ADDRESSES

AT THE INAUGURATION OF

THOMAS HILL, D.D.,

AS

PRESIDENT OF HARVARD COLLEGE,

WEDNESDAY, MARCH 4, 1863.

CAMBRIDGE:
SEVER AND FRANCIS,
BOOKSELLERS TO THE UNIVERSITY.
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INTRODUCTORY NOTE.

The office of President of Harvard College having become vacant by the death of Cornelius Conway Felton, LL. D., on the 26th of February, 1862, the Corporation made choice of Thomas Hill, D. D., late President of Antioch College, Ohio, as his successor, and this appointment was confirmed by the Board of Overseers on the 6th of the next October. The duties of the office from March 1 to December 1, 1862, were performed by Andrew P. Peabody, D. D., Plummer Professor of Christian Morals, who was made Acting President of the Academic Department for this purpose by a vote of the Corporation.

President Hill having removed to Cambridge, and entered upon the performance of his duties, a Committee was appointed to make the necessary arrangements for his Inauguration, consisting of Dr. George Hayward and Nathaniel Silsbee, Esq., on the part of the Corporation, and of Professors Francis Bowen and George M. Lane on the part of the Academic Faculty. This Committee decided that the Inauguration should take place on Wednesday, March 4, 1863, at 3 o'clock, P. M., and requested Henry Austin Whitney, Esq., a Graduate of the College in the Class of 1846, to act as Chief Marshal on the occasion.

The weather being favorable, on the appointed day, a very large number of Graduates of the College and other invited guests assembled at Gore Hall, where his Excellency the Governor and suite, the members of the Council and other officers of the State, and the Board of Overseers,

arrived at a quarter before three o'clock, P. M., and were received by the President elect. The procession was immediately formed by the Chief Marshal, and conducted to the First Parish Church in the following order: —

Germania Band.

Aid. Chief Marshal. Aid.

Orator of the Undergraduates.

Undergraduates, in the order of Classes.

Resident Graduates and Members of the Professional and Scientific Schools.

Librarian, with the College Seal and Charter.

Steward, with the College Keys.

His Excellency the Governor, and the President Elect.

The Governor's Aids.

Ex-Presidents Everett, Sparks, and Walker.

Fellows and Treasurer of the Corporation of Harvard College.

Professors and other Members of the Academic Faculty.

The Faculty of Divinity. The Faculty of Law.

The Faculty of Medicine. The Scientific Faculty.

Other Officers of Instruction and Government.

The Honorable and Reverend Overseers.

The Trustees of the Hopkins Fund.

Presidents of other Colleges.

His Honor the Lieutenant-Governor and the Honorable the Executive Council.

Former Members of the Corporation.

Ex-Professors of the College.

Gentlemen specially invited.

The Committees on Prizes, and the Committees for Examinations.

Judges of the State and United States Courts.

Sheriffs of Suffolk and Middlesex.

President of the Senate, and Speaker of the House of Representatives.

Secretary, Treasurer, Auditor, and Adjutant-General of the Commonwealth.

Mayors of Boston and Cambridge.

Alumni of the College, in the order of Classes.

In the church, the galleries of which had been for some time crowded with ladies, the members of the several Faculties, with Ex-Presidents Everett, Sparks, and Walker in their front, took their accustomed places on the platform on the left of the pulpit, the Board of Overseers and the officers of the State being arranged upon the right, and on a table in the centre were placed the College seal and charter, and the College keys. In the early part of the ceremonies, the President elect sat on the right of the old President's chair, and the Undergraduate orator on its left. The Undergraduates occupied the four ranges of pews immediately in front of the platform, having the members of the Professional Schools in the wall-pews on their right, and on their left those who had entered in the procession, and could not find room immediately around the pulpit. The aisles and other open spaces in the church were densely crowded with spectators.

After the President had been inducted into office, and had received the keys, the charter, and the College seal, he took his seat in the President's chair and assumed his cap, while the choir sang, "Domine, fac salvum Præsidem." At this moment a most agreeable interruption was caused by the appearance upon the platform of the venerable Ex-President Quincy, who was received with enthusiastic cheers by the audience, and was conducted by His Excellency the Governor and Mr. Everett to his place at the head of the Ex-Presidents. At the advanced age of ninety-one years, and suffering from lameness, though otherwise in full possession of his faculties, he was kind enough to gratify this assemblage of the friends and officers of Harvard College by his presence, and to honor the inauguration of one who had been his pupil. On rising to deliver his Inaugural Address, President Hill said: "In my own name, — I need not say in the name of this assembly, — I thank you, sir, for giving by your presence the crowning honor to this occasion."

