. It is likely to be saving. The teacher has gained all that is possible to man when he has so reached the student's soul, not by a sensuous artifice, but by a living truth.

There are great evils and dangers in college life,

growing out of the disproportionate activity of indifferent principles, or the stimulus of the selfish desires, which, under any system, forms, rules, and laws cannot reach. They can be controlled only by the moral sense. Such are the frequent jealousies, competitions, party spirit, the fret of college politics, supposed conflicting interests of classes or societies, diversities of occasional plans and measures for study, exercise, or play, which all concern not the relations of students to the College, but to one another. Sometimes great irritations are thus produced. A sudden friction develops the latent heat, and threatens conflagration. The best men are liable to ignite the soonest, from the quick susceptibility of the moral sense. But as the questions then at issue have generally no direct concern with conscience, when that is cleared and righted, order is restored. They are questions, not of right, but policy; not vital, but prudential; affecting not the virtue or safety of the parties, but their pleasure or convenience; not their character, but their name or influence; not their merit, but position. The heat, however violent, subsides when the appeal lies back of nerves and blood and temper, or policies and measures, to a principle that is moral, essential, and eternal. When that speaks, as it does, under a consistent Christian training, it is as when the voice that bids it speak once energized over the stormy sea of Galilee, rebuking the winds and the waters, and there was a great calm.

(8) Your Committee are here brought naturally to

a point, which, in their judgment, is most of all important ; namely, the Christian character of educated young men. It is out of question, that this is the desirable end of all learning and discipline ; and that, inasmuch as any College fails in this respect, it comes short of its great design ; for true knowledge, wisdom, and virtue are attainable only so far as the human faculties are brought into correspondence with the mind of God, and conformity with his system of the world revealed by his Son from heaven.

Whether a truly Christian education should not begin, continue, and end with the cultivation of the moral element, and whether, in this respect, our best institutions of learning are not in fault, your Committee do not here inquire. That will be better understood when time shall have more fully tested our present methods. It is sufficient to insist, that it should, at least, rise with systematic culture from the sensuous, the sentimental, the formal, the intellectual, to that higher platform ; that the conscience, taught not artificially but from Scripture, should be the ultimate, regulating principle of all natural activity ; and that then only a Christian character is likely to be superinduced. It is the office of the conscience, so instructed, to bring the mind into a view of its relations to God. This may be regarded its peculiar work, in distinction from the mere humanities. It points heavenward. It has respect to an eternal retribution. It awakens awe, reverence, fear ; and these are described as the beginning of wisdom. Experience

shows that young men, if they acquire a Christian character at all, make this necessary beginning. It is their point of departure from a lower to a higher sphere. Apprehending and fearing God, they begin to contemplate the vast realities that grow out of their relations to his moral government. They begin to see things as they are. They begin to sink the conceptional, the imaginary, in the actual; to apprehend their own character and their prospects as God describes them. They begin to know themselves, — their selfishness, impurities, disorders, irregularities, weaknesses, insufficiency, necessities, and the effects and consequences of sin in general. They begin to feel. They begin to tremble. They begin to pray. They begin to apprehend the Gospel. God's plan of restoring the lost order of the soul, the lost order of the universe, begins to open upon their minds. They begin, then, if God so pleases, to see also the glory and sufficiency of Christ; and as His almighty word produces the divine life within them, they begin to love. Then the end is gained. They are saved. The lost principle of order is reproduced within them. The work for which mainly we educate them is done; and what follows, upon a continued Christian discipline, is the highest possible development of all their faculties, under the highest of all principles, — a Christian love. It is the greatest sight on earth. Every Christian teacher has witnessed such results of his disinterested and faithful labors. How extensive they could become under a more consistent and vigorous Christian disci-

pline, it is, of course, impossible to judge beforehand. But if there be a limit to the Divine blessing upon divinely appointed means of education, that limit is not known, and our ignorance in that respect suggests no discouragement to the vigorous use of them. At least it may be said, that if such means avail not to so desirable an end, it would be unwise to reckon upon mere questionable expedients. It is not probable, that the causes existing in the mind of students, to prevent the success of the higher and the legitimate, would insure any desirable success to the lower and the doubtful.

