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AN

ADDRESS

DELIVERED BEFORE

THE SOCIETY OF THE ALUMNI

OF

HARVARD UNIVERSITY,

ON

THEIR ANNIVERSARY, AUGUST 27, 1844.

By DANIEL APPLETON WHITE.

PUBLISHED AT THE REQUEST OF THE SOCIETY.

CAMBRIDGE:

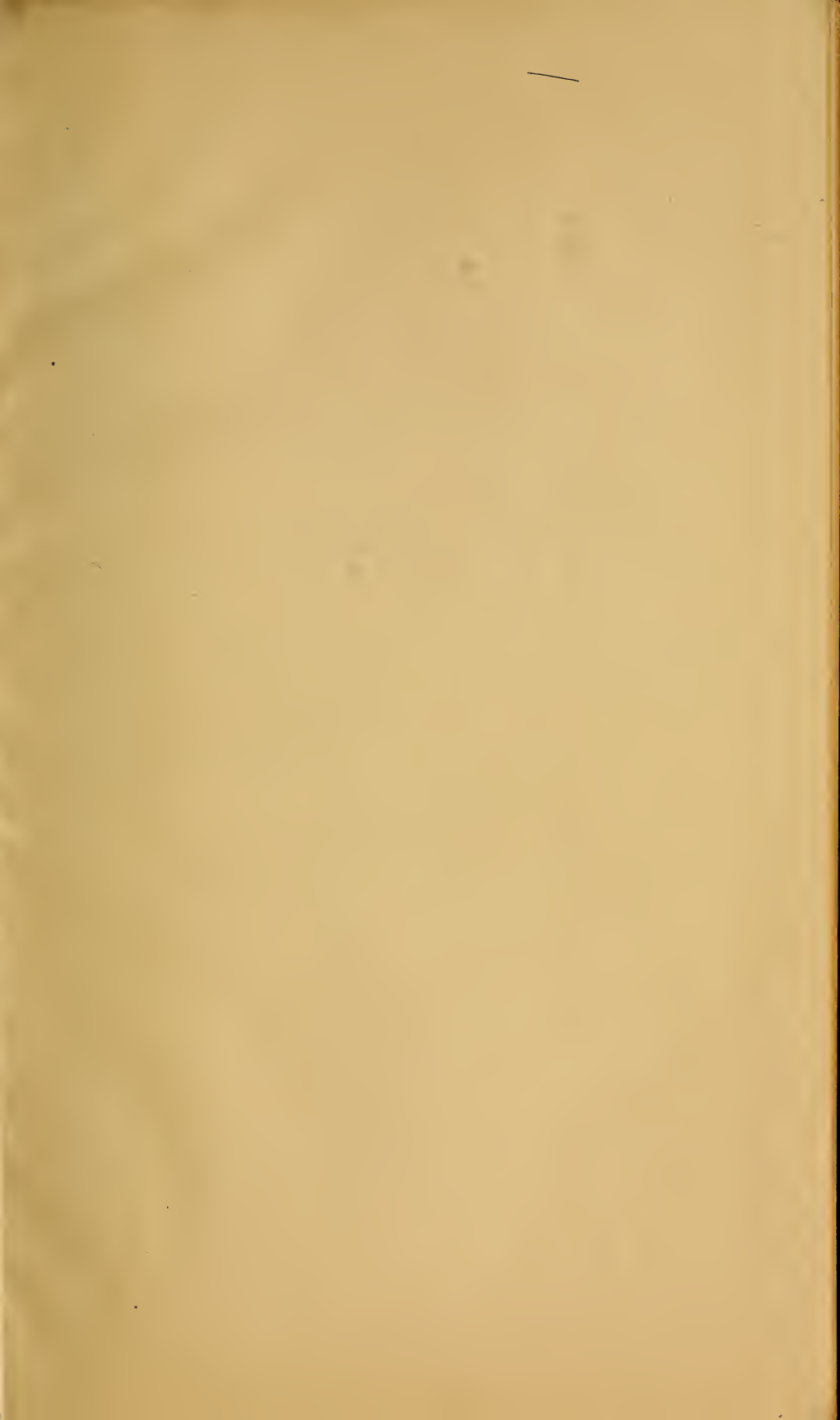
PUBLISHED BY JOHN OWEN.

M DCCC XLIV.





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Several passages in the following Address, on account of its length,
were omitted in the delivery.

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A D D R E S S .

GENTLEMEN OF THE ALUMNI,

We stand on consecrated ground ; ground full of profound interest and hallowed associations. I must yield to its influence, however I may fail to catch or to impart its true inspirations. I have as little inclination, as ability, to discuss, on this occasion, any of the great topics of philosophy or literature, generally so appropriate to the time and the place. Nor would you, I am sure, wish me to enter upon discussions which derive a tenfold interest from the display of youthful genius, fresh from the discipline of the Muses, and eager to cull for your gratification the choicest flowers of learning. Age naturally thinks more of fruit than of flowers, and may well be allowed to aspire after that of the tree of life, whose leaves are for the healing of the nations.

It is a delightful privilege to revisit our *Alma Mater*, at this season of her jubilee, to pay her the homage of filial gratitude, and in our fraternal communion to bring back to the heart something of the freshness and warmth of early affection. Leaving behind us the cares, the vanities, and the pride of life, we meet here as brothers, children of the same venerated parent, rejoicing together in grateful remembrance of the good she has accomplished, and in the animating hope that she will never fail to diffuse the light of learning, truth, and virtue. It is good for us and for her that we should come up to her great festivals, not only for the soul-swelling gratification it affords, but for a still nobler purpose ; to awaken a sense of our obligations, and rekindle at her altars the fire of devotion to her cause.

On the present occasion, Gentlemen, permit me, first, to express my lively satisfaction at the formation of the society which

brings us together, and which is so happily designed to promote a more general and cordial union among the brotherhood of Harvard. From the want of such a society, many of our number, in latter years, have failed to enjoy some of the most precious privileges of their literary birthright; while a favored portion, associated for the purpose, have enjoyed them in a high degree. Some of us, having learned with them how dearly to prize the enjoyment, have felt a strong desire that it should be extended to others. "Not that we love Cæsar less, but Rome more." Our *Alma Mater* has a right to the hearts of all her sons, and all her sons have equal claims to a cordial intercourse with her, and are entitled to a fraternal sympathy among themselves. The mutual benefits of such an intercourse and sympathy are too valuable to be relinquished or disregarded.

I pray your indulgence for a moment, while I attempt to illustrate the truth of these remarks, before proceeding to the more important consideration of our filial duties.

It has been said, and from this place, that we have not holydays enough in New England; that all work and no play makes Jack a dull boy; — a remark, doubtless, alike applicable to Jack's father, and more important, perhaps, in its application to him, inasmuch as old dulness is exceedingly apt to sour into misanthropy or moroseness.

But the character of holydays is of greater moment than their number. To be at all desirable, they must afford suitable recreation, without corrupting the manners or the principles of those who indulge in them. To be of much worth, they must excite social sympathy, patriotic sentiment, or virtuous emotion, as well as exhilarate the spirits. To be of the greatest value, they must also interest the higher powers of the soul, enliven and elevate the mind and the heart, and exert a propitious influence over man's whole nature, mental, moral, and physical.

Of all New England's holydays, from her earliest years, none have come nearer to this high standard, or diffused a wider influence, than those connected with her most ancient University, especially as enjoyed by its enlightened friends and Alumni. Harvard Commencements, in the times of our fathers, indeed, inspired a deep and universal interest. People of all classes

rushed in crowds to join in the celebration, or in some way to manifest their joyous sympathies. These academic plains were thronged with bright and happy faces. The whole common was one living mass of tumultuous joy. The village church and the college halls resounded with equally ardent, though less boisterous, notes of rejoicing. Beauty, wit, and learning, then, as ever, united their charms to add grace and splendor to the scene; while the dignitaries of the land, the friends and patrons of education, and, above all, the privileged Alumni, with one mind and one heart enjoyed "the feast of reason and the flow of soul."

But times change, and manners change with them; in some respects, we trust, for the better. We would not again disturb the sweet repose of the common, nor would we recall the old-fashioned scenes of hilarity which once prevailed there; and we could not, if we would, awaken the popular enthusiasm which used to give such animation and *éclat* to Commencement holydays. Colleges have sprung up all over the country, to share the public interest and the popular favor. If we can now secure for our University the good-will of the people at large, we must content ourselves with whatever of affectionate enthusiasm may be excited in the breasts of her sons; and one of the best means, doubtless, to secure the former, is to cherish and manifest the latter. A cordial union among the members of any household is a strong recommendation of the family to others; and in our great literary family, a cultivation of attachment and reverence to our common parent cannot fail to strengthen the bond of union among ourselves.

"The appointment of festive anniversaries," says Mr. Burke, "has ever, in the sense of mankind, been held the best method of keeping alive the spirit of any institution."*

Thus we see the value of our association in affording an appropriate holyday, a festive anniversary, on which the Alumni of Harvard, without distinction, may meet together and renew their college reminiscences, awaken early sympathies, cherish literary predilections, and enjoy the pleasures and contemplate

the duties growing out of the mutual relation of our *Alma Mater* and her sons.

The advantages both to ourselves and to the University from such an intercourse must commend themselves even to those Alumni who are already associated in a more select manner ; although, in yielding their support to an additional society for the general good, they may feel called upon to exercise, in some degree, a feeling of generosity or magnanimity. To a truly noble spirit, the exercise of such a feeling does but enhance the pleasure arising from any act of duty or of benevolence.

In considering the advantages to ourselves which we may reasonably hope will result from our intercourse as associated Alumni, let us look at some of the pleasures and benefits to be enjoyed by us. Deep in our nature lie the springs of social sympathy and mutual joy.

