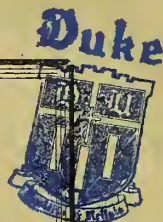


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A D D R E S S

BEFORE THE

MEMBERS AND PUPILS

OF THE

WINYAH INDIGO SOCIETY,

DELIVERED IN GEORGETOWN,

ON THE

5TH OF MAY, 1854,

(THEIR 99TH ANNIVERSARY.)

BY THE PRESIDENT

R. F. W. ALLSTON.

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CHARLESTON:

WALKER, EVANS & CO'S. STEAM POWER PRESSES.

NO. 3 BROAD STREET.

1859.



# ADDRESS

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## A D D R E S S .

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A desire for happiness, the pursuit of which constitutes with most men the business of life, furnishes at once the motive and stimulus to exertion. Wealth is sought, whether on the boisterous South sea, amid the trackless fields of ice in the Arctic, or in the mineral bowels of the earth; by means of agriculture, commerce, manufactures, or of professions, trades and callings, of countless variety and degrees of profit, because it is expected to contribute to the happiness of its fortunate possessor.

Fame results to the scientific traveler, the astronomer, the author, who through burning sands, in weary watchings of the heavenly bodies, in studious exactions from the stimulated brain, pursues his pleasure in gratifying his taste. To the distinguished naturalist who passed a life-time in the forest, among the fields, in dank swamps, and in the wild prairies, engaged in capturing, dissecting and depicting the birds and quadrupeds of America! He, of whom, while living it might have been truly said—

“ Who loveth well  
“ Both man and bird and beast.”

Toilsome days and sleepless nights are spent in securing office, whether of honor, profit or trust. The mind, once engaged in such an effort with fixed intent, it is in the attainment only of the object, that its happiness is supposed to consist. Alas! what an illusion to many who thus seek, and are gratified with the fullest success. Who, waking up late to the consciousness of holy desires, realize at the close of a checkered, feverish, perhaps turbulent life, the emptiness of the glittering bubble they have pursued.

Yet are we bound to prosecute the journey of life, and to keep in active exercise the sagacity, and all the energies of mind and body with which we have been endowed, in order to avoid the snares and overcome the obstacles which beset the way. Fortunate they who, in the outset, have secured a trusty, kind and capable guide.\*

Morality is not to be slighted as a guide—one that is deemed by the mass of men sufficient for the greater part of the journey. But when the fancy and the step begin to lose the buoyancy of youth, and the wayfarer pauses to reflect on the past, should experience then detect, far back, some slight deviation leading him, by little and little, diverging away from his true course, religion will then be consulted as the surest, only safe guide, whose chart is traced by the Creator himself. Now, with submission be it said, each adult who has been reared from infancy by conscientious parents, can secure for himself in after life, the direction and help of both the one and the other, together with the happiness resulting from a successful career. The ample means available to all, we call education. You will perceive it is not the teachings of the schools and colleges alone that we dignify with the importance attaching to this appellation. They constitute valuable parts, undoubtedly, but not the whole; and unless we start right, it is difficult to avoid repeated errors by the way, perhaps ultimate and irretrievable failure. In each individual instance, education begins with the dawn of sense, when the cherub infant is affected by a frown of displeasure, or a smile of approbation, and lisps the first word intelligible to the mother's heart. When that heart leaps for joy at this first enunciation, its glad impulses need no restraint, if happily its possessor be trained to fulfil her noble mission. The mother, first in the process of nature, lays the corner stone of education. The teacher prevails next, and then the inner man, with morality and religion to prompt and direct his efforts. In all civilized countries this subject deservedly excites the liveliest interest and prompts the most anxious enquiry. Un-

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\* John Bunyan, in "the Pilgrim's Progress," teaches all who will apply to him, how to find such a one.

doubtedly, serious mistakes have been made in the prosecution of such enquiry by individuals, and even classes, constructing theories supposed to be adapted to their peculiar circumstances; but in general mankind have been practical and candid enough, willing to receive the truth from any one who would take the pains to investigate the subject and promulgate results, or who would assume the responsibility of teaching.