ORDER OF EXERCISES.

I. MUSIC BY THE BAND.

II. MUSIC

BY THE COLLEGE CHOIR, ASSISTED BY THE GLEE-CLUB OF THE HARVARD MUSICAL ASSOCIATION.

CHORAL, "A mighty fortress is our God." — LUTHER.

III. PRAYER, BY REV. DR. PEABODY.

IV. ORATION IN LATIN,

BY EDWARD G. STETSON, OF THE SENIOR CLASS.

V. ADDRESS AND INDUCTION INTO OFFICE,

BY HIS EXCELLENCY, GOVERNOR ANDREW.

VI. REPLY, BY PRESIDENT HILL.

VII. MUSIC.

"Domine, fac salvum Præsidem." — J. K. PAINE.

VIII. INAUGURAL ADDRESS, BY PRESIDENT HILL.

IX. MUSIC.

Chorus from the Antigone of Sophocles. — MENDELSSOHN.

X. BENEDICTION, BY THE PRESIDENT.

ADDRESS

OF

HIS EXCELLENCY, JOHN A. ANDREW,

GOVERNOR OF THE COMMONWEALTH,

AND

REPLY

OF

PRESIDENT HILL.

ADDRESS.

Reverend Sir: —

The vacant chair of the Presidency has been proposed to you by the suffrages of the Corporation and of the Overseers of Harvard College. You have only acceded to the desire of the University, and of its friends and patrons, in accepting the office to which the ceremonies of this occasion are the formal induction. In the presence of the Corporation and the Overseers, and of this assembly of scholars, as the representative of the power whence this office now to be conferred is derived, and of those to whom its incumbent is responsible, I approach you with the keys, the seal, and the charter, whose delivery will complete the prescriptive ceremony of your investiture with the title, dignity, and functions of President of Harvard College.

I congratulate you, Sir, that, with many years of probable life unspent, you have been called to this eminent position. It is worthy the best ambition of a wise man, a faithful citizen, and a cultivated scholar. Opportunities for promoting the individual welfare of many young men in whom will centre

the hopes of the rising state, will hereafter crowd upon your path; while the College itself, confiding to its President a liberal share of power in shaping its policy, offers at once the sphere and the means for a wide, lasting, and pervasive influence, to be felt by the schools of learning, and in all the life and future of our society.

As an alumnus of Harvard, you will feel the affectionate pride of a son in helping to continue and expand her great career. Your way is already illumined by the lively examples of great men, who, preceding you in her government, have contributed repeated illustrations of excellence. Reverently contemplating their lives, and pursuing with willing steps their well-chosen paths, you will imitate their loyalty to the divine idea of duty, and will accept the instructions of which their works afford the best evidence and the amplest record.

To you, as to the elect head of our most ancient seat of letters and science, of the University whose foundation is imbedded in the civil Constitution of the State, the people of this Commonwealth will look for leadership in the pursuits of learning. What courageous hope does the contemplation of this nursery and garden of the mind kindle within our hearts! Whether we remember the scholars who have been taught within these walls, whose voices have commanded the homage of listening senates, whose early and most constant patriotism has been, in all the greater hours of our history, a sustaining power; whether we contemplate those

who to the strife of arms, the deadly debate of battle, for defence, for independence, for civilization, for national unity and national being, have, in ancient days and in our own later time, devoted, with youthful ardor or maturer deliberation, their well-instructed minds and unselfish hearts; or whether we think of those who have enlarged the boundaries of thought in theology, in philosophy, in science, in all the uses of reason, of those who have given fame and charm to our literature; or whether we contemplate those who in more cool, sequestered vales of life, with unambitious, though benignant service, have paid their early vows, — we perceive how potential for happiness, for honor, and for every good are the influences which, concentrated in these seats of learning, flow out and flow on, accumulating power with every wave of their dispersion.

You know, Sir, that the conspicuous merit of our educational system — native to New England — is its intent to educate, not a few, but the children of all the people. In order that the schools in every town and village may continually distribute the freest and largest gifts of the purest instruction, it is incumbent on us to keep full the fountains and the reservoirs whence all are fed. Our common schools will excel in the proportion that our greater institutions are fruitful, original, and expansive. They ought, therefore, in the aid of the common distribution of knowledge, as well as of the general cause of civilization, — yes, and of the sacred cause of that religion to which this College is consecrate,

— they ought, therefore, to aim to build up in the realm an estate of thinkers, explorers, and discoverers in all the knowledge which contributes to the intellectual or the moral life of human society. I confess also a desire to see a possible career opened to aspiring minds, more distinctly that of philosophic scholarship than is often enjoyed in our own country.