In the period of youthful ardor, whatever awakens affection, or inspires interest, remains a source of pleasing recollection ; if the affection is vivid and the interest deep, the recollection is warmly cherished, with a constant desire to renew the gratification which was first experienced, to recall the circumstances which attended it, or to visit the spot where it was enjoyed. This desire becomes stronger, if the original gratification proceeded from the exercise of generous affection among companions pursuing together a laudable object ; and stronger still, if these were companions engaged in the work of their own education, at that halcyon time of life when heart opens to heart in all the warmth of mutual sympathy and confidence, and intimacies spring up under the elevating influence of mental and moral culture, out of which grow enduring friendships, pure, ardent, and disinterested, bearing the polish of letters, and the charm of classic associations.

Hence the attachment of scholars, in all ages and countries, to the place of their education, — to the institution which with a mother's care has nurtured their expanding powers, and enriched them with the treasures of learning, taste, and sentiment, — an attachment deep and strong, often kindling into enthusiasm, when their maternal institution has become venerable from antiquity, and endeared by the memory of a long succession of sons illustrious for their wisdom and goodness. Such feelings of

attachment and admiration are echoed in tones of exultation on the banks of the Cam and the Isis, and they are surely not less natural or less precious on the banks of the Charles. The heart of no Alumnus can be closed against them, which is not already dead to every impulse of friendship or gratitude, and to all the attractive influence of letters.

Yet, though not entirely closed, many a heart has been made indifferent, if not insensible, to these nobler feelings, by mere neglect ; as, indeed, what intellectual acquisition or moral excellence may not be lost through neglect ? Literary taste, love of science, professional skill, even habits of piety and virtue, as well as the finer sentiments of the soul, may all die of neglect.

Gentlemen, the society, whose anniversary we celebrate, has been formed, and is calculated, to save the souls of our Alumni from such a calamity, so far as respects the extinction of college sympathies and attachments. Would you know the strength of these sympathies and attachments in their genuine vigor ? Ask yonder venerable elm, around which, from time immemorial, has gathered the graduating class in the hour of their farewell, that affecting hour which concentrated all that was most touching and dear to them as scholars and associates. There, beneath the shade of that consecrated tree, they poured out their hearts in all the frankness of young affection, buried in oblivion the petty strifes which at any time had risen among them, and resolved to carry with them into the world nothing to mar the beauty of that academic life which would ever come up in fond remembrance before them, nothing which would not serve to perpetuate their mutual love, endear for ever the name of Classmate, and bind them still closer to their venerated *Alma Mater*.

Such are the sentiments and feelings which naturally gush from the heart of every true son of Harvard, at the moment of taking with his class a final leave of these endeared retreats of learning. And what sentiments and feelings are more worthy to be cherished by him through life ? What can be more conducive to his rational enjoyment, to the growth and expansion of his benevolence, to his whole intellectual and moral well-being ?

Upon entering the hard world, we need the warm and softening influences of our early sympathies and literary attachments ; we

need often to recur to the generous affections and friendships, the virtuous emotions, purposes, and aspirations, which swelled our bosoms in the bright and happy days of our sojourn here, and which can be most effectually revived only by intercourse on the same hallowed spot. Without some such refreshment of our better nature, we are ever in danger of becoming hardened ourselves, through the worldliness of gain, the selfishness and dissipation of pleasure, the heartlessness of fashion, or the induration of pride, or from all together ; for all may coöperate at once to chill the finer sensibilities of the soul, till we are unconscious or ashamed of them, and even smile at the simplicity which cannot keep their very existence a secret.

Had we further time to bestow upon this interesting topic, I might suggest some striking illustrations from actual experience. I might point your attention to a noble class of Alumni, who, for more than forty years, have exhibited a bright example of fraternal union and filial devotion. Athirst for the good things of the soul, they have failed not to come up hither to slake their thirst at the fountain-head. Thus they have become brothers, not in name and profession, but in deed and in truth ; fathers, also, to the orphans of deceased brothers ; and exemplary in both relations. Nor in these only ; their virtues have adorned the walks of science, the learned professions, the legislative halls of the country, and the chief magistracy of the Commonwealth.

Illustrations yet more particular might be suggested. Seek out, if you can, from the whole body of Alumni, any individual, who, for more than half a century, has been faithful to his college relations, alive to the kindly affections involved in them, and heartily performing for his *Alma Mater* minute as well as important services ; I will venture to assure you, that in his breast, whoever he may be, however silvered his locks, you will find the salient springs of all good feeling, full and flowing, fresh as ever.

The advantages which may accrue to the University from our association will sufficiently appear from the views which we now proceed to take of some of our duties as Alumni, and of the manner in which we may best fulfil them. My selection of so grave a subject will not, I trust, be regarded as trenching too much upon the preacher's province.

Important duties are so intimately blended with all our higher pleasures and pursuits, that proper illustrations of duty cannot be incompatible with occasions of rational and literary intercourse. The spirit which prompts to duty is as essential to the true enjoyment of life, as it is to true wisdom and virtue. Without the principle and sentiment of duty, "what is friendship but a name? And love is still an emptier sound."

I trust, also, that the duties growing out of our relation to the University, duties of filial gratitude, will not be regarded by any who hear me as of too shadowy and unsubstantial a nature to be urged upon the attention and conscience of all from whom they are due. There may have been individuals bearing the honors of an education here, who held themselves quit of all reciprocal obligations by an honest payment of their quarter-bills. Possibly they were right in thinking they received no more than their penny-worth. If so, the failure must have been attributable to themselves, or to endowments altogether too peculiar to entitle their case to consideration in the view we are now taking, a view which embraces the great mass of those who come to this seat of learning with susceptible minds and hearts and rightly determined wills. All such, besides their commons and recitations, for which they may be supposed to pay, are sure to find treasures of intellect and of soul, which are above all money and all price.

To you, Gentlemen, I need not undertake to point out the nature of these treasures, or how they are won. Your own vivid recollection, better than any description, will bring before you the intellectual and social drama of college life, with its diversified scenes and mixed characters; scenes ever shifting, and characters infinitely various, presenting every phasis of human society and of human nature.

The mental faculties, the social affections, the agitating passions, in their turn or together, are called into vigorous action, stimulated by lively curiosity, by love of knowledge and of excellence, by unreserved intercourse and confidence, and by ardent sympathy and the bold spirit of freedom.

In the collision of minds, thought strikes out thought, wit brightens wit, reason tasks reason, fancy rouses fancy, and genius

kindles genius. Mines of intellectual wealth are opened to reward the diligence and skill of every explorer.

In the more spiritual communion of heart with heart are fostered influences of immortal growth, which serve to exalt and purify the ambition of scholarship.

The social feelings, genuine, fresh, warm, and elevated by a love of the true and the good, spread a charm over every scene, whether serious or gay, whether of mental exertion or merry pastime and recreation, whether of literary display, or athletic sports, "jests and youthful jollity."

The stormy passions have their day, and sometimes break forth with tremendous excitement, when called into conflict with that dread power whose decrees and orders in council, issued in contravention of academic rights and the inborn spirit of liberty, must be resisted to the death.

But good springs even from conflicts and excitements. All these varied energies of intellect, and feeling, and will, and discipline, tend to the great and desired result. Advancement is made in science and philosophy, in sound learning and robust virtue. Knowledge is acquired of self, of one another, and of human nature. The fruits of experience ripen into wisdom. Benevolent affection expands into philanthropy. The nobler powers of the soul are developed. Views of humanity are enlarged; liberal and manly sentiments imbibed; just and lofty principles implanted. On the basis of these, character unfolds itself, and is established in its essential lineaments and proportions. To crown all, comes friendship, that priceless wine of life,—pure, constant, generous friendship. And where on earth are to be found such friendships as our *Alma Mater* pours from her bosom into the hearts of her faithful sons?

Such are some of the inwrought treasures of mind and character which every son of Harvard, who is true to himself and to her, carries with him into the world. He also carries in his heart a debt of gratitude, from which he cannot be absolved,—and would not, if he could. For it is not a burden, but a solace, a delight, which payment itself does but increase. Mingled with filial love and reverence, and associated with the dearest recollections of youthful experience, it attends and cheers him through

life's longest pilgrimage on earth, — "nor quits him when he dies."

In thus speaking what we know of Harvard College, we shall not be understood as derogating from the merits of any other institution of learning. To be capable of this, we must have imbibed little indeed of the genuine spirit of our own. We should, on the contrary, rejoice to see a representative association from the Alumni of all our colleges, forming a sort of national literary congress for the cultivation of a community of interest and feeling, and for the better promotion of education and of science and letters throughout the country.

Nor shall I, in reminding the Alumni of Harvard of their peculiar responsibilities, be supposed to assume for them exclusive privileges of duty. The history of our University is bright with the names of generous benefactors whom she has not the honor to rank among her sons. What they do as good citizens or as friends, we are to do, *ex animo*, as sons.

What, then, are the duties which claim our special attention? Pecuniary benefactions are not the only, nor, indeed, the most valuable, expressions of duty and good-will to our honored University. There are other means of advancing her welfare, and other services to be rendered, which are far more important, as well as more difficult to be obtained. Gladly should we see the streams of bounty flowing in, till her fountains of learning were filled, and all might come and partake of the waters freely. Nor need we despair of realizing such a result in due time, through the continued smiles of a munificent Providence. Princely merchants, like the high-minded Munson, will bring their bountiful offerings, emulous of the spirit which consecrates a life of industry, and adds grace and dignity to the possession of riches. Opulent and grateful Alumni will come forward, eager to share in the purest honors of illustrious predecessors. The day is rapidly approaching when the exterior richness and beauty of Gore Hall will but faintly represent the abundant treasures within.