Successive generations, guided by the experience and warned to shun the errors of those which had gone before, aided also by superior lights, have materially improved the systems of the past; but each, for itself, has generally adopted that which seemed best suited to the existing spirit, and the demands of the progressive age. As the world has grown older, education has become more and more thorough, extensive and refined. In proportion as superior means have been invented and provided for the prosecution of scientific investigation—as fitting opportunities have been multiplied for its classic and useful extension—as the arts and literature have become more widely diffused, to form and elevate the standard of taste. Still the teaching of some fashionable, though varied and elegant schools, is rather superficial. Designed chiefly for girls, they ought to be reformed. If ever the power of the “almighty dollar” is to be checked in this prosperous country, and the homely pleasure of administering domestic duties be vindicated—if ever the energy, skill and ability of American citizens, now so marvellously exemplified in accumulating wealth, be modified, purified and partially diverted to the pursuit of higher ends—of more enduring and ennobling objects—the reform is destined to be effected by the influence of American women. It is our interest, therefore, as well as our duty, to educate the sexes appropriately, but thoroughly.

In every view, woman is entitled to the highest improvement of which she is susceptible, and which the early imposed offices of the matron will permit. In no country under the sun, is her influence in society more pervading and more

generally acknowledged than in this republic, under a government of enlightened liberty and constitutional law.

Let her be prepared then to counsel as well as comfort, to act within her sphere wisely, and for mutual good. Let her be thoroughly educated, not to become masculine in deportment, rendering men contrarywise, effeminate—not to organize conventions and to conduct public lectures—these are results rather of defective, partial education—but to exercise kindly and judiciously the peculiar, chastening, winning power with which God has endowed her—to fulfil her important and gracious mission in training the tender, impressible nature of childhood—to sooth, and gently to persuade the sterner nature of man to bear and forbear.

The opinion, doubtless, is sound, that children should not be sent out of the family to school until they have attained the age of seven or eight years.\* It would be a great mistake, however, to suppose that the education of those children does not, therefore, progress. It commences in infancy and never stops still, but progresses steadily for good or for ill. If not learning something good with proper chosen playmates, either young or old, they are probably learning idle habits or bad words and bad thoughts, from some vagabond or vicious companions. They *will* learn—companionship is a necessity for the child. Parents, if duly qualified, are the best possible instructors during those tender years.

In the ordinary exercise of the maternal functions, without effort, but with signs of pleasure, the irritated child is soothed

\*Except in cities where they are sent to "infant schools" from an early age, "to keep them out of mischief and from harm."

In some great cities humane provision is made for infants of the tenderest age, whose parents are obliged to go out to work daily for their daily bread. For instance, in Paris infants from the age of six weeks, are received for the day at a charitable institution called the Creche.

The mother, on her way to the day's work in early morning, deposits her baby in one of many cradles overlooked and tended by a Sister of Charity. She nurses it during the day once or twice, as the circumstances require and will permit, and takes it home with her at night—thus securing for the helpless infant safety and requisite attention, whilst the mother labors, without impediment, for the joint sustenance of both.



and comforted by sweet sounds; and by the most winning and tender, but persistent manner, is taught to obey. It was under the influence of such views as these that I was impelled, some years ago, when it was first proposed to erect a hall for the Society's accommodation, to urge that in the plan thereof, provision should be made for receiving the few orphans in the district, likely to become beneficiaries. It is a noble charity to secure for the helpless infant, deprived of the tender care of a mother, the services of a faithful and judicious matron. With a view also to a satisfactory result, if I am to be responsible for cultivating the intellect of a youth, I had rather assume the early care of his moral nature, if it has pleased God to remove his natural parents. And this, I conceive, is a beneficent object of such an Institution.

The Winyah Indigo Society, whose 99th Anniversary we are now assembled to celebrate, originated in the association of certain public spirited gentlemen on the 7th of March, 1755. Its schools were organized and appointed forthwith, and two years after, namely, on 21st of May, 1757, it was incorporated with the royal approbation.\*

