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Discourse delivered at

Williamstown, June 29th. 1886.

Mark Hopkins.



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A

DISCOURSE

DELIVERED AT WILLIAMSTOWN

JUNE 29, 1886

*ON THE FIFTIETH ANNIVERSARY OF HIS
ELECTION AS PRESIDENT OF
WILLIAMS COLLEGE*

BY

MARK HOPKINS, (D.D., LL.D.)
EX-PRESIDENT

NEW YORK
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Mr. President and Brethren Alumni :

THE American people are much given to the celebration of anniversaries. To say nothing of those that recur annually, as the Fourth of July and Washington's Birthday, has a man been married, or a minister settled, five, or ten, or twenty-five, or fifty years; has a battle been fought at one of these intervals; has a town been settled or an institution founded fifty, or a hundred, or two hundred and fifty years, there must be a celebration, a gathering, congratulations, sometimes gifts, sometimes a dinner, always a speech.

From this tendency the calls upon me have been exceptionally numerous. When this College had been founded fifty years, having been for seven years its president,

I was called upon by the Alumni for a semi-centennial address. That address I gave at Commencement, in the old church on the hill by the Mansion House, forty-three years ago. The following year, being a native of Berkshire, I was appointed to a similar service at the Berkshire Jubilee, celebrated at Pittsfield. When the American Board had been founded fifty years, in 1860, having been three years its president, I was appointed to give a semi-centennial discourse. That discourse was given in Boston. By the appointment of the Alumni I gave a discourse here on the hundredth anniversary of American independence; also, by the appointment of the Trustees on the first anniversary of the assassination of President Garfield; and now, when one would suppose I might be suffered to rest, I am called on by a voice which I have always obeyed, to give a special discourse because

it is fifty years since I was appointed president.

In calling me to this service the Alumni did not, as heretofore, assign me a topic. What shall it be? In view of my long connection with the College and the natural garrulity of age, I incline to think you will expect me, instead of discussing principles or metaphysical points, to give rather some reminiscences of that earlier history of the College, so much of which I have seen, and a part of which I have been. This, if my turn were in that direction, as it is not, my position would enable me to do better than anyone else.

I have been connected with this College as student and teacher sixty-one years: three years as a student, two years as tutor, six years as professor, thirty-six years as president, and now again fourteen years as professor, but without responsibility for the government of the College.

There have thus been fifty-six years of continuous service. According to the last General Catalogue there are but six graduates of the College living who graduated earlier than I did. If we include the present graduating class, the whole number of the Alumni now living is seventeen hundred and twenty-six. Of these, all except thirty-one have been taught by me. I have also taught five hundred and thirty-four of the Alumni who have passed away: in all, two thousand two hundred and twenty-nine. Deducting these from the whole number of the Alumni, but six hundred and thirty-one are left whom I have not taught.

When I entered college in 1822 but one of the fourteen college buildings now on the ground was standing. That was the old West College. The old East College, a larger and finer building than the West College, was burnt down in 1841. The

other buildings, as I have seen them arise, let me have the pleasure of enumerating. They are Griffin Hall, the Observatory, East and South Colleges, Kellogg Hall, the Chapel, Lawrence Hall, Jackson Hall, Goodrich Hall, College Hall, the Field Observatory, Clark Hall, Morgan Hall, and the Gymnasium. In 1823 the College owned but two houses: the president's house, that stood on the north side of the main street, since moved and now occupied by Professor Safford, and a small house that stood where the chapel now stands. It now owns seven houses. The College then owned no land except about three acres connected with the then president's house. It now owns the land connected with West College and Kellogg Hall, presented by Mr. Seth B. Hunt; also the land south of East College as far as the street, presented by Mr. Elizur Smith, of Lee; also the large field beyond, recently purchased

for a ball ground and for athletics. It also owns the very valuable grounds connected with the president's house, presented by Mr. Jackson, and Mission Park.

When I entered college there was no mineralogical, geological, botanical, or natural history collection. Mineralogy and geology were, indeed, but just beginning to be known as sciences. The same was true of chemistry, and the apparatus for that consisted of little more than a blow-pipe and a few retorts. The apparatus for physics, including optics and astronomy, was easily contained in a single room of the common size in East College. The chapel was in West College. That was divided into two equal parts by halls running east and west, and the chapel occupied the second and third stories of the south end. The library occupied a single room in the fourth story of West College. The rooms of the students were plainly and scantily fur-

nished. There was not a carpet in either building. Partly, perhaps, because the rooms contained little that was valuable, and partly because of the greater honesty of those times, nobody thought of locking his door when he went out. Prayers and recitation were before breakfast in the morning, and in the winter by candle-light. Commencement was in September, and so the town was a resort for the students in the summer, and not for summer visitors, a species of the human genus not then developed. The long vacation of six weeks was in winter, that the students, who were mostly needy, might aid themselves by teaching. Coming after the summer work of the farmers was finished, Commencement was a great day for the whole vicinity. The procession with its band of music was formed at East College and passed through the lower hall of West College to the church on the hill. It was long, the struggle to

enter the church after the procession was in was fierce, and the church was crowded. Back of the church a multitude was gathered about numerous pedlars, and there were all sorts of shows.