Many of our worthy Alumni may be ready to exclaim, "Silver and gold we have none";— they need but add, "Such as we have we will give," and they may all be genuine benefactors. The

fruits of experience and reflection, the counsels of wisdom, and the efforts of sound intelligence and well applied labor, are more precious than silver and gold, and are always requisite to give to these any real value in the work of education. Immortal Harvard himself, who so bountifully provided means for founding the College, was not more truly a benefactor than the admirable Dunster, who labored so wisely in the application of those means, and laid broad and deep the foundation principles of instruction and discipline. And we cannot look around us upon these beautiful academic groves and verdant lawns, so gratifying to the eye of taste, and so refreshing to the studious mind, without feeling that the Lowells and Higginsons of a recent day are entitled to share in our warmest gratitude with the Gores and Danes.

When we behold all that wealth and public spirit have accomplished to carry out the noble design of the founders of this institution; the stately and commodious halls erected, with the libraries, and various treasures of science and of art accumulated within them; and remember the liberal endowments already made for the advancement of learning, we can have no anxiety as to the physical means of the University for attaining its high destination. And when we recollect the number of learned and accomplished teachers and professors employed in its intellectual work, and consider the ability and vigilance of those select guardians who regulate the whole academical system; and especially when we look up to that honorable and reverend board, the concentrated wisdom and dignity of the Commonwealth, whose duty it is to oversee all, and to infuse into all a spirit of conscientious fidelity, we might imagine that nothing is left for us to do, but to approve and to admire.

But, Gentlemen, who shall oversee the Overseers? * This high prerogative appertains to all the Alumni, by virtue of their filial obligations. It is their inalienable right, which, on every occasion for its exercise, becomes an imperative duty. They are bound to oversee the whole University, its various interests, its several faculties, and its public functionaries, and to afford aid and light, as they have ability and opportunity, in promoting its great

* ——— Quis custodiet ipsos
Custodes? — *Juv.*

objects. Whoever may be their organ, on any occasion, will best discharge his duty by speaking with perfect freedom as well as candor in treating subjects of deep and common concern ; presenting the results of his own reflection, the honest convictions of his judgment, and seeking what is true and right, even more than what may be pleasing. Variety of views, alike desirable and useful, will thus be attained. Frankness is due both to ourselves and to the guardians of the University, who, being actuated by a lofty desire to advance its welfare, will gladly welcome any suggestions proceeding from the same sincere and elevated desire in others.

Let it be our first care to afford aid and light by our own exertions and example. Whatever special duties may at any time be assigned to us, let us, though at the cost of some personal sacrifice or self-denial, perform them faithfully and heartily. I refer not here to those of our number, whose services are covenanted to the University, and whose lives are devoted to the fulfilment of permanent, essential duties. They cannot but be faithful. Exemplary fidelity can never seem to them a vain thing, for it is indeed their life ; nay, more, it is the life of those who are committed to their care ; and more still, it is the life of the public and parental hopes which cluster around them. I refer more particularly to those whose services are not thus pledged, but who are occasionally called to the performance of duties, as examiners or otherwise, of a few hours' or a few days' duration, yet duties which demand a prompt attention. Let us not suffer any such calls of duty to pass by as the idle wind which we regard not. Remembering that they form an important part of an established system of education, let us consider of how little moment, compared to them, are all matters of mere personal convenience or gratification.

Those Alumni who attain to the high honor of superintending the concerns of an institution so important to the country, and so dear to themselves, cannot fail to be impressed with a deep sense of their responsibility. The very magnitude of their duties will command profound attention ; while the elevated honor and conscience, which bind them to fidelity, will preclude intentional error, and exalt them far above all selfish and sinister views. Yet they may err, for infallibility pertains not to mortals ; and there

may rise up among them associates in duty who "knew not Joseph"; strangers to our *Alma Mater*, with the feelings of strangers, possibly with the bitter prejudices of opponents. Her rights and her fair fame may be assailed. It then becomes the sacred duty of her sons, who know her worth and her deserts, to stand forth in her defence; to raise, for her protection against all assaults, the broad shield of justice; and justice is all she demands at their hands. She asks no favor to herself or any of her household. If her servants or agents have failed in their duty, let them answer for it at their peril. This is but part of the justice which she demands. But let no imputations of wrong be cast upon her. Let no felonious arm be raised against those rights guarantied to her by the fundamental laws of the land. Let no unhallowed voice be lifted in reproach of that intrinsic excellence which our fathers through every generation have blest and honored; that exalted spirit of freedom, truth, and piety, which has constituted her essence from the beginning, and which, we trust in God, will never forsake her.

If we now look a little more distinctly into the constitution and true character of our University, we shall see more clearly her strong claims to our support and veneration.

In no respect was the wisdom of our forefathers more apparent, than in the adaptation of their laws and institutions to their real and prospective wants. Bringing with them to New England a full knowledge of the laws, usages, and institutions of the mother country, they established here what was most applicable and useful, modified to suit their situation and necessities. In founding Harvard College, they kept in view the constitution of the English colleges, especially those of Cambridge, as a general model, adopting substantially the same system of instruction and discipline, of intellectual, moral, and religious education, with enough of academic forms to give suitable dignity to their public proceedings, but excluding every thing inconsistent with their own principles of liberty and republican policy. The broad charter of the College contains not a word to justify the slightest encroachment on the freedom of the mind and the conscience, while it grants the amplest powers "for the advancement and

education of youth in piety, morality, and learning," and "in all good literature, arts, and sciences"; embracing in its large Christian spirit the Indian youth of the country equally with the English. In this, what a contrast to that proud and hardened avarice which drives the poor Indian of our day from every approach of civilization!

To Henry Dunster, a graduate of Magdalen College, Cambridge, whose rare merits have been so gratefully illustrated by a successor of kindred spirit, in a History of the University, worthy of its noble subject, — to the learned and heroic Dunster are we indebted, more than to any other individual, for that liberal and profound system of education, planned and brought into operation by his wisdom and energy, — a system comprehending in its scope every branch of human learning, capable of being expanded to meet the wants of all coming ages, and reaching to the depths of human character, and to the springs of all virtue and all excellence.

Had Dunster been a bigot, instead of being a Baptist,* how different might have been the results of his influence upon the College, upon the Commonwealth, upon all New England!

His scheme of instruction and discipline was formed in the true spirit of the charter, and manifests a deep insight into human nature, a penetrating knowledge of the best means of intellectual and moral culture, and the most effective method of forming the pupil to habits of virtue, piety, and decorum. The mind and the heart, the conscience, the manners, and the health, were all made objects of care. His design was to educate, not merely to teach, — to train the whole man, not to inform the mind only, — to make, not scholars, but men, able, enlightened, Christian men, pillars of the state, burning and shining lights in the church.

In accomplishing such a design, as he well knew, scholars must

* It is a remarkable coincidence, that the first two presidents of the College, Dunster and Chauncy, and its greatest early benefactor, Hollis, were all Baptists. "The free and catholic spirit of the seminary," says Dr. Colman, speaking of Hollis, "took his generous heart." A Baptist, not a sectarian; he only required that Baptists should not be excluded from the benefits of his bounty, "and none others but *rakes* and *dunces*."

indeed be made ; for all the intellectual powers are developed and disciplined, the mind is enriched with various knowledge, and genius triumphs together with virtue in the final result.

The constant exercise of the intellect, indeed, formed a striking feature of excellence in the system of study and discipline brought into operation under President Dunster. Religion, which lay at the foundation of the system, — a religion untinged by superstition or fanaticism, — was so taught as to inform the understanding and discipline the faculties, while it penetrated the heart. The Bible, the noblest text-book of education ever vouchsafed by Heaven to man, was the religious classic adopted, and its study by the scholar was made as much an intellectual as a spiritual exercise.

So, too, was attendance on public worship ; the scholars being required “ to give an account of their profiting ” from the discourses they heard, and “ to use the helps of storing themselves with knowledge as their tutors should direct ” ; a practice which must have kept their minds wide awake in times of public worship, and strongly conduced to habits of attention and reflection, and thus to secure a permanent intellectual acquisition of great value, whatever might be the particular knowledge acquired.* Such a practice, however, would seem to make it necessary for the tutor as well as the student to attend public worship ; an objection, probably, little thought of in that day. The mutual advantage of bringing the mind, and, what is more, the heart, of the pupil, into so close and cordial a communion with the mind and heart of the teacher was an infinitely higher consideration. The delightful effect of such a cordial intercourse is illustrated by the Rev. Dr. Colman’s hearty commendation of his tutor, Brattle, applicable, doubtless, to other tutors of the seventeenth century. “ He was,” says Dr. Colman, “ an able, faithful, tender tutor. He countenanced virtue and proficiency in us, and every good disposition he discerned with the most fatherly goodness ; . . . and dismissed his pupils, when he took leave of them, with pious charges and with tears.” †

* See “ The Laws, Liberties, and Orders of Harvard College, confirmed by the Overseers and President of the College, in the years 1642, 1643, 1644, 1645, and 1646, and published to the Scholars for the perpetual preservation of their welfare and government.” — 1 *Quincy’s Hist. Harv. Univ.*, 515.

† 1 *Mass. Hist. Coll.*, vii. 56.

This amiable and excellent character brings at once before me my own honored tutor, who resembled his predecessor, Brattle, not more in being the author of a like valued system of logic, than in his virtues, love of learning, and true-hearted devotion to his duties and to the College.*

The scholars, being held to honor as parents their tutors and guides, were in turn regarded by them in the light of children. The academic style of addressing them was by the simple surname only, a style beautiful from its ancient simplicity and appropriateness. Sometimes, especially in the president's study, a scholar would be met by the more familiar appellation of "child." There are those yet among us who will never forget the truly paternal manner in which we were thus addressed by the venerable President Willard, his face beaming with love, however dignified might be his air.† In his day, a style of address betokening equality with masters of arts, and seeming to negative the filial relation, would have sounded, *intra Collegii limites*, as shockingly barbarous.