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\*On 21st May, 1757, the members numbered 95, as follows: William Allston, Joseph Allston, George Austin, Archibald Baird, Francis Bannatyne, John Bain, Arthur Baxter, John Baxter, Allard Belin, Burtinhead Boutwell, Zachariah Brazier, Joseph Brown, Paul Brunneau, Joseph Britton, Andrew Burnet, Charles Canty, John Cheesborough, John Clark, John Cleland, John Croft, John Crockatt, John Cuthbert, Edward Cassens, Alexander Davidson, William Davidson, David Deas, John Deleisseline, Joseph Dubourdieu, William Flinn, Elias Foisin, John Forbes, Charles Fyffe, William Fyffe, Christopher Gadsden, Tacitus Gaillard, Robert Gibb, John Godfrey, George Govan, William Green, Richard Green, Patrick Grier, Samuel Grier, Thomas Hasell, William Hopton, Elias Horry, Daniel Horry, John Horry, William Hughes, Archibald Johnson, Alexander Keith, Francis Kinloch, Charles Lewis, John Linning, Thos. Lynch, Thomas Lyolbrumby, Isaac Marion, John M'Cants, John M'Dowell, Alex. M'Dowell, James M'Kee, Charles Minor, Thomas Mitchell, David Oliphant, William Palmer, Joseph Poole, Robert Pawley, George Pawley, Jr. Claudius Pegues, Charles Pinckney, George P. Powell, John Rattray, Alexander Rose, Job Rothmahler, Jonathan Sarazar, William Shackelford, John Skrine, George Skinner, William Smith, George Spencer, James Stanghan, George Stannet, L. Stoughtenborough, Paul Trapier, Benjamin, Trapier, Alex. Trapier, Nathaniel Tregagle, Thomas Waties, John Waties, Robert Weaver, John Withers, John White, Sam'l Wragg, Thomas Wright, James Wright.—95.

A larger list than can be mustered now.

In the preamble to the act of incorporation it is described as a voluntary society for founding and erecting a free school at Georgetown.

In the body of the act it is styled and declared to be *The Winyah Indigo Society*, deriving its name from the agricultural staple (at that time) of this part of the province.

Banks and bank notes were in those days, if not unconstitutional, decidedly unfashionable. Specie consisting of English and Spanish coins, both gold and silver, being not plenty, the available currency consisted chiefly of individual notes of hand, land warrants, live stock, and the staple products of the soil. Thus the subscriptions and dues of the members of this Association were paid in Indigo, just as subscriptions for erecting a church or "chapel of ease" were made in the kind of material which it suited the subscriber to contribute, whether bricks, or lime, or boards, or shingles, or mechanical labor.\*

Of the seventy-six names of families inscribed on the list of members in the year of the charter, all but eighteen are now extinct within the district—but few of their descendants are to be found amongst us.

Among the present members of the Society there are recognized but six names identical with those of the said list.

Thomas Lynch, (a venerated name for which, as for many others, Carolina is indebted to Ireland) the first President of the Society, was a planter of large possessions on Santee. Educated in America, he was highly esteemed for worth and character. He was chosen one of the deputies to represent South Carolina in the first general Congress of the confederating provinces anterior to the Revolution. The troubles of that day, the weighty responsibilities incumbent on his station, together with the total interruption of his usual domestic

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\* Bishop Meade says of Virginia: "Education was confined to the sons of those who being educated themselves, and appreciating the value of it, and having the means, employed private teachers in their families, or sent their sons to the schools in England and paid for them with their *tobacco*." Even up to the time of the Revolution this was the case with some. General Nelson, several of the Lees and Randolphs, George Gilmer and others just got back in time to prepare for the Revolutionary struggle.

habits brought on an attack of paralysis, which terminated his valuable life very soon after his return to Carolina. His only son, Thomas Lynch, was chosen to replace him in Congress. He signed the Declaration of Independence.\*

In the early years of the Society the anniversary meeting was held in the winter, (1st Friday in December). As late as the beginning of the present century, the Anniversary was celebrated by a dinner at "Williamson's Tavern" on the 5th December, 1800. At this dinner the English roast beef and plumb pudding are standard dishes, notwithstanding the change of time from December to May, a change rendered advisable by the State Constitution, which requires the Legislature to be in session in the month of December.

In this connection may we hope that soon there will be no citizen deriving ample revenue within the district, of whom it can be said, he contributes nothing towards the support of its schools, and with the exception of the annual tax assessed for the support of the poor, and the occasional one for repairing a public edifice, or building a bridge—nothing towards its improvement.

Attached to the Winyah Indigo Society is a library of standard works presented by the surviving members of the ancient and very respectable Library Society of Georgetown, whose constitution was adopted 3d January, 1799, and the

\**Thomas Lynch* (the father) married Elizabeth Allston, a sister of William Allston, Sen. (Thomas Waties married another sister—they lived in the two story house near the live Oaks now standing on the Bay. Isaac Marion married another, who lived in the house at the corner on the same square.) His family consisted of several daughters and only one son, the signer of the Declaration of Independence.