However, so far as any College should become imbued with the Christian spirit, it is certain there must be order, and the fruits of it, in the best possible culture of young men. If Christianity, not merely as a doctrinal but vital institution, be any thing, in this respect, it is every thing. It is every thing objectively in respect to doctrine, and every thing subjectively in respect to life. It strikes for a perfect body and a perfect soul. Christ established the order of the universe, and he alone restores the disordered scene. There cannot but be similitudes and foretastes of that promised restitution wherever His divine power reaches, touches, and renews. All the treasures of knowledge, wisdom, and virtue, are in him. Whether any true natural knowledge could be gained, in a comprehensive sense, except as one should take his departure from Christianity, and correct his observations by it, some might plausibly affirm, though the natural and moral are but integral related parts of

one comprehensive system, whose centre is Christ. That, if it be a problem, may yet be solved adversely to all the instinctive, inductive, or speculative wisdom which, in all periods, has affected a pagan independence of supernatural enlightenment. But, upon the admission of Christianity, it cannot be a question, that the Christian, other things being equal, is most likely to know truly whatever lies within the range of the human faculties, and to make the wisest and best discourse of it for the benefit of mankind. It is equally out of question that a Christian College, when not measured by the superficial standards which are apt to be most agreeable to popular ideas, but, in a truly scientific and liberal view, must attain to the truest dignity, and contribute most effectually to the public good. It is a restored microcosm, all whose parts then take their proper place, shape, proportion, relation, impulse, movement; and circle, in wondrous harmony, around the central sun. A health-giving atmosphere surrounds it, — a clear blue heaven of affection, confidence, cheerfulness, earnestness, energy, faithfulness, hope, peace, whether in a state of activity or repose. It would doubtless, then be possible to fall out of a right adjustment; but it would be scarcely possible to remain disordered. There might be a mistake, a wrong, a jar, and confusion likely to ensue. But the vital, centralizing force would control, restore, preserve. On such a scene a mysterious spirit of conservation spreads all through and all around. Every wound heals by the

first intention ; and the recuperative processes are like a new creation. Free minds, loving hearts, cheerful faces, courteous intercourse, peaceful halls, vigorous study, large accomplishment, dignify the scene. Truth abides, law is honored, virtue reigns. The church and the state open themselves to receive the reviving influence. They reflect a corresponding patronage, and the common Christianity insures the common salvation. That is the true glory of any College ; and it becomes the glory of any people, though, as yet, it is but ‘ the desire of nations.’

This is certainly not an extravagant ideal, unless Christianity itself be regarded as a chimera, and practically a failure. Or if it be an ideal, in the sense of exceeding any considerable realization in the past or present, the failure certainly is not chargeable upon Christianity itself, but our one-sided and partial use of it ; — a reproach which can only be wiped away by our higher exercise of the Christian spirit. It must be removed if we would not suffer the Christian schools to become, like the academies of the pagan ages, patrons of philosophical unbelief, and instruments of popular decline.

Your Committee have great diffidence in propounding views so little in accordance with received ideas and established methods. They would have deprecated beforehand the occasion now given of questioning the opinions, more or less settled, of your Memorialists, many of whom are personally known to them, and from

whose judgment, on any subject which had been well considered by them, no prudent man would willingly dissent. But Providence asks not our leave, and heeds not our poor wisdom, in its ordering of events. We are sometimes called to speak when we should have chosen silence. It is not, then, the part even of prudence to be unfaithful to our best convictions. There are greater evils than an honest conflict of opinions, among intelligent and good men, on questions like the present, that reach so far, and yet have happened to be discussed so little. Its worst probable consequence is a temporary personal inconvenience. The result is likely to be a better clearing up, and a final settlement, of truth.

But it should be observed, that the objections above taken to the propositions of your Memorialists apply only so far as they contemplate a system of scholarships and prizes as a stimulus to literary competition. To reward merit is legitimate; to encourage talent and industry is a duty; and to assist worthy and enterprising young men in their pursuit of knowledge under the disadvantages of friendlessness and poverty is one of the highest offices of benevolence. Your Committee would not even seem to contravene this law of Providence. They would advocate the endowment of scholarships, or other methods of quickening the zeal of students, to any extent that might consist with the principles which they have here attempted to explain. Such charities, by whomever bestowed, and in whatever form, could not

fail to be honorable to the College and useful to the State.

Your Committee beg leave to propose the following Resolutions : —

Resolved, That this Board entertains a profound sense of the wisdom and judgment of the Memorialists, and of their zeal for good learning and public virtue, as well as the best interests of their ALMA MATER ; and would hereby express to them sincere regret in being constrained to differ from them on the questions they have submitted.

Resolved, That this Board will heartily coöperate with the Memorialists, or other friends of the College, for the endowment of scholarships in accordance with the views above expressed, or in other measures which may induce worthy young men to seek the benefits of a public education, or serve to quicken their honest zeal in its pursuit.

Resolved, That the above Memorial and Report be printed, and distributed at the discretion of the Prudential Committee.

N. LORD, *for the Committee.*

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