Even in moral discipline, President Dunster, in keeping the scholars constantly and appropriately occupied, relied mainly on the exercise of the intellect, at the same time that he instilled into the heart sentiments of virtue and piety, and sedulously opposed the beginnings of moral evil. His rules to this end may

* LEVI HEDGE, LL. D., late Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity.

† JOSEPH WILLARD, D. D., LL. D., president from 1781 to 1804, a man remarkable for majesty of person, nobleness of mind, and dignity of deportment, solid talents and profound learning, exalted piety and virtue, true wisdom and firmness, united with a fatherly affection for the students and a constant devotion to the University. With such a president, and such professors as Tappan, Pearson, and Webber, and such tutors as Hedge and Popkin, — all learned, faithful, and exemplary men, — two things only seemed greatly wanting; first, the absence of intoxicating drinks, always a principal cause of disorders in college, and of ruined characters among the scholars; next, instead of the too formal and distant manner which generally prevailed in the intercourse of instructors with students, the exercise of mutual frankness, confidence, and sympathy, together with a more cordial coöperation in the one great object of both, — true education.

now appear scrupulously exact, but he looked deep into the philosophy of early education. *Obsta principiis* was the maxim practically and faithfully applied by him for the prevention of evil habits.*

The very forms introduced by him were full of substance. That used in *scholaribus admittendis* distinctly recognized the essential rights of the pupil; rights involved alike in his own duties and in those of his teachers, and demanding a faithful performance of both. While the pupil was made to promise a fulfilment of duties on his part, the president and tutors expressly engaged that they would not be wanting in what was incumbent on them, but would do all in their power to promote his advancement in learning and piety. Every tutor, also, upon his introduction into office, solemnly engaged that he would exert his care to advance the students committed to his charge in all divine as well as human learning, and especially, "*ut moribus honestè et inculpatè se gerant.*" †

The course of scientific and literary studies pursued under such men as Dunster and Chauncy, we may be sure, comprised the most solid and valuable learning of the times. ‡ The immediate and eminent success with which this was taught we may learn from the admiration which the author of "New-England's First Fruits"

* A single regulation, confirmed by the Overseers in the time of President Dunster, shows how entirely they coöperated with him in resisting the beginnings of evil, while it manifests their wisdom and foresight in guarding the moral and physical welfare of the students. The regulation referred to is that which forbids their using tobacco, "unless permitted by the president, with consent of their parents or guardians, and on good reason first given by a physician, and then in a sober and private manner." — 1 Quincy's *Hist. Harv. Univ.*, 518.

† 1 Quincy's *Hist. Harv. Univ.*, 579.

‡ "For admission into the College, it was necessary to construe and write Latin, to construe and write Greek, particularly the New Testament, and to be of good moral character. The studies pursued in College were, the Latin, Greek, and Hebrew languages, Arithmetic, Geometry, Geography, Mathematics, composing Latin both in prose and verse, Logic, Ethics, Physics or Natural Philosophy, Public Declamation, Disputations both in English and Latin, the Chaldee and Syriac languages, and Astronomy. The students were also required to attend the lectures given by the president and other instructors, which were numerous in the course of the week. From a statement made by one early acquainted with the College, it is evident, the

expressed, at the time, of Master Dunster's training of his pupils "in the tongues and arts," and of their progress in learning and godliness; and still more from the distinguished character of the first class of graduates, scarcely surpassed, indeed, by that of any one of its successors.

Truly has it been said by an illustrious son, that our *Alma Mater* was "mature in youth." Yes, like the fabled Minerva, she sprung into life, at once complete and vigorous; the more vigorous, in effect, from being encumbered with no superfluous armor.

The excellence of the system of education thus established in Harvard College is attested by the early annals of New England, and demonstrated by the whole history and character of our Commonwealth. We read it in her intellectual power, in her moral and religious strength, in her educational wisdom, in her political sagacity, in her love of well ordered liberty, and in her enjoyment of the richest blessings of civil and social life.

A single fact, better than volumes of declamation, will illustrate this early and all-pervading influence of the College.

The Rev. Dr. Chauncy, of Boston, and the Rev. John Barnard, of Marblehead, having an extensive acquaintance with the prominent characters of this part of the country, during the earlier and greater portion of the last century, were applied to by Dr. Stiles, just before the American Revolution, to give him an account of all the most eminent men produced in New England, whom they had ever known. Of the whole number enumerated by them, being about seventy, mostly divines, but including distinguished jurists, men of science, and assertors of liberty, all but three were educated at Harvard College.* Similar facts, not less remarkable, show the continued agency of this seminary in pro-

pupils were diligently occupied in their studies and in attending the lectures delivered for their instruction; and that it was also made their duty to read the Scriptures daily, and to submit to an examination by their teachers as to their understanding of the doctrines of the Bible, and of their proficiency therein." — *Historical Sketch of Harvard University, by Alden Bradford. Am. Quarterly Register*, ix. 334.

* 1 Mass. Hist. Coll., x. 154.

ducing the eminent men of New England, more especially of Massachusetts. Look at the great civilians who were the agents of this Commonwealth in accomplishing our national independence, establishing and carrying into operation the Federal Constitution, and in conducting the judiciary and executive government of the State, to the end of the last century ;* you will find that nearly all of them were favored sons of Harvard, “*quibus*,” in the language of an early president of the College, “*liberè philosophari contigit, et nullius jurare in verba magistri.*” †

Such was the training of the heroic men who achieved the glory of Massachusetts, and set an example of practical wisdom and liberty for the instruction of mankind. Such, too, was the training of the learned men who were worthy to record their deeds. To whom, but our *Alma Mater*, belong the Hubbards, the Hutchinsons, the Belknaps, and the Minots, of former days ? To her also belong those accomplished historians of our own day, whose brilliant fame has travelled to the remotest bounds of letters, reflecting back its lustre upon their native land.

In juridical science she has had her Viner, of hardy intellect and expansive soul ; blessed be his memory ! She still has her Blackstone, a genuine benefactor too, and long may he live, to bless his University and his country !

We forbear further allusion to illustrious graduates, who have adorned the various professions, the walks of profound science, the temples of the fine arts, or the high councils of the nation. We should not know where to begin or where to end. Besides, our object is not to extol them or their University, but to illustrate the nature and effect of her established system of education, and to show its soundness, its efficiency, and its intrinsic value.

* All the five signers of the Declaration of Independence, from our Commonwealth ; all but four of her twenty-two delegates to Congress, under the Confederation ; all the nine delegates from Boston to the several Provincial Congresses ; all the five delegates appointed by Massachusetts to the Convention for framing the Federal Constitution ; all the five judges of her Superior Court of Judicature, at the outbreak of the Revolution, and all but one of the fourteen judges appointed under the State Constitution, in the last century ; and all the governors elected by the people, during the same time, were educated at this University.

† Mather's *Magnalia*, Book iv., p. 132.

The distinguished head of an American University has borne his testimony to the excellence of the education afforded by our older colleges. In "Thoughts on the Present Collegiate System in the United States," Dr. Wayland says, "No one can contemplate the earlier literary institutions of this country, without the most profound respect." And after remarking upon their success in producing eminent characters, such as we have just referred to, and comparing it with that of succeeding times, he adds, "Our fathers, if they blush, must blush for their descendants."*

Of the system of education which has proved thus rich in blessings to the country, moral discipline forms an essential part; not less essential, certainly, than intellectual and literary culture. "Piety, Morality, and Learning" are the great pillars of the edifice, build up and embellish it as you may with "all good literature, arts, and sciences." No expansion of the structure, no alteration or increase of apartments, no addition of accommodations or elegances, can compensate for any decay or mutilation of the main pillars.

In this view of the system, we see our duty in regard to improvements or reforms which may be called for in the progress of time. Wisdom and experience presided in the formation of the system, and they — not speculation and experiment — are the oracles to be consulted in all our endeavours to introduce improvements. "To innovate is not to reform"; to change a system is not ordinarily the way to improve it. "In order to introduce real improvements," Dr. Whewell, the learned Master of Trinity College, Cambridge, in his "Principles of English University Education," very justly observes, "we must bring to the task a spirit, not of hatred, but of reverence, for the past; not of contempt, but of gratitude, towards our predecessors. If we are able to go beyond them, it must be by advancing in their track, not by starting in a different direction. We must continue their line of instruction, and study their academic constitutions." †

In this cautious yet noble spirit, wisdom and experience, studying the genius and following out the principles of the institution,

* Page 79.

† Page 131.

have introduced here, from time to time, various important improvements. Such was the regulation, adopted nearly a century ago, which required that each tutor, instead of taking a single class, as before, and conducting it through all its studies, should instruct the several classes successively, in a particular department of learning; whereby every tutor would become a more able teacher, and all the classes would share alike in the instructions of all the tutors.

The addition of established professors was another great and manifest improvement, especially to the extent of the foundations laid by Hollis, Hancock, Alford, and Eliot; whose views not only embraced the higher branches of science and learning, but included also the great moral interests of the University, demanding, as they did, that their several professors should be learned and pious men, and by their example, as well as otherwise, should endeavour to encourage and promote true piety, and all the Christian virtues.