*Thomas Lynch* (the son) was a gentleman in the best sense, of finished education, considerable ability, and very kind and affectionate in disposition. At the age of twelve years he was sent to Eton, and having completed his education in England returned to his family in Carolina at the age of 21. He married Miss Shubrick but left no issue. On the breaking out of the war, soon after his return from Congress, he went into Christ Church Parish to raise and equip a company for service. There, unfortunately, he took fever which prostrated him entirely—his serious illness resulted in the loss of the use of his limbs—his physician ordered him to go abroad for restoration—in the desperate hope of deriving benefit from a voyage to Europe, he took shipping for San Jacinto. The vessel foundered and he was heard of no more.

Society incorporated in December, 1800. With these Societies to benefit both young and old—with thriving churches—a wealthy community of planters on the adjacent low grounds,\* and new sources of independence and prosperity developed by her young men in the neighboring pine lands, with a valuable and growing commerce in lumber and naval stores already established—Georgetown may yet resume the position which she inherited long ago; when the Lynches and Horrys, the Waties, Marions, and Mitchells, and others were active citizens and familiar residents of the town or vicinage. “Noble and generous spirits were ye, who with small care for fame and no hope of pelf, opened thus to the intellects of the poor, the portals of wisdom!”

Wisdom, the principal thing, derived from teaching and observation, is a store of knowledge which is increased by the very uses it affords. It is to be purchased and preserved at any cost of toil, and money, and privation. One whose genius and industry acquired for him at an early age this treasure, tells us “Knowledge is power.” In these days, when commerce enlightens, enriches and cheers mankind, when the useful arts of peace are preferred to the brilliant pomp and circumstance of war, and the subtle triumphs of diplomacy have, in the main, superseded military conquest, the truth of the aphorism is manifest. It is illustrated in England by the improvement, moral and social, of the middle and lower classes. In America, by the wonderful progress of these States, intellectual and material. What project too vast for the conception and system of the American mind? What design so gigantic that its enterprise dare not attempt the fulfilment? If the Dead Sea, the River Jordan, the broad and branching Amazon, the Gulf Stream, that turbulent, mysterious artery of the Atlantic, in its dread bottomless depths, is to be explored, the American navy furnishes the able and willing agents to sound, to map, and to describe. If trackless forests, wild mountains, and boundless plains are to be traversed, in order to mark out

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\* Absenteeism unhappily abridges their wealth, the happiness of their people and their characteristic influence.

the paths of commerce between the Atlantic and Pacific, overland, small squads of the American army take the field, heedless of approaching danger, of inevitable suffering by want and inclement seasons, and the stealthy treacheries of the lurking savage, guided often by science only, their knowledge of the earth and of the heavens, they prepare, delineate, and protect the way. Not to mention the submarine telegraph suggested from continent to continent eastward; the idea now progressing of a corporation to construct sixteen hundred miles of railway from the waters of the Mississippi to the Gulf of California, itself attests the activity, the boldness and power of civil and military science.

“A worldly man boasteth in his pride that there is no power but of money.  
 And he judgeth the characters of men by the differing measures of their means  
 He spurneth the needy sage, whose wisdom hath enriched nations,  
 And the sons of poverty and learning, without whom earth were a desert.  
 Music! the soother of cares, the tuner of dark, discordant heart-strings.  
 It is nought to such an one but sounds, whereby some earn their living.  
 The poem, and the picture, and the statue, to him seem idle baubles,  
 Which wealth condescendeth to favor, to gain him the name of patron.  
 Little wotteth he of the wisdom which, in his folly, he dr̄spiseth;  
 He considereth not that these be the wires which move the puppets of the  
 world.”

Unless the heart be duly trained however—unless the affections, the soul, be cultivated, and a proper sense of individual responsibility be planted in the breast, knowledge sometimes invests its possessor with power to scourge, as well as to bless mankind. Conferring blessing, and honor, and power, when the sympathies and principles of the regenerate soul prompt and direct the mind.