I wish we had more men who would appeal to the suffrages of the serene judgment of peoples and nations everywhere, and of the future as well as of to-day, — more men led by generous ambition, as well as conscience, to the higher and purer spheres of reason and learning, — men who, like Gasparin, like John Stuart Mill, like Arago, like Humboldt, can claim an audience of mankind itself, and throw a light across the darkness of diplomacy, of politics, of commercial or national jealousy and ignorance, speaking with both the authority and the humility of disinterested greatness. A university whose faculty shall seek, most of all, to give stimulus and direction, which shall aim to elevate the standard of intellectual morality, to arouse a chivalrous spirit of scholarship, to recruit yearly a new army believing there is yet "much land to be possessed," and meaning to win, not merely for pelf or self, but for an ideal good, would be to the life of organized society something like the heart and lungs to the natural body, which circulate the blood and renew its vitalizing power.

It was the lament of Lord Bacon, that "men have

entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to a victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men: as if there were sought in knowledge a couch, whereupon to rest a searching and restless spirit; or a tarrasse for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop for profit and sale, and not a rich storehouse for the glory of the Creator and the relief of man's estate."

Mindful of the teaching of so great a master, may all life and culture, all "desire of learning and knowledge," be animated and directed here by the high inspiration of the "glory of the Creator," and "the benefit and use of men."

The grandeur of the office which such an institution as this may fulfil is symbolized by the permanence of this University and its elastic power of resistance to the mutations and accidents of time. Surviving all the changes of colony, province, and commonwealth, of charters and constitutions; flourishing alike under colonial magistrates, royal governors, and a democratic republic; expanding in beauty and usefulness under the better influences

of peace, — it is from root and branch still green and strong, even amid the waste of war.

And now, with this tradition of the accustomed symbols, which I here complete, I invest you, THOMAS HILL, Doctor of Divinity, with the office of President of Harvard College.

Its honors, cares, and duties are from this moment, while it shall please God, your own; and may this transaction help to give increase of blessing to this venerable University, planted by our fathers for the honor of Christ and for the service of his Church.

REPLY.

May it please your Excellency: —

I accept at your hands these symbols of my office with a grateful sense of the confidence that has been placed in me, — by the Corporation, trustees of this holy charity, by the Overseers, jealous guardians of the interests of the republic of letters, and by yourself, representative of the civil government, which, ordained of God for the benefit of mankind, gave in this State early evidence of its fidelity to its trust by establishing and fostering this seat of Christian training.

I rejoice, Sir, that I am inducted into office at a time when the Chief Magistrate of the Commonwealth, unwearied in diligent attention to the onerous duties imposed upon him by the existence of armed treason in the land, shows himself also unwearied in his watchful care over those peaceful institutions which are the glory and strength of Massachusetts. The earnestness with which your Excellency pleaded the cause of sound learning in your annual address to the Legislature, and the generous wishes in behalf of a higher

culture which you have just expressed, give me renewed confidence that the oversight of the College exercised by the State is not to be a hinderance, but a help in any wisely considered attempt of our ever industrious band of teachers to improve the modes of instruction and increase the facilities of education here.

I accept these symbols of my office with a profound sense also of my own weakness and of my dependence for wisdom and for strength upon the Source and Giver of all good. It is only by remembering the gracious promises of aid offered to the believer in Christ that I dare attempt to follow, with unequal step, in a line rendered so illustrious by living predecessors as well as by the honored dead. With that aid I shall endeavor, Sir, to walk in the high path which your Excellency has marked out for me, and I devoutly respond in my heart to your invocation of blessings upon the University to which I am henceforth bound by new ties of allegiance and obligation.

INAUGURAL ADDRESS

BY

PRESIDENT HILL.

ADDRESS.