There is, doubtless, much truth in the remark of the learned author of "Thoughts on the Collegiate System," just referred to, that "the multiplication of professorships in a college, by endowment or otherwise, is, beyond a limited amount, an ambiguous benefit." For, as he observes, "a small number of able officers will teach all that a class of young men can well learn in the time, if the labor is well divided." The number might be increased, "until," as he adds, "the whole system would be a perfect nuisance, a superficial going over a multitude of subjects, without the acquisition either of knowledge or mental discipline."*

Whether the just limits as to the number of teachers or the variety of studies, provided for undergraduates in this University, has been exceeded, it is not within our purpose to inquire; nor shall we presume to determine how far the remark of the same sagacious observer, that "changes are from time to time effected in our collegiate systems, without, as it would seem, any great practical improvement," may be applicable to Harvard. Our more immediate concern is with the moral element of the institution, and to this our attention must be mainly directed.

In times when many heads teem with original ideas of education, or with notions borrowed from foreign institutions, projects of change may be continually expected. But from the view taken of such projects by the eminent American author before referred to, little encouragement would seem to be afforded for undertaking any radical change in our present system of collegiate education. After reviewing the various fruitless attempts to establish Gymnasias, or High Schools, Military High Schools, and Manual-Labor Schools, to supply what was believed to be a deficiency in the collegiate system, "Nothing remained," he adds, "but to attempt to improve the colleges themselves." The learned author proceeds to notice the most considerable attempts to improve the colleges, made in obedience to suggestions disapproving the study of the classics and the higher mathematics, and proposing to substitute modern languages, history, or natural science; and then observes, "The colleges, so far as I know, which have obeyed the suggestions of the public, have failed to find themselves sustained by the public. The means which it was supposed would increase the number of students, in fact, diminished it; and thus things gradually, after every variety of trial, have tended to their original constitution. So much easier is it," he adds, "to discover faults than to amend them; to point out evils than to remove them. And thus have we been taught that the public does not always know what it wants, and that it is not always wise to take it at its word."*

Amidst the various discussions growing out of projects of collegiate reform, here and elsewhere, startling indications have been given of a disposition to introduce the free university system of Europe, releasing college instructors from the charge of moral discipline, and thus prostrating one of the main pillars of the venerable New England system, established with Harvard College, and since spread over the country, fraught with blessings to every rising generation. Let this once be done, and the glory of our University as a seat of education will have departed.

"The free university system," says Dr. Whewell, "is founded on the doctrine, that there is no university control over the

* Thoughts on the Present Collegiate System, &c., pp. 10-13.

private and social conduct of the student. He is left, like any other citizen, to be guided by his own sense of propriety, and controlled by the law of the land." *

The splendor of some of these free universities, as institutions of learning and intellectual light, will not blind us to those defects of moral discipline, which render them unfit places for the education of youth. We cannot be deaf to the testimony of respectable eyewitnesses, who, in proof of these defects, tell us "of scholars setting their masters at defiance, and masters, for the sake of fees, truckling to their scholars"; of those who, "if they submit to be ruled one hour daily by a professor, rule him and every other person during all the rest of the four and twenty"; of "duels fought out in the morning"; of "*renouncing*," or wild irregularities, in which "the spare hours" of the day are spent; of evening carousals, when "the various clans assemble to besot themselves with beer and tobacco." †

"It can hardly be doubted," observes Dr. Whewell, "that the tendency of the free system, if introduced into the English universities, would be to corrupt the character and deprave the manners of the students." ‡ Can there be a possible doubt that such would be its tendency, if introduced into Harvard College? Are not the students, upon their entrance here, generally at that very age when their characters and principles are to be essentially formed, and when, more than ever, they are in danger from vicious example and evil influences? Do they not, at this critical period, peculiarly need a wise, efficient, and watchful moral care? Without this, may they not lose the effect of all previous moral and religious culture; the benefit of the anxious efforts bestowed upon them by parents and teachers? Who is there, in the absence of parents and early teachers, to exert this indispensable care, but those college officers, who are intrusted with the advancement of their education, and to whom they most naturally transfer a dutiful allegiance? And how are these officers to discharge their high duty, and guard the institution from the inroads of vice and disorder, and make it the residence of virtuous example and good influences, but by judicious rules of conduct and manners to be

* English Univ. Ed., 123.

† Russell's Tour in Germany, pp. 77, 91.

‡ English Univ. Ed., 125.

observed by the students, and, if necessary, strictly enforced, together with suitable moral and religious instruction and influence? Such a course of discipline is manifestly alike indispensable at all times, however the mode of enforcing it, or of inducing the students to a corresponding conduct, may vary.

It is with extreme regret that we notice doubts as to the expediency of sustaining the system of college residence and discipline, to which we feel so reverently attached, expressed in "Thoughts on the Collegiate System," already repeatedly referred to,—a work which so justly appreciates the paramount importance of moral character in the education of the young, and which is so well calculated, by its force of argument and eloquence, to infuse new energy of conscience and of action into public bodies charged with the care of our collegiate institutions.

"I have been led to doubt," says this admired author, "the wisdom of our present system, in respect to residence and discipline. I cannot perceive its advantages so clearly as most persons who are interested in collegiate education; and I seem to myself to foresee advantages in a change, which others may not so readily admit."*

The fundamental importance of the question, in its relation to our University, requires that we should pay some attention to the views entertained of it by so profound a writer and thinker on the subject of morals as well as of education, whose very doubts, coming from so high a source, have the weight of arguments with all who are predisposed to receive them. "*Amicus Plato, — magis tamen amica veritas.*" We can only glance at some of the principal objections suggested by him, and consider them in their application to Harvard University.

The first we shall notice is that common objection of the waste of funds invested "in bricks and mortar," which might have been more wisely used in establishing libraries and professorships. But, as we believe, for these purposes alone, such funds would not have been obtained. The people of New England identify the existence of a college with that of appropriate edifices. Accustomed to rear costly temples to religion and to public jus-

* Page 130.

tice, and to build palaces for mammon, they have no reluctance, if convinced a college is needed, to aid in the erection of suitable buildings. Having erected these, they the more readily provide funds for professorships and libraries ; and thus “ bricks and mortar,” instead of obstructing these essential objects, lead directly to their attainment. It is, moreover, now confessedly too late to remedy the evil, if it be one. “ I by no means suppose it practicable,” observes the author, “ or even wise were it practicable, to transform all our colleges at once. The funds have been thus appropriated, and they cannot be recalled.”

The objection, that the same rules of discipline must exist for students of different ages, and that, if suitable for the very young, they must be unsuitable for the older, appears to have little weight. For the main design of such rules is, to lead the young to pursue that course of conduct and study, which right reason directs all to pursue ; and, therefore, in complying with them, the older do but follow their own right reason. Besides, there can be no insuperable difficulty in adapting regulations, so far as may be necessary, to the age of the pupil.

As little weight attaches to the objection, that our college buildings are not constructed like those of the English universities, with a view to supervision and discipline, being “ open from the beginning of the term to the end of it, by day and by night.” Bolts and bars are no longer relied on as means of moral discipline. The spirit of our day looks to the mind and the heart, and seeks through the affections and the conscience to move the springs of action.

The objection grounded on the moral dangers to the young, arising from their being so intimately associated in a community by itself, guided by its own “ unwritten code,” and in large numbers, of whom not a few may have been already addicted to habits of vice, is of a graver character, and demands a more extended notice.

These dangers are not peculiar to bodies of students, still less to students resident within college walls ; common boarding-houses, certainly, would not exclude them. The true remedy is to be sought in counteracting influences ; and such influences, we know, exist in great strength at this University, and might, doubtless, be rendered yet more predominant.

Entering college with good moral characters, and full of youthful aspirations, a vast majority of every class are ardent for virtue as well as for learning, and helpers of each other's joy and progress. If, as suggested, "older residents influence for evil those who have more recently entered," other older residents there are, of greater power and attraction, to influence for good. What ingenuous youth of Harvard ever failed to find in other classes, as well as in his own, lights and guides to cheer him on his way, models of virtue and scholarship to elevate his motives and his ambition ?

But the wicked, it is said, "are much more zealous in making proselytes than the virtuous." This we doubt. The moral energies of the people, so easily awakened in the cause of philanthropy, show the activity of virtue and benevolence ; and none are more susceptible of sympathy in any such cause, than young men in the higher stages of their education ; a sympathy, which, when properly directed and cherished, shields them from a thousand temptations.

We are told, too, of "the waste of time which must result from frivolous conversation, where the opportunities of conversation are so abundant." But this, as we conceive, is not attributable to collegians more than to other young persons, nor to the young alone ; older men, congregated in less numbers, have always been liable to the like charge, from the curious quid-nuncs whom St. Paul encountered at Athens, to the last meeting on 'change.

Nothing, indeed, is more natural, than for youth of studious minds and buoyant spirits *desipere in loco*, — in their hours of relaxation, to love the

" Sport that wrinkled care derides,
And laughter holding both his sides."

But, if abundant opportunities for conversation lead to excess of frivolous talk, they lead also to much intellectual converse equally rational and instructive. The memorable remark of Mr. Fox, that he had been more instructed by his friend Burke, than by all other men and books put together, strikingly illustrates the value of that mutual improvement which results from the companionship and familiar intercourse of intelligent minds. Young friends and fellow-students, frank and confiding, are open as the day to each

other. Their mental acquirements become common property. Every individual, among many classmates, has many minds, instead of one only, at work for his improvement. A learned jurist, of the London University, observes, that "young men, as far as their mutual information extends, are the best professors for each other."*

Thus, in addition to all that the students obtain from college professors and teachers, they make continual advancement among themselves, both in knowledge and virtue, by mutual excitement, mutual instruction, and mutual influence; a fact which should make us less anxious to fill up with stated exercises the whole time of the more talented students in college. It has been remarked by a most competent judge, that a very great excellence of the English universities lies in the degree to which they call out voluntary energies and *con amore* study, — not oppressing the mind by enforcing too many studies at once, — the lecturers being few, and the tutors rather directing and assisting the study of books, than presenting themselves instead of books.†

The important practical advantages resulting to the scholar at college from social and liberal intercourse with numerous fellow-students are justly acknowledged; "In the friction of a college life" his peculiarities "are rubbed off, and the man, with his practical faculties quickened, and his own self-estimation rectified, is the better prepared to act his part on the theatre of life."