The simple fishermen of Judea, whose faith failed them not under hardships, and suspicion, and persecution, are examples never too well remembered. And but yesterday, in the city of London, there was a living instance in the person of an humble, poor, and lame tradesman, who exercised this power in a remarkable manner over the most erratic will of truant boys. Not his learning, but his soul was great, full of the knowledge of good, and impelled by the beneficent desire to communicate to the friendless, ignorant, straying child. Little dreaming of the future extensive influence of his ex-



ample, the system practiced by his big, benevolent heart, became the origin and furnished the model of the so called "Ragged Schools" of the metropolis—schools which have reclaimed thousands of the destitute, abandoned, and almost lost, from poverty, degradation and crime.\* Britain furnishes also an instance of another kind far different, the contemplation of which is replete with warning and instruction. The most brilliant of her poets, the scintillations of whose genius dazzled while they captivated the literary world, than whom no one could better portray the inward workings of a reckless, worldly spirit, thus testifies:

"Sorrow is knowledge. They who know the most  
Must mourn the deepest o'er the fatal truth:  
The tree of knowledge is not that of life;  
Philosophy, and science, and the springs  
Of wonder, and the wisdom of the world,  
I have essayed; and in my mind, there is  
A power to make these subject to itself."

Another master of verse says:

"A little knowledge is a dangerous thing;  
Drink deep, or taste not of the Pierian spring."

This may be true of a given science, and doubtless is true of the subject matter of the poet's essay, whereof a little knowledge imperfectly obtained is apt to puff up the possessor with a vain conceit of its sufficiency. But since the art of printing has become universal, shedding upon the inhabitants of earth far and near, the genial light of truth, beneficent, refining, elevating; no one will be hardy enough to maintain the propriety of its application to the fruit of elementary instruction,

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\* John Pounds, the London cobbler, who first, to secure a companion for his adopted little boy, a vagabond cousin whom he desired to reclaim and teach what he knew, would coax other little boys found derelict in the street, and toll them with cakes and nuts into his narrow stall, where one by one, and in scanty degree they began to learn the rudiments of reading, writing and cyphering, but more to appreciate and to love their patron friend and his homé. At length, the humble stall was filled with boys reclaimed from vagrancy, till it could hold no more. Even the little step was occupied by dirty tenants, jealous of their privilege and earnest to catch instruction from his lips. His mission was fulfilled. The largest measure of ability, "with means and appliances to boot," could do no more.

even of the most scanty description. On the contrary, the injunction of the wise, the good, and observant of mankind is, teach your children to read, write and cypher, if it is but a little; they can improve that little bye-and-bye, when they come to have more leisure and a keener sense of its value. In any event, the parent who acts thus will have done his part. And if he can do no more, he may confidently trust to Providence to shape the end. His children will be enabled to learn their duty, and how to fulfil it. The rest will be done for themselves; their own conscience prompting the effort. A most important part of education begins where the school's teaching ends.

The progress of human nature from youth to manhood and full maturity is attended by a corresponding, continuous development, expansion and improvement of the mind; but the mental process continues long after physical maturity has been attained. At all periods, it is true, of the spiritual man; there is no stationary point in his progress. Unless he improve for good the means at hand, and the occasions around him, he must retrograde in the moral scale. It becomes us, therefore, both old and young, to strive habitually, every day we are permitted to live, to learn something which will enable us to be more useful to others, and of consequence to ourselves; to think more justly of men and things, and more kindly one of another; to be more considerate of the peculiarities as well as the wants of individuals, more blind to their failings, less disposed to find fault, and more willing to serve them; in a word, which will render us more intelligent of human responsibility, less selfish, and better fitted for a more exalted state of existence.

Again:

"Honor and shame from no condition rise;  
Act well your part, there all the honor lies."

Promulgated under the régime of monarchs, and orders of ancestral nobility, in the old world, this sentiment has taken deep root there, though destined still to vegetate in comparative obscurity. But it applied with peculiar and prophetic

force to the amazing development of mind and human progress which have since been realized in our own favored land; where amongst citizens there is recognized no privileged order; where "worth makes the man."

We ought to admit at the same time—and the idea furnishes a strong incentive to a laudable public spirit and honorable exertion—that where the members of a family have, from generation to generation, in long succession, acted well their parts, and stand, in human estimation, acquitted of their duty to their country, their name will be allowed of all men to be a title of respectability and honor; a title which people who know of them will feel an honest pride in recognizing. But should the descendant of such a family, with unscrupulous and narrow selfishness pursue his fortunes in contempt of the wants and feelings of others; and, standing defiant before his fellow men, propose to justify irregularities and misconduct by the plea of a noble ancestry, he would incur not only the odium among his compeers of a signal failure, but also the heavy responsibility of desecrating an honored name:

"Ah! why should virtue dread the frowns of Fate?  
Hers what no wealth can win, no power create!  
A little world of clear and cloudless day  
Nor wrecked by storms, nor mouldered by decay,  
A world with memory's ceaseless sunshine blest,  
The home of happiness, an honest breast."