One theme alone can be discussed on an occasion like the present, — the theme of liberal education, in some one of its multiform aspects. But the matter of education, always extensive and requiring for its successful discussion great breadth of view, and a large acquaintance with the objects of human life and the means of attaining them, has in our days, through the rapid development, as well of philosophy, literature, and art as of science, become so important in its extent and so bewildering in its multitude of branches, that I scarcely dare attempt, even in my private thought, to form decided opinions upon it, and it is with still more diffidence that I utter them in the presence of my seniors and of my teachers. For I cannot forget — having spent my youth in learning handicrafts, snatching only by stealth, in spare hours given to books, brief interviews with those inspired by the Muses — that here first I came into the society of those who pursue the true, the beautiful, and the good as the chief object of their endeavor, and

who lead their pupils to ask, not mainly what is practical and temporarily useful, but first, what is true, ideal, spiritual, and eternal, — from which fountains all practical advantages flow; and that of those instructors, while some, alas for me! have passed away, leaving only fragrant memories of their diligence, their virtues, and their learning, others are present to-day, cheering and sustaining by their sympathy my feeble attempts to fulfil their instructions.

I shall to-day defend a thesis proposed to me by the teacher under whose guidance I first attempted to learn the languages of Athens and of Rome. It was then my purpose to enter upon my professional studies without previously pursuing any more general course. But my teacher urged me to do otherwise, telling me that the capacity for profiting by special professional studies, and for usefulness in special professional labors, was in direct proportion, other things being equal, to the extent and solidity of a student's general attainments. This doctrine is not new to scholars, — you find it in Quinctilian,* perhaps in earlier writers, — but it was then new to me, and, although I did not fully comprehend the thought, (and far be it from me to suppose that I even now fully understand its numerous bear-

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* *Inst. Or.*, Books I. and XII., *passim*. "Vereor . . . ne aut magna nimium videar exigere; aut multa; qui tot artibus . . . morum quoque precepta, et scientiam juris civilis, praeter ea quae de eloquentia tradebantur, adjecerim." XII. 11.

ings,) yet it then produced a deep impression upon me, and has with each returning year opened to me richer stores of wisdom, until my difficulty now in dealing with this theme is not in finding matter, but in selecting and arranging from an over-abundant supply that which is best worthy of your attention.

It will be seen that I am taking for granted the necessity for special professional study, and also that the means for making it successful is a matter of general public interest. That the latter assumption may be true, we must take the idea of special professional study in no narrow or limited sense, not confining it to theology, law, medicine, didactics, and the fine arts, but referring to it the special preparation which every man needs for his chosen or destined pursuit in life. The humblest handicraft demands a certain apprenticeship, wherein the requisite knowledge and skill may be obtained; and in the highest walks of literature and art, genius is not exempt from the same law; namely, that the first essays are laborious, and train the spirit for more successful attempts, or, in the language eloquently illustrated in this house a few years since, that work must ever precede play.

The humblest handicraft demands its apprenticeship, and in the progress of the present age the humblest handicraft uses the highest results of science, and seems to demand for its successful pursuit a special education in the branch of science which

it employs. Much more do the higher pursuits of men require a special training, and as the fields of knowledge are infinite, so does it appear that the applications of science to the uses of human life are infinitely varied. Of mere necessity, therefore, from the impossibility of any man's mastering the whole field of known science and known art, each man must confine himself more or less closely to a special branch of knowledge, or to a special department of labor.

Nor is this necessity to be deplored. The concentration of effort in a single direction produces, in general, a warmer zeal and enthusiasm in that special pursuit, and continuance in the pursuit develops a higher skill. To this end apparently, (for it does not become us to speak over-confidently concerning the secret purposes of the Almighty,) to this end, the powers of man, numerous in themselves, are indefinitely varied in their natural proportions in different men; and, the tastes and inclinations being, as a general rule, in proportion to the powers, each man is drawn by nature toward that special walk of literature, art, science, or manual occupation, in which he is capable of achieving the best results. I say the necessity of relinquishing the general field of all human knowledge, and confining one's self to special departments, is not to be deplored. For men are by nature each fitted to a different pursuit, and it is through this diversity of men's nature and men's opportunities, that the highest human happiness is secured.

Chemical attraction is not between similar atoms, but between dissimilar; and, to take an illustration not so remote, the gregarious instincts of animals are never so strong, even in the most marked cases, as those instincts which lead the animal to its food, which bind the sexes together, or which weave with varied and complicated threads the various members of the animal creation into one community, embracing man and his domesticated animals, and gathering in all other creatures, even to the lowest parasite or the lowest species.