As to the ordinary influences of society, from which resident collegians are said to be excluded, the students of Harvard appear to enjoy them in quite as high a degree, as would seem consistent with academic retirement and study. Nor are they beyond the reach of public opinion, — a public opinion sound and weighty, emanating from our enlightened metropolis, where the true interests of the University have always been well understood and warmly cherished.

The reciprocal influence of Harvard College and the city of Boston has in all times been alike powerful and beneficial, especially as exerted through a learned and noble-spirited clergy, faithful sons of the college. May the aids of such a clergy never

* Professor Amos.

† 2 Huber and Newman's Hist. Eng. Univ., 362.

be withheld or declined ! May future Colmans, Mayhews, Eliots, Kirklands, Channings, Buckminsters, and Wares continue to rise up and bless the University by their social, literary, and religious influence, as well as by their wisdom and personal exertions !

The exalted spirits of holy and renowned men, — sages, patriots, and philanthropists, — who have consecrated the venerable walls of Harvard by their presence, their studies, and their prayers, shed a sacred and ennobling influence over the place ; an influence felt by every youth who follows them here, and who is blest with a particle of genius or of sensibility. Such was the influence which inspired Lowth, as he “breathed the same atmosphere that the Hookers, the Chillingworths, and the Lockes had breathed before” ; such the “powerful incentive to learning, — the *GENIUS of the place,*” — for which Johnson extols the English universities, and which, as we are reminded by him, Cicero experienced at Athens, when he contemplated the porticos where Socrates sat, and the laurel-groves where Plato disputed.

The full effect of these various beneficent influences upon the students may sometimes be prevented by the intenser agency of their own social community, governed by a sort of common law, that “unwritten code,” of immemorial usage, which, if not the perfection of reason, rises above it in power, yet is, itself, restrained and modified by the force of public opinion. Inwrought with the whole framework of college life, and having for its professed object the security of mutual confidence, it controls the loftiest as well as the meekest spirits, and enlists the strongest sympathy of honorable minds. Though liable, at any time, to come into conflict with rightful authority, and occasionally to produce excitement and tumult, its ordinary tendency is to aid the high functions of discipline, by promoting the generous and manly virtues ; frowning, as it so invariably does, not only upon all obtrusive vanity, affectation, and superciliousness, but upon every thing selfish, mean, hypocritical, and depraved. Its evil consequences, whatever they may be, are limited to the college relation, and generally cease with the college residence ; while its benefits, affecting the mind and whole character of the student, follow him into life, and become enduring. The tempests of

excitement, and even of passion, pass over him with little injury, sometimes with good effect. It is the worm of corruption gnawing at the root of virtue, and the mildews of vicious indulgence blasting its fruits, that are so fatal to youth and to manhood.

Thus it appears, I think, of how little weight are the objections to which the system of college residence and discipline is liable, in their application to Harvard University, and how entirely they are overcome by higher considerations. In these respects, therefore, we want no change, and, least of all, such a change as the free system would bring us.

We rejoice in every act which raises the dignity and extends the usefulness of our time-honored University. Her professional schools are public blessings. That of the Law, the most recently established, cannot fail to be instrumental in spreading through the country those sound and broad principles of jurisprudence, not unmingled with New England influence, which are the safeguard of the Constitution and the Federal Union. If need be, let a school of Philosophy be added, which may answer the wish, sometimes expressed, that every American college might be a sort of Lowell Institute to the region in which it is placed. But let our *Alma Mater* never forget her first love; let nothing ever interfere with her original and main design, the education of youth, the training up of wise and good men and ripe scholars, to be guides of their countrymen and ornaments of mankind.

Out of the heart are the issues of life. The wisest philosophers and teachers, of all ages and nations, Gentile, Jew, and Christian, Plato and Plutarch, not less than Solomon and Paul, have attached the highest importance to moral culture, to the training of the young in the way in which they should go.

Nor is this doctrine confined to professed teachers and philosophers. Profound and practical jurists, who, in the course of their studies and duties, take the keenest glances into human nature, still more emphatically proclaim it. "Nothing," says an eminent English justice, of the last century, "is more pestilent than powers of intellect undisciplined by virtue."* A more eminent justice of the United States, *chief* justice really, if not

executively, inculcating, in his address to a grand jury, the indispensable necessity of morals and intelligence to a republican people, declares, in a loftier tone and with characteristic energy, that "intellect disunited from morals operates like a tornado, destroying every thing in its course, to accomplish its own selfish and wicked purposes."*

Thus it would seem, that to cultivate the intellect without morals might prove a curse, not a blessing, to mankind; it might but help the ravening wolf to his sheep's clothing, and enable the roving lion to find, as well as seek, whom he may devour.

"*Virtus clara aeternaque*," is the voice of ancient philosophy. "Add to your faith, virtue," is the injunction of divine wisdom. This it is which ennobles life, its acquisitions, its enjoyments, and its hopes. This gives dignity to the cottage, honor to the palace, and happiness to both. Moral beauty lends a charm to all other beauty. Moral and religious feeling and principle, deep in the hearts of the people, is the foundation on which rests securely the fabric of a free government and free institutions.

Every thing in the situation and prospects of our country adds force to these everlasting truths. Moral and religious principle is the crying want of our countrymen, throughout their wide-spread borders, their multiplied marts of business, their rapidly extending channels of communication and intercourse, and not less in their public than in their private concerns. Where the people had a right to look for models of wisdom and virtue, they have found examples to be shunned and detested. When did the proud capitol of our nation more need the presence of sobriety and patriotism? When was political profligacy more openly avowed? When has ambition in high places borne a more shameless front? What a contrast to the moral grandeur of an Aristides, an Antoninus, an Alfred, a Washington! What a contrast, indeed, to the public virtue of those many sons of Harvard, who have received the high confidence of their country, and left no footprints at the national capitol but those of fidelity and honor! Upright and able men raised to authority, are as lights set on high, shining far around. If this light be darkness, "how great is that darkness!"

* Mr. Justice Story, at Providence, Nov. 1843.

The influence of all eminent good characters distils as the dew, as the small rain upon the tender herb, as the showers upon the grass. What a calamity, when, for this rain, we have "powder and dust"!

With exalted satisfaction does our *Alma Mater* point to her Adamases, her Quincys, her Sewalls, her Lowells, her Stronges, her Pickeringes, her Parsonses, her Amesese, with innumerable others, among the living as well as the dead, who have imparted the purest dignity to the honors conferred upon them, and whose names adorn alike the country's annals and her own.

Brethren, we can have no doubts as to the infinite value of a moral education; and we may rely with confidence on the effective agency, in promoting it, of that system of residence and discipline which has prevailed in Harvard University, and been so nobly tested by its results.

It becomes, then, an interesting inquiry, how this system shall be maintained in its full vigor and effect.

Various ancient modes of enforcing college discipline have been discarded, never to be resumed. That once paternal and efficacious mode, almost identified with the wisdom of Solomon, — brought by our learned fathers from the English universities, from the country where it is said to have been an axiom, that "he who has never felt the *birch* should never wear the *bays*," — would now be intolerable. Other modes, partaking of the same spirit of coercion, are found to be so vexatious and unsatisfactory, as well as opposed to the prevalent spirit of the age, that thoughts have been entertained of abandoning the system altogether. But, before resorting to an alternative so disastrous, so fatal to the rising virtue and to the best hopes of the country, we ought to ascertain if the spirit of the age will not supply us with a complete substitute for all that it takes away. Before giving up the ship, we should at least try what may be done by shifting and trimming the sails.

Both in the means of preventing vice and disorder among collegians, and in the motives inciting them to virtuous and manly conduct, the present times afford us power far beyond the past, if we will but practise a little of the martyr spirit of the past in exerting the power. The object demands much of this blessed

spirit. The prevention of evil saves us not only from the painful task of applying its remedy, but from all the sad consequences of evil.

In the biography of the celebrated Archbishop Whitgift, we are told, that, while he was master of Trinity College, Cambridge, "He usually dined and supped in the common hall, as well to have a watchful eye over the scholars, and to keep them in a mannerly obedience, as by his example to teach them to be contented with a scholarlike college diet."* Governor Winthrop tells us, in his Journal, that "the magistrates and elders who were present at the first Commencement here, in 1642, dined at the College with the scholars' ordinary commons; which was done," he adds, "of purpose for the students' encouragement, and it gave good content to all." †

Had the considerate care and self-denying virtue indicated by Whitgift and Winthrop, the spirit of which never wants scope for action, always been in exercise here, with the power of sobriety which the moral discoveries of our day have supplied, the history of the University would have contained fewer dark pages, and its catalogue fewer blighted names. But this saving power was unknown, and the martyr spirit died away.

The "magistrates and elders" who attended Commencements, instead of the persuasive example of the first visitors, brought with them their contagious habits of festive indulgence. They had not learned how to refrain from a luxurious enjoyment of what they had forbidden to the students, though doubtless painfully conscious of the inconsistency. Hence, having passed laws prohibiting the "use of any distilled spirits, or of any such mixed liquors as punch or flip," as being the undoubted source of "most of the disorders in college," — "Discipline," as a lamented historian of the University observes, "took an opportunity to relax its brow"; and laws were changed, expressly to permit the students, "in a sober manner, to entertain one another and strangers with punch." ‡ Punch and alcohol, on Commencement occasions especially, had their full triumph; riotous disorder reared its frightful head, and

* Paule's Life of Whitgift, 23.