These little couplets recall forcibly to my remembrance the learned grammarian who often quoted them for instruction in the school. Peaceful be his rest, and honored his memory! Formerly, a well known ruling master in Winyah, he was long approved as such by parents and guardians.\*

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\*The noted school of the venerable John Waldo was situated in Georgetown; kept, during winter, in the house, corner of Broad and Screven streets, now owned by Dr. Charles Williams; in summer, at "North Inlet," in a house upon the sand-hills, no vestige of which now remains. The school flourished in 1809-'12, and was considered a good school for boys learning Latin and Greek, until the time and attention of the Principal became too much engrossed by his pretensions as an author. With great labor and industry he compiled a system of English grammar, which was published at no small expense of time and money. Not unfrequently when he was thus engaged, his attention was abstracted from the details of the school-room, and there were not wanting mischievous



To the boys who attended his school—

“A man severe he was, and stern to view,”

yet faithful and valuable to a few, who attracted his regard, and who now, by their position and usefulness in society, reflect the gratitude which they, doubtless, feel. Bestowed at a time when the learning of the ancients, far from being a common heritage, was taught by scholars “few and far between,” the well-meant labors of our preceptor, productive as they were of much good in this venerable town, will be remembered by his pupils with the commendation which becomes them. There are living, who will freely acknowledge that had their devotion to study, to their own true interests, been greater, and their concern less to evade his fitful vigilance and offended dignity, they could not have failed—

To profit largely by his store  
Of grammar and his classic lore.

My young friends: Forty years ago I trudged along these streets to Waldo's school, as you do now to White's; carrying with me books, and ball, or top, or shintey, just as you do now—

“On you (pave-ground) near the (Master's) door,  
Worn smooth by busy feet, now seen no more,  
Each eve we shot the marble thro' the ring,  
When the heart danced, and life was in its spring.”

It is due to truth to say, that I was one of those more fond of the outside play ground than of the inside school room. It may be thus with some of you. Urged, however, by the tender appeals of a fond but judicious mother, my only parent living, I became sensible, though late, of the advantages

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boys, who took advantage of his pre-occupation; on discovering which, his temper, somewhat uneven, was roused and was likely to become violent. There were some poor devoted fellows whom he always suspected, even when they seemed to be engrossed by the book lying open before them. Behind these, he would at times step stealthily up, and on ascertaining over his spectacles that the object of fixed attention, instead of a book, was a favorite marble, or something else, would deal, with the open hand, such a blow as was not soon forgotten.

neglected, which ought to have been improved; of the time mis-spent, never to be redeemed; of opportunities past and passing fast away! The school to which you are attached, existed then under the immediate care of Mr. Wm. R. Theus. Oh! then, what a gala day was the Anniversary of the Indigo Society, countenanced and attended by the men of yore, whose memories are still cherished in the land. The school was always full, its advantages being sought by parents and guardians as a privilege to them and a boon to their children or wards. So when the procession was formed in the street, the pupil's appearing in their plain, but clean and neat attire, marshalled under the stately lead of the venerable revolutionary surgeon, Dr. Joseph Blyth, or the dignified Major John Keith and the amiable Savage Smith, whose portly presence was itself a sanction, as it moved in grave order towards one of the churches, where an expecting audience waited to hear the annual address, a spectacle was presented, very imposing to youthful eyes—very impressive on the memory of the young.

There was a time when this was the only public school in Georgetown. (The Free Schools, the establishment of which reflects so much credit on the Legislature of 1811, were not organized until a year or two after, (1812–13.) I will not say that it has instructed more boys and girls than any other school in the State—our number is limited to twenty-five—but that it has probably been in operation as a school as steadily and continuously as any other. We have no record of its having been suspended, at any time, for more than two months. Designed in the middle of the last century by the benevolent gentlemen of that day, and sustained by their wise forecast until placed upon a firm and creditable footing, it has been countenanced and sustained ever since by their successors, with commendable public spirit, from generation to generation. I trust it will be cherished by you, and by many yet unborn, as long as this ancient municipality, and the State itself, shall preserve corporate existance.