Thus amid men, that commerce and that social intercourse which yield us the highest returns of advantage and of pleasure are not held with those who are like us in all respects, of sex and age, and attainment and skill, but with those who differ most, (retaining some common link, to make their differences avail their mutual wants,) the intercourse of producer with consumer, manufacturer with farmer, dweller in the tropics with dweller in a northern clime, of the man of knowledge with the man of skill, the man of art with the man of trade, the intercourse of the foolish with the wise, the ignorant with the learned, the young with the old, brothers with sisters, children with parents, husbands with wives, and the sacred communion which St. Paul compares with the conjugal relation, the intercourse which the weak, the sinful, and repentant have with the strong, the holy, the forgiving One, the intercourse which the sons of men may have with the man exalted as the Son of God.

Harmony cannot result from any multitude of sounds of the same quality and the same pitch; the highest effects of music are produced only when all the various instruments known to that divine art attempt, each with its own voice and with its own melody, to fill their various parts in completing the unit of the composer's thought. Thus also the highest harmony of society is to be found only in that community where there is the greatest possible diversity of occupations, and special talents of every variety are cultivated to the highest degree, and where each man, in his own way and by the best exercise of his individual powers, seeks to advance the public good, and thus complete the unity of God's thought, and realize a perfect state.

I may, therefore, with the greatest propriety, assume that the highest result of education is to develop the particular talent and genius of each student to the highest degree, in such a manner as to qualify each man to do, in the most efficient and thorough manner possible, that work for which he is peculiarly fitted by nature. So long as our labors in life are different, and to each man is assigned a different work, and so long as the well-being of society (upon which all individual welfares are dependent) depends upon these different works being well performed, so long will the highest good of society, and of the individuals composing it, demand that each individual be educated to play well his particular part, to do with his might that which his hand is best fitted to do.

He who neglects to cultivate thoroughly his ability to perform his own chosen or appointed task in life, vainly endeavoring to acquire a general education without concentrating his faculties for the fulfilment of special duties, gains for himself neither the approval of his own conscience nor the respect of his fellow-men; but to him are applied the scornful lines of the Grecian poet: —

"Many the trades that he knew, but of all very slight was his knowledge. Him had the gods made neither a digger nor ploughman, nor gifted Richly with wisdom in aught; he failed in each undertaking." *

But, on the other hand, he who makes it his first duty to fulfil his special calling, and lays all the stores within his reach under contribution for that end, and bends all the powers of his soul to accomplish it, — he, being successful in his undertaking, is at peace with himself, honored of men, and I trust accepted of God.

Let it not be thought that in the earnestness with which I defend the propositions implied in my thesis, I am forgetting the thesis itself. On the contrary, the more fully I am convinced of the necessity for each man choosing a definite sphere of labor, and making himself thoroughly master of all the knowledge and skill pertaining to that sphere which his talents allow, and which his chosen work demands, the more fully also am

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* Πόλλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο πάντα·
τόνδ' οὔτ' αὖ σκαπτῆρα θεοὶ θέσαν, οὔτ' ἀροτῆρα,
Οὔτ' ἄλλως τι σοφόν· πάσης δ' ἡμάρτανε τέχνης. — Margites, attributed by Aristotle (Ethics, B. VI. Chap. 7) to Homer.

I convinced that special excellence in a particular branch is, other things being equal, in direct proportion to the extent and solidity of general attainments. On this ground alone can we defend that system of liberal education which demands of every student the same attainments for a bachelor's degree, implying six or seven years' devotion to a prescribed course of general study. But this ground affords sure means, if our course of study be judiciously selected, of defending this system against all opponents.

The human soul is in itself, like the human body and like the body politic, a unit, whereof if one member suffer, all the members suffer with it, and if one member rejoice, all the members rejoice with it. The blacksmith needs a peculiar strength in his arm, and skill in wielding his hammer; but he cannot attain them in their highest perfection unless he cares for the whole body, and maintains a full development of every member by wholesome food and a general cheerful exercise of the whole physical system. Nay, even intellectual and moral development increases manual skill, as was distinctly proved by investigation, in a neighboring manufacturing village, undertaken years ago at Horace Mann's request, by which it appeared that the wages of those operatives who were paid according to their skill and efficiency were also in proportion to the number of months which each had passed at school.

Thus also in the body politic; there can be no

high development of any art, except in a state wherein all arts are fostered. The textile arts demand a high state of the mechanic arts to perfect their machinery. The mechanic arts are brought to perfection only through the stimulus of the demand for perfected machines. Manufacturing villages demand food of the agriculturist, and agriculture furnishes varied food of the highest quality only when stimulated by the proximity of the town or city.