† Page 265.

‡ Peirce's Hist. Harv. Univ., 217.

the President and Fellows, to elude the monster, thought it necessary, at one period, to keep the time of Commencement a secret from the punch-loving world.

Those were times of ignorance, which God winked at ; we live in times of knowledge. The great moral discovery of total abstinence from intoxicating drinks has let in a flood of light on this subject, and produced a power of miraculous effect, mighty as simple, — a power to raise virtue from the grave of intemperance, and to save her from ever descending thither ; a power, too, to crush the demon of disorder, with all his imps, in their very cradle.

Nowhere is this beneficent power more welcome than in the haunts of the Muses, who love the peace and harmony it diffuses around them ; nowhere is its presence more blessed than among scholars, — noble-hearted, high-spirited young scholars, — whose inexperience needs its protection, and whose warm blood bears not with impunity any degree of stimulated excitement. One degree leads to another ; and Habit, as described by Dr. Johnson, in his beautiful Vision of the Hermit of Teneriffe, appearing only to attend those whom she leads, is continually doubling her chains upon them, which at first are so slender and so silently fastened, as not to be readily perceived. Each link grows tighter, as it is longer worn ; and when by continual additions they become so heavy as to be felt, they are very frequently too strong to be broken.*

Who of us can look back upon his classmates, without a most melancholy recollection of brilliant talents, generous affections, and fond hopes, all blasted by the scorching rays of alcoholic excitement ? There now rises before me the image of a once loved classmate, the only son of his mother, the darling child of his father, a venerated clergyman, whose heart swelled with grateful joy at his son's early promise of excellence, but whose gray hairs were brought down in sorrow to the grave. And no near relative remains on earth, to check the freedom of these allusions, or to forbid the tribute which my heart would pay to the memory of one, whose life was as full of instruction to others as of unhappiness to himself.

When this son of bright promise appeared among us, his pleas-

* 11 Johnson's Works, 339.

any and social qualities attracted notice and regard, while his courteous manners and superior gifts of elocution gave him consequence with his associates. But his judgment was immature, and failed him most sadly. He it was who broached the idea of a *high-go*, as being requisite to give us a rank among the classes in college; and he prevailed upon his classmates, generally, to assemble at his room, on a winter's evening, to manufacture the noble article, bringing with them the necessary tools, in the shape of black bottles, well filled. The morning's dawn disclosed the glorious result in broken windows, broken bottles, and — broken character!

The charm of a spotless academic reputation was gone from the class. The hero of the scene — but not alone — persisted in his maddening course to its fatal close, in mid-age, followed by tears, not curses, — this being his one great fault, for which he paid so dear. Naturally of a noble and generous disposition, and inheriting a liberal patrimony, he made what atonement he could to his *Alma Mater*, and by his last will enrolled himself among her distinguished benefactors. Peace to his memory! Honored be his virtues, which were all his own. His errors and miseries, and the agonies of hearts most dear to him, might have been avoided, had but that benign power, now by the good providence of God made known to us and placed in our hands, been present to protect him in his youthful career. His is but one of a thousand heart-rending tales.

Who, upon these classic grounds, with such facts before him, would not be tempted to exclaim, in the magnanimous apostolic spirit, If wine make my brother to offend, I will drink no wine while the world standeth, lest I make my brother to offend!

Over the great gate of the University of Padua, we are told, is this inscription: *Sic ingredere ut teipso quotidie doctior; sic egredere ut indies patriæ Christianæque reipublicæ utilior evadas.** An inscription which might well be transferred to our own University, as a constant memento to every scholar of his lofty vocation, on entering here. But we would accompany it by another, from the great moral poet of Rome, as a like monition of duty to all whose

* 1 Evelyn's Memoirs, 334.

example may be brought to bear upon the manners or the principles of the scholar : *Maxima debetur puero reverentia*. The spirit of both inscriptions admirably accords with the great design of all academic education, and also with the sound axiom of an eminent English professor, that *the teacher exists for the pupil, not the pupil for the teacher*.*

The aids and incitements to virtue and manly conduct, which the present more than preceding times afford, especially in this University, are various and important. We find them in the improved tone of moral feeling in the community around us ; in the higher intellectual and social taste of the neighbouring metropolis ; in the consequent purer mutual influence among the collegians themselves ; and, above all, in the freer access of the student to that cultivated society, which derives its charm from the presence of intelligent, refined, Christian woman, and which is so propitious in its influence upon the sentiments and manners of academic youth. Ladies in the immediate vicinity of the University thus become its benefactresses, and entitled to the gratitude of its friends ; a gratitude which, I am sure, must be cherished in many a parent's heart.

The Theological and Law schools, now attached to the University, composed principally of the more worthy young graduates, can hardly fail to exert a salutary and elevating influence upon the students in college. If any of an unworthy description should find their way into these schools, and exhibit pestilent examples, the proper authorities, whose first duty it is to guard the moral well-being of the institution under their care, will assuredly apply the simple, effectual remedy, and terminate, at once, their connection with the University.

We think of but one aggravated source of adverse influence, — which, in justice both to past and present times, we feel bound to notice, — the increased devotion to that bewitching weed, attachment to which was regarded by Dr. Rush as exhibiting the creature man in the most absurd and ridiculous light in which he could be contemplated ; and the use of which Dr. Franklin, in all his long life, never met with any one hardy enough to recommend,

* 2 Huber and Newman's Hist. Eng. Univ., 382.

except by his example.* But to this a powerful antidote may be found in that ardent love of excellence, with which it is always easy to inspire the youthful breast. With all deference to the most accomplished devotees, we may rest assured, that no aspiring young man, who sets out in life with the noble resolution of Sir William Jones, to avail himself of every opportunity to acquire valuable accomplishments, will be in any danger of ranking this among the number. That lofty sense of independence, the pride and boast of collegians, is alone sufficient, rightly directed, to raise them above all enslaving customs, and will surely protect their moral freedom from the most tyrannical of habits, and enable them, in the quaint language of Fuller, *when they proceed Masters of Arts, to be masters of themselves.*

If, then, the spirit of the age demands, that, in the conduct of moral discipline, the whole theory and practice of coercion should be materially modified, the circumstances of the age favor the introduction of that great improvement which would lead us to rely more on moral, social, and personal influence, for engaging the obedience and hearty confidence of the student, than on direct authority and command ; more on his hopes, his affections, and his conscience, than on his fears, and his dread of penal enactments.

This great improvement, so universally desired, so full of promise in its beneficial consequences, can be liable to no objection, if it be practicable, if it be possible to accomplish it. "I take it," says Lord Bacon, "those things are to be held possible which may be done by some person, though not by every one ; and which may be done by many, though not by any one ; and which may be done in succession of ages, though not within the hourglass of one man's life ; and which may be done by public designation, though not by private endeavour." † If in any or all of these ways the true method of college discipline, that which is founded in the best principles of our nature, and which is not only most surely effective, but most nobly productive, can be estab-

* See Dr. Rush's "Observations upon the Influence of the habitual Use of Tobacco upon Health, Morals, and Property."

† 1 Bacon's Works, 75.

lished, we are bound, from its importance, to regard it as practicable, and to exert our wisdom and energies to introduce it. And have we not the most animating hope of success to encourage us? Look at actual experience in the treatment of adults needing any process of discipline. What is the approved, the admired method now pursued, to bring back virtue to the criminal heart, reason to the disordered mind, or sobriety to the inebriate? Not by severity of discipline and austere treatment, but by assiduous kindness, sincere Christian sympathy, and watchfulness. Can it be doubted, that a similar bland discipline might be made effectual to keep in the right way a body of academic youth, setting out with fair characters, already intellectually cultivated, and coming together for the express purpose of higher attainments of education, to be pursued under the care and daily inspection of teachers whose example is constantly enforcing the effect of instruction?

If this is not possible, there must be some deep and radical difficulty in our very nature. But “the wisest observers of man’s nature,” says the profound and orthodox Dr. Barrow, “have pronounced him to be a creature gentle and sociable, apt to keep good order, to observe rules of justice, to embrace any sort of virtue; if well managed, if instructed by good discipline, if guided by good example, if living under the influence of wise and virtuous governors.”*

From the remarks of another penetrating observer of men and of institutions, we should judge that the difficulty lay, not in our nature, but rather in the discipline of collegiate institutions as heretofore conducted, at least in other countries.

“The discipline of colleges and universities,” says the author of “The Wealth of Nations,” “is in general contrived, not for the benefit of the students, but for the ease of the masters. Its object is, to maintain the authority of the master, and, whether he neglects or performs his duty, to oblige the students, in all cases, to behave to him as if he performed it with the greatest diligence and ability. It seems to presume perfect wisdom and virtue in the one order, and the greatest weakness and folly in the other.”†

* 3 Barrow’s Works, 83.

† Vol. II., p. 202. — A more recent English author observes, that, where

Is it not perfectly natural, that, in all institutions conducted in such a spirit, the principle of antagonism between teacher and scholar should take deep root and bear its bitter fruits? that mutual suspicions and hateful contestations should be perpetually engendered? To cherish and develop the nobler qualities of our nature, in the manner indicated by Dr. Barrow, the opposite principle of harmony and mutual confidence must be cultivated and made to prevail.