Recipients of this time-honored bounty! you for whose instruction the members of this institution have been asso-

ciated ninety-nine years! What is required of you in return? Simply to obey God's holy will, and keep His commandments, to do them. Do you desire to exhibit your sense of duty? To testify the honor and gratitude which each must feel sooner or later? Conduct yourself uprightly and honestly—speak the truth always—be fair and just on the play ground, as in all your dealings—diligent and submissive in the school room—respect and obey your worthy preceptor—give him no unnecessary trouble, by absenting yourself on every trivial excuse, by failing in punctuality to the recitations and the hours he prescribes—in attention to decency and order, or in any other way.

Doubtless you may feel inclined at first to resist the force of my injunctions, or to receive them with impatience, or as interfering with your desires, and abridging unnecessarily your pleasures. Punctuality and order are sometimes inconveniently pressed upon you. But consider how they obtain in the recurrence of this anniversary! How punctually the members of the Indigo Society are assembled at 11 o'clock; and how comfortably, owing to the order which prevails, you all are enabled to listen to the sentiments of their orator. Order is the first law of nature; it is exemplified in all the works of God. In the animal physiology and functions, the regular succession of the seasons—when the frosts of winter are past, then the eye is gladdened by the green fields and variegated flowers, and shady foliage of spring, and the heart is cheered with the budding promise of abundance in its season of fruition.

Behold the majesty of the heavens, of the celestial bodies, although countless in number, each moves in the firmament above in its peculiar orbit and prescribed sphere, exhibiting a system of harmony and order beautifully grand and instructive. And the great luminary! the sun—what more punctual and orderly in his daily visits, familiarly speaking than the sun. Rising regularly in the East, he sheds heat and light upon the earth, by which the soil is rendered fruitful, and you are enabled to read and write, and work and play. Well, by the time you are tired of all this, his daily course is

over, and the sun sets in the west punctually—never too late—and night succeeds; the dew cools and refreshes the earth, and you rest your wearied limbs, and sleep until the morning—when punctual, as before, his broad, bright disk again appears and invites you to the daily round of duty and of pleasure.

Your teacher's business is to study and promote your interests; yours is to make due progress in a sound, practical education. On leaving the school-room between hours, and while mingling with your comrades from day to day, bear in mind the character of the ancient and respectable school to which you belong; and regarding it in the light of an honored parent, take care to do no act unworthy of it, neither secret evil nor open shame. Remember, each *élève* is in some sort part and parcel of the Institution itself, and his conduct will reflect upon it credit or reproach. Who that would not feel proud of being a worthy member of a corporation so elevated in purpose, so venerable in the history of the commonwealth? Who that would not be degraded by conduct which would cast upon it discredit, and cause its officers to blush for their charge?

You are now its beneficiaries. Only think how many have preceded you. How many, long since dead, have, in the occasional brief intervals of a toilsome life, looked back with yearning and regret to their school-boy days, and have ascribed many a failure, many a mortification, to the omissions of youthful duty, and the neglect of their early opportunities—opportunities which are now afforded to you. Be counselled and secure them whilst you can; store your mind, now, with the elements of useful knowledge. Neither the school which these good gentlemen have provided, nor the best efforts of its preceptor, will avail to make you wise without your own consent—your active will. Consent implies effort on your part—diligent, honest effort. With these combined, our school must be successful. And you will not only enjoy the privilege of its benefits, but will feel an honest pride in that success to which you have contributed.

The best of schools, however, cannot do more than intro-

duce you to the field of knowledge, and furnish you with implements to cultivate it. The success you are to meet with, and the harvest you are to reap, will depend on your own self-imposed labor and diligence. As helps to efficient labor, learn at once to practice self-denial, self-control; to deny yourself any improper indulgence or expensive gratification; to control your passions, your desires, and the tongue—that little unruly member, so well likened to the small helm of a great ship, which, as it is rashly or prudently governed, may strand the costly vessel on a lee shore, or conduct her safely into a thriving, peaceful haven.

These lessons should be taught by example in every school. The master who does not habitually strive to practice both the one and the other, is not yet fitted for his trustful vocation. The touching acknowledgement to his God by David in one of his psalms, is full of instruction to parents, teachers, pastors and masters—

“Thy gentleness hath made me great.”