And as in the body and in the body politic, so in the soul. The highest development of a special faculty is only possible through a generous culture of every faculty. Reason achieves her highest triumphs when stimulated by the imagination, and warmed with enthusiasm. Imagination displays her divine origin and dignity only when guided by reason. The intellect misleads one into hopeless mazes, if the heart be corrupt, and the kind heart is imbecile if sense be wanting. What is thus true of the faculties in general is true of all the minuter subdivisions, and what is true of the native faculties is true of acquired habits and stores of information. The macrocosm is a unit as well as the microcosm. And before you can understand a part thoroughly, you must have some understanding of the whole. In other words, the mutual relations of the sciences is such that a thorough study of any one, even of a subdivision of one, must lead you to look at its relations to all science and all philosophy. This familiar

road to Brighton, if I may borrow a comparison from a living English writer, will lead you through the network of public highways, to any part of the Commonwealth, or of the Continent; and the more perfect your knowledge of the surrounding network of highways, the more accurate and available your knowledge of this road to Brighton. I might illustrate this with regard to learning by taking up any branch of our academic course. But the time and the occasion, bringing up the hallowed memory of that genial friend and teacher, whose learning still honors the University mourning for his loss, will recall to you one illustration so forcibly that I have no need to expand it. Who has mastered that language which is honored by being the medium of the latest revelation from Heaven to man, who has mastered the Greek language, unless he has traced its roots back into the Sanscrit, its derivatives into the modern tongues, its cognate words throughout the Indo-European family of languages? Who has mastered that most wonderful record of human thoughts, unless he has prepared himself to grasp the conceptions embodied in that rich vocabulary which has furnished all Western Europe and America with the principal scientific terms in every conceivable branch of inquiry, from geometry up to theology? Who can be said to have mastered the Greek language, unless he has appreciated the literature of ancient Greece; measured the accuracy, the clearness, the fertility of her mathematicians; weighed the deficiencies and admired the

ingenuity of her physicists; been filled with wonder at the keen observation of her naturalists, the subtilty of her logicians, the lofty speculations of her philosophers, the fervor and sustained force of her orators, the mellifluous strength and vigor of her poets, the genius of her architects and sculptors, the keenness of her satirists, the genial humor of her great dramatist, and pondered with a sympathizing, but not blinded admiration, over the many experiments in statesmanship and political economy which, after the lapse of twice ten centuries, hold out to our dear land their clear warnings and encouragements? What a statesman and historian, what a philosopher and man of science, what a poet and an artist, how multifarious in knowledge, how catholic in taste, that man must become who has thoroughly mastered and appreciated the literature of the Hellenic race! And how impossible it is to name a branch of human knowledge which will not aid the student of the Grecian language in understanding its richness and accuracy.

I have chosen a striking illustration; but precisely the same truth would be manifest in taking up any other subject of human research. No student in any special branch of science, even the lowest, can afford to neglect the acquisition of knowledge in every other branch, so far as it comes within the scope of his mental ability to gather in the stores without overloading and confusing his mind. The mental capacity for receiv-

ing and assimilating external truths varies in us all; and there are those whose special gifts from Providence do not fit them to be general scholars. But according to my wider extension of the terms special professional study, I maintain that the day-laborer, whose evident vocation is to be a hewer of wood and drawer of water, and who manifestly lacks the capacity for receiving an education, in the ordinary sense of the word, will nevertheless hew wood and draw water the better, the more clear and definite the ideas upon all topics of human thought which you can introduce into his mind. You may overwhelm and confuse him by endeavoring to make him understand the details and exact distinctions of all sciences;* this I do not recommend. But if you take a kindly interest in the most stupid laborer, and correct judiciously his errors, and give him, in language which he can clearly comprehend, information on various subjects, thus stimulating him to expand somewhat, if it be never so little, the horizon of his thoughts, and to arch somewhat higher the heavens of his soul, you will find he begins to breathe a more invigorating air, and that a more skilful strength is infused into his limbs.

In the acquisition of special professional knowledge the knowledge of all collateral branches is an aid. And thus also in special professional la-

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* "Nam ut vascula oris angusti superfusam humoris copiam respuunt,..... sic animi puerorum quantum excipere possint, videndum est."— Quinct. Inst. Or. I. 2.

bors, occasions constantly occur wherein collateral knowledge is of the highest advantage. I always regret, therefore, the decision of a young man who has the capacity to acquire all that is demanded in our undergraduate course, and who makes what appears to me to be the mistake of taking a course in the professional school alone. I acknowledge that circumstances may sometimes justify or compel this decision, and I acknowledge that some of those who have taken a partial course exceed in usefulness some of those who have followed the more extended round of studies; but I need not show that neither of these concessions affect the judgment on which my regret is founded. It is possible that excessive culture may sometimes diminish the strength and energy of a worker, but this danger, in my judgment, bears no comparison to the increase of efficiency which a thorough culture gives to one who has manhood enough to retain his vigor.