This doctrine, not that described by Adam Smith, we rejoice to learn, is now inculcated at the English universities. "Personal intercourse, to a considerable extent," says Dr. Whewell, of Cambridge, "is absolutely requisite to the efficacy of college punishments. Many persons would prefer a system in which certain fixed punishments should be applied according to certain fixed rules; but the proper reply to the proposal of such a scheme would be, that there are no punishments, which, so administered, can answer the purpose of punishment."* Professor Newman, formerly a fellow of Oxford, the learned editor of Huber's "History of the English Universities," says: "If that free and kindly intercourse between the resident fellows and the undergraduates, in which the noblest natures most delight, were fostered, instead of being thwarted by tradition and precedent, a large part of the fellows would naturally bear the place of elder brothers to the undergraduates; and," he adds, "there appears every reason to believe that the sympathy of the undergraduates with the more elevated minds of the fellows has contributed largely to the moral progress made in the last fifteen years." Professor Newman justly estimates what he so truly describes, — "that simple acting of heart on heart and conscience on conscience, which is God's great instrument for regenerating society, and for the training up of youth; without which," he continues, "college restraints on high-spirited young men cannot be of any moral benefit." †

the police of the University is vested in its public teachers, if they are altogether independent of the students, "it is almost impossible to prevent it from degenerating into the most insolent and vexatious tyranny." — 1 *Bower's Hist. Edin. Univ.*, 21.

* *English Univ. Ed.*, 94.

† 2 Huber and Newman's *Hist. Eng. Univ.*, 514.

Is not the same generous doctrine recommended in our own University by all past experience, as well as by our present enlightened views? Has not the success of individual college officers, acting upon this doctrine, often shown what might be hoped from the coöperation of all?

It was the good fortune of my class, upon their entrance into college, to be welcomed by their particular tutor with such affable kindness and cordial sympathy, as engaged at once their confidence and affection, and opened to their minds a channel of delightful influence. This was so increased by his real interest in their welfare, manifested in all his intercourse with them, that I verily believe that a whisper of advice or rebuke from him would have had more power over their wills than all the thunders of the Vatican. His affectionate interest continued to the last moment of his too short connection with us. When about to leave the University for the Christian ministry, he called us around him in his room, and gave us his farewell blessing. I see him still, as he stood before us, in his own benignant look and manner, imparting to us his precious counsels of mingled love and wisdom, — counsels lost upon none of our hearts, and indelibly impressed, I know, on at least one.

Such was Tutor KIRKLAND; and he made use of no magic but that which is in every man's power, — the magic of the human heart.

This natural magic it is, which, rightly understood and applied, makes the task of moral discipline, instead of being irksome and fruitless, easy and effective, — a congenial as well as necessary part of every process of academic instruction, and a work of deep interest and satisfaction, “in which the noblest natures most delight.”

To unfold the principles of this magical power of the heart, and teach their application, to illustrate its importance in opening and invigorating the moral nature of the young, and preparing a soil for the noble and manly virtues to take root and attain their most generous growth, is an object worthy of the most profound attention.

Let the next foundation laid here in aid of education be a *Professorship of the Philosophy of the Heart and the Moral Life*. Would not light emanate from such a source to guide in their du-

ties all who are connected with the University, legislators, governors, teachers, students, Alumni? Might not a lofty and pervading spirit be diffused, uniting all more closely, more earnestly, and more intelligently in their aims and efforts to educate the true man, as well as to produce the fine scholar?

The teacher, more especially, in pursuing his high vocation, has to deal with the heart, not less than with the mind, of his pupil; and he must understand and move the springs of moral action, as well as the powers of thought. His agency in improving and ennobling the character may be of more worth than all his other instructions. And who can so well touch the affections and direct the conscience as he who trains the faculties and stores the mind with knowledge? Who can so well develop the active virtues and mould the character as he who thus has familiar access to the intellect, the affections, and the conscience?

No durable channel of virtuous influence can be opened to the heart but through the mind; nor can the mind itself receive its highest cultivation without a moral reaction from the heart. "The fatal influence," says an illustrious British scholar and statesman, "of a bad disposition, of loose principles, of unworthy feelings, over the intellectual powers, is an important chapter in psychology as well as in ethics."*

No system, or course of instruction, therefore, which excludes moral culture and discipline, can be entitled to the name of education. Whatever else it may be, or may be called, whether various knowledge, sublime philosophy, splendid erudition, or brilliant illustrations of science, it is not education.

All this our fathers well understood, and, in their collegiate system, placed side by side letters and morals, studies and prayers, intellectual and moral discipline, uniting indissolubly solid learning and enlightened piety, as the true foundation of excellence in scholarship and in character.

Young Alumni! Ye who are entering upon the active career, which we of the last century are closing, be faithful to your high responsibilities. Expect a more arduous career than that of your

* Lord Brougham's Sketch of Mirabeau.

predecessors. Make it a nobler one. The country more imperatively demands of her educated men magnanimous virtue and incorruptible principle ; a power of example and influence, that will strengthen and elevate the moral nature of the people and the moral character of the government, put to shame all profligacy and disorder, and carry a stinging rebuke to that inebriated disorder, which, driven from the lower places of society, seems to have fled to the highest, mingling its ravings with the debates of grave legislators.

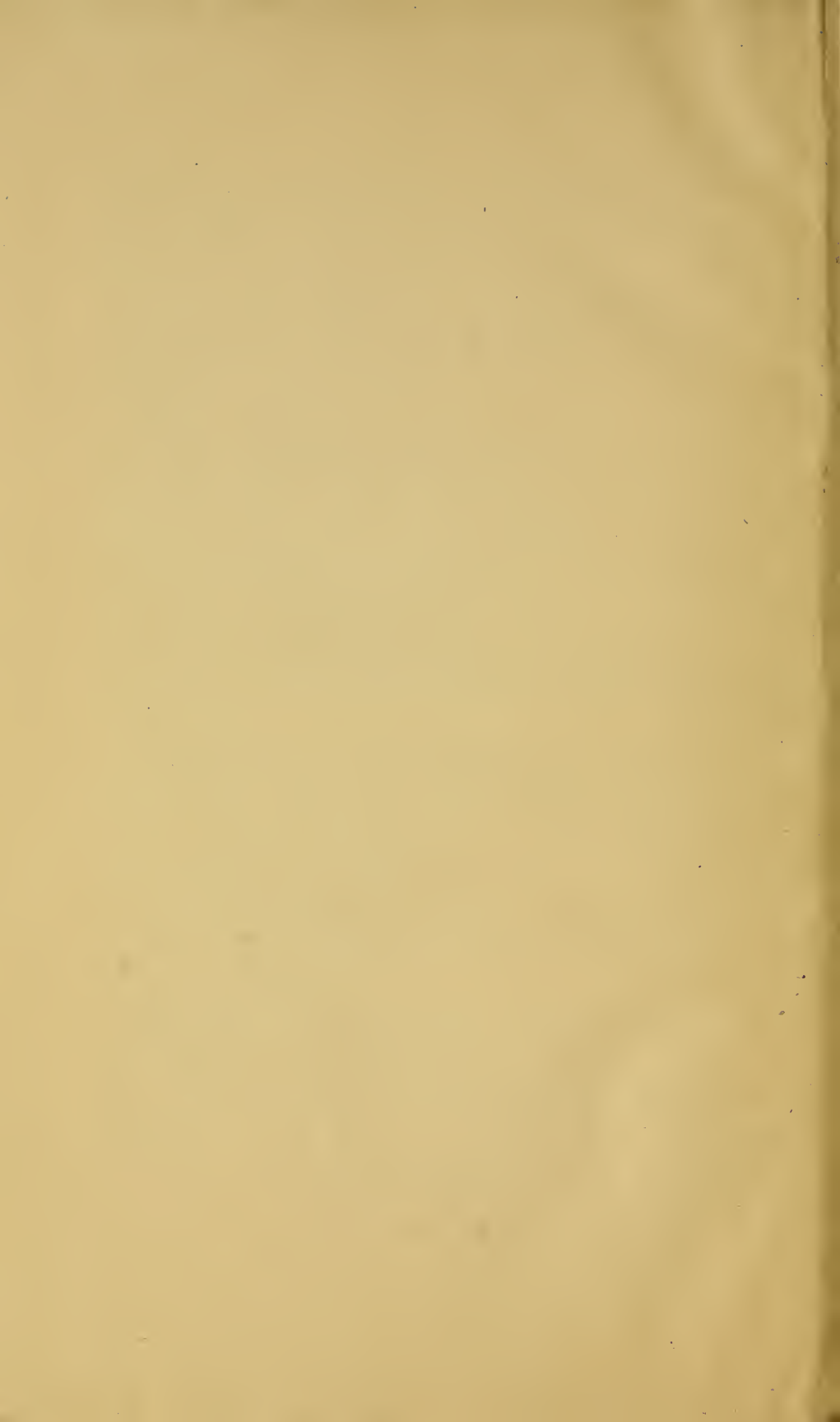
Answer the country's demand ; first, in yourselves, by your own bright example irradiating your various walks of public and private duty ; seeking the honor of men more than of office, and of God than either ; valiant in Christian virtue, come the reward when it will. Answer it next, by your persevering exertions to enable your *Alma Mater* more fully than ever to meet the same high demand. Your predecessors have done much for the enlargement of her intellectual ability ; be it your chief care to remove every obstacle in the way of her moral power, that she may save all her sons to virtue and to honor, blessings to themselves and to the world.

Remember the emphatic declaration, made by the honored head of your University, on a solemn occasion, to the inhabitants of his native city : “ The great comprehensive truths, written in letters of living light, on every page of our history, — addressed by every past age of New England to all future ages, are these : — Human happiness has no perfect security but freedom ; freedom none but virtue ; virtue none but knowledge ; and neither freedom, nor virtue, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.” *

Here, brothers, we see the foundation on which the fathers of New England built their College, and rested their hopes. Keep the University fixed immovably on the same foundation, and it will stand for ever ; for it is founded on a rock, — the Rock of Ages.

* Centennial Address, 1830.





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