In pleading thus for an integral education, giving a just development to all the powers, and an adequate knowledge of the principles of each great department of thought, I would not, however, confine myself either to the consideration that the highest success in special branches must arise from a successful general culture, or to the consideration of the intellectual faculties alone. Success is sometimes a duty, but also sometimes an accident, and, even when dependent on ourselves, is often

dependent more on temperament than on conscious thought or purpose.

I have already remarked, that when the heart is corrupt the intellect is clouded. On the other hand, if the heart be pure, and the soul filled with divine charity, then is the eye single, and the intellect clear. God is love, said that saint whose eagle eye gazed at the Eternal Sun, and he that loveth dwelleth in God and God in him, so that, having an unction from the Holy One, he knows all things. The love of which St. John speaks is not simple, natural affection, nor the friendship arising from our social instincts, — it is *ἀγάπη*, whose roots lie in wonder, reverence, and aspiration.* God forbid that any process of education in our University should chill the warm currents in these young hearts, or that we should ever be aught else than a college in the highest sense of the word, — a company "elect together," teachers and pupils, — "elect together" not only by living under common laws, but moved by a common impulse and filled with a common enthusiasm, helping each other in attaining the high objects of our election, the knowledge of the truth, the love of beauty, and loyalty to the right; forming here bonds of a friendship (classmate with classmate, and also alumnus with alumnus, and teacher with pupil and pupil with teacher), a friendship, I say, higher than that of the world, and more resembling the *ἀγάπη* of the true

* *ἄγαμαι*, to wonder at; עָגַב, אָהַב, to breathe after.

Church;* a friendship sweet with the recollections of refined joy shared with each other while we traced together the adorable footsteps of God in history, or read in company his lessons on the page of Nature, or compared them with our direct visions of space and time, or sought to penetrate into the secret recesses of our souls, wherein He visits us, and whence we turn our overpowered eyes towards His ineffable glories. An integral education, supplying as far as possible native deficiencies of talent and temperament, by cultivating with extra care the lacking qualities, not only gives us our maximum ability in the use of those powers which constitute our peculiar strength, and thus insures an honorable success in our special profession, but it conduces to the development of that sympathy with all human endeavor, that reverence for genius and learning in all departments, which is one of the richest fountains of happiness to its possessor, and which is one of the crowning attributes of noble manhood, as the sage Nestor implies: —

> "Friends! be ye men, in heart-felt reverence holding
> All other men." †

The divine idea of manhood is not fully expressed in any individual man or individual life;

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* "Mitto amicitias quae ad senectutem usque firmissimae durant, religiosa quadam necessitudine imbutae; neque enim est sanctius, sacris iisdem, quam studiis initiari." — Quinct. Inst. I. 2.

† Ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
Ἄλλων ἀνθρώπων.

Iliad, XV. 661.

it lies in each of us hinted only in feeble terms, perhaps to be fully developed hereafter, but now certainly only partially expressed in the noblest men. But the obscure seeds of undeveloped genius in me give me the power of appreciating the genius developed in others; this power is a source of joy to me; it gives me a sense of kindred with great men, it aids me in apprehending the inspiring assurance of Revelation, that we are kindred to the great Parent of all, more immeasurably above the greatest of his children than they above the humblest. This power of appreciating the genius of others is developed by an attempt to imitate their works. I understand the marvellous power of Phidias only when I attempt to conceive an ideal form and to embody it, — of Titian, only when I attempt to produce a new harmony of colors, — of Beethoven, only when I strive to express emotions by new combinations of tones, — of Goethe, when I too would improvise a faultless lyric, — of Newton, when I attempt to solve new problems in geometry, — of Napoleon, when I place myself in imagination on the fields of Virginia, intrusted with a commission to overthrow the hosts of treason, — of Washington and Hamilton, when I attempt to devise means of guarding in perpetuity the liberty of our country, after this dark cloud shall be overblown.

Nay, (I would say it with reverential awe,) I do not rise to an understanding of the wonderful beauty and wisdom and majesty of the Creator's

work until I attempt to reproduce or imitate it. I do not feel fully the beauty of natural forms until I attempt to draw; of natural coloring and the effect of light and shade, until I attempt to paint; — these are the least and the least important examples, which I take as illustrations because they are the most simple, showing that, as a general education is necessary to give us an appreciation of the higher works of human genius, so is it necessary to give us the fullest appreciation of the works of Infinite Skill, and Wisdom, and Love.

Such are some of the considerations on which I justify the plan of education which has been for more than two centuries developing itself at this cherished school. The increasing wealth of our people, placed by the liberality of their hearts in the hands of the government of the College, has enabled us through all these long years to bring our actual condition nearer and nearer to the ideal perfection which has been held steadily before us. Identifying myself for the moment with the long line of departed and of living worthies whom I so feebly represent, I would say, that our aim has ever been to develop here harmoniously all the faculties of our students, and to lead them, through a generous culture in sound learning, to appreciate and sympathize with all honorable human endeavors; at the same time aiding them more or less in attaining special proficiency in particular departments of learning applicable to their professional

needs. And all that we need in order to render our institution "worthy the dream of the fathers, the history of the State, and the capacity of the people," * is that we continue (as future benefactions of the wealthy and counsels of the wise shall enable us) to perfect more and more carefully our plan of giving in the Undergraduate Department an integral education developing all the powers of the man, and in the Departments which have gradually been added to our ancient College, a special education such as the student may choose. The general plan of education developing here is, as I have endeavored to show, the true and only one to be adopted; but I am far from saying that it is yet perfectly understood, and much further from saying that it is as yet perfectly realized. And most cordially do I second the wish of his Excellency, that some possible career might be opened to scholarly ambition more distinctly philosophical and literary than any now free to our young graduates. When we have given our young men their first degree in arts, we almost cease to aid them in the pursuit of the true, the beautiful, and the good. Our Divinity School prepares its scholars to take charge of parishes; but where are our young men coming simply as lovers of truth, simply as scholars, for aid in exploring the highest realms of human thought? Our Law School prepares young gentlemen, after a certain course, for

* Address of His Excellency John A. Andrew to the Legislature of Massachusetts, January 9, 1863.

admission to the bar; but are any of our younger graduates studying jurisprudence as a science, led on simply by the love of its dignified beauty? Our Medical School prepares young men to enter into practice; even our Scientific School is largely technological, teaching the applications of science as much as science itself. The Observatory and the Zoölogical Museum are the only departments, beside the College proper, in which the glory of the Creator and the general welfare of mankind are generally recognized as the prominent ends, without reference to the pecuniary advantages which individual students shall reap from their acquirements. I say this in no spirit of detraction from the honor of my Alma Mater. Nay, it is with love and longing for her further growth and greater glory that I call thus your attention to the undue pre-eminence which science is gaining in our graduate departments over philosophy. The Museum and the Observatory are institutions worthy of the encouragements that they have received, and which still need large sums for their complete endowment and greatest usefulness. They furnish admirable facilities to students who glow with a holy enthusiasm for those sciences, one of which deals with matter in its most stupendous masses, the other with matter in its most wonderfully complex and marvellous forms. But when shall similar facilities be offered to our graduates who may glow with a holy enthusiasm for sciences standing higher in the hierarchy, — who would pursue historical investigations, or

philological, or philosophical? We must not allow the magnitude of the stars, nor the myriad-formed mechanism of the animal creation, nor the wonderful eloquence and persuasiveness of those who advocate these natural sciences, to lead us into forgetfulness of the still greater importance, for all the higher duties of life, and higher interests of society, and higher joys of the soul, of metaphysical and historical sciences. The natural sciences had been for too long a time neglected: let them not now lead us to neglect those studies which this great civil war presses on our attention as most important, — those studies which qualify us for political action. One of the most valuable gifts that could be made to our University would be the gift of means to retain here after their graduation young men of ability to pursue historical, political, and metaphysical investigations.

But I weary your patience by entering into details when I should be leading you to a vista at which we might close our ramble. I recall myself to my proposed thesis, that success in any special department of labor is best insured by giving a healthy development to every part of the laborer, to every faculty of his mind and every function of his body, and then concentrating his powers on his special work. In this faith I look forward with hope for the day when our University shall have no school rivalling its undergraduate department, but when all students shall be enabled and persuaded

first to take a large and liberal general course before entering upon special departments, and when she shall offer such ample facilities and encouragements for the pursuit of every department of literature and philosophy, and science and art, that all earnest seekers after the true, the beautiful, and the good shall feel the strength of an attraction that would draw them hither to gain what they desire.