The grounds about the buildings were rough and uncared for. The students burnt only wood, and during the autumn and winter there were numerous wood-piles in the college yards. These the students generally sawed and carried up for themselves. In the spring they had a chip-day to clear away the chips and rubbish. The walk between the colleges, and that between the West College and the church were innocent of gravel, and, as the mud was fearful, the students had, each year, in the autumn, a gravel-day. Those who did not choose to work paid a fine that went to procure teams. The soil was clay, and in the spring would undulate as you walked. Year by year the gravel would disappear, and it is

only within a few years that the walks have become thoroughly compact. There were then no trees about the buildings. These were set out by the students, for while there was at that day oftener than at present an outbreak of the spirit of vandalism, there was yet a large element of loyalty to the College and of desire for its improvement. Out of this grew a Landscape Gardening Association, founded by the students among themselves, my brother Albert and Tutor Calhoun being members and working with them. This association was kept alive for several generations of students, and had regular meetings and addresses. Through its agency an occasional tree-day was asked, and thus the trees became too numerous rather than too few. In this way much was done to beautify the grounds, but the work was not completed till Governor Knight gave the sum of \$3,000 for that purpose, and to keep them in order.

It was a feature of that day that water for the students was brought in pails from a spring at the foot of the hill south of East College, they generally bringing it themselves. The first mitigation of this hardship was by a hydraulic ram which drove the water up to the East College, but the evil was not wholly remedied till the Cold Spring water was introduced.

Such a thing as a gymnasium had not then been thought of. The first one in the country was at the Round Hill School at Northampton, taught by Messrs. Cogswell and Bancroft—George Bancroft the historian—and we were the first college to move in regard to it. I was sent, when a tutor, to Northampton to see it, and the result was some apparatus in the open air south of East College. I remember a swing and some parallel bars. From that swing and those bars the present gymnasium with its clock has been developed

through several intermediate forms, much, I suppose, as the higher animals were developed from the lower. There were then no secret societies. The only one known in any of the colleges was the Phi Beta Kappa. There were no college publications, and there was no base-ball as that is now known. A form of base-ball was sometimes played, but the common games were wicket and two-old-cat.

In those early days the College was subjected to severe struggles. Its president had left to become president at Amherst, and had taken with him the larger number of students. Amherst naturally drew the students from the region east of the Hoosac Mountain, and, besides, started with a fund of \$50,000, the income of which was to be devoted to charity students, and drew them away. Union, with the great name of Dr. Nott, was just west of us; Middlebury on the north was flour-

ishing, having more students than Williams; and Yale on the south. The funds were low, and adequate salaries could not be given. The College was in the northwest corner of the State and difficult of access. On the east, Hoosac Mountain served as a non-conductor between us and all farther east, and from the south the only access was over Stone Hill. The village was small, neither Spring Street nor Park Street having been opened; and between the colleges, where Morgan Hall now stands, was only a single small brown house with a tailor's shop in it. As there were no railroads, the centres of business were too remote to be readily reached by the professors, and the College had no means of awakening the sympathy and interest of men of wealth.

It was under such circumstances that Dr. Griffin accepted the presidency of the College the year before I entered it; and

it required strong faith, great energy, and a wide reputation to do for it what he did at the time and subsequently. He was a man of towering height, fine personal presence, and great rhetorical power; and his coming immediately gave new life to the College. His interest in the College and his willingness to come arose largely from a former acquaintance with Samuel J. Mills, and his knowledge of the College as the birthplace of American Foreign Missions. He did not much increase the endowment of the College, but by great effort secured the funds to build Griffin Hall, originally used as a chapel and library. Probably no other man could have done what he did.

In 1836 the health of Dr. Griffin had become so impaired that he felt it necessary to resign, and Dr. Absalom Peters was chosen in his place. He declined the appointment, and I was chosen. I accept-

ed the place at a salary of \$1,100, having previously had \$700 as professor. My age was thirty-four, and I had been Professor of Rhetoric and Moral Philosophy six years.

From this point the College went on with moderate success. The faculty was small in number, as may be supposed when I say that for more than twenty years I taught all the studies of the senior class, corrected all their literary exercises, and preached once every Sabbath, there being then two sermons a day. I may say, also, that during the whole period of my presidency I taught the larger part of the studies of the senior class. Of the struggles of the College, which were constant, I shall enter into no detail except at two points that seemed to be crises in its history.

The first was in 1841, when the East College was burned. It was burned in the autumn, was without insurance, and was a

total loss. Every room had been occupied, and it was feared that many students would leave, from the seeming impossibility of finding accommodations. There was, however, a spirit of enthusiasm for the College, and not one left. The next year the old East College was replaced by East and South Colleges. But this rebuilding meant debt, and great discouragement in regard to funds. In this emergency, after some vain attempts to raise money by subscription, it was determined to ask aid from the State. I accordingly went to Boston, and presented a petition. That petition was referred to a committee, a member of which from the eastern part of the State boarded at the same hotel with myself. On his return from the State House, after his appointment, he came to me to inquire about the College. "Williams College," said he, "let me see, Williams College is somewhere on the North River, isn't it?" Of course

there was little chance of getting money through a committee composed in part of such material. The depression continued till two years after, when I was in Boston delivering a course of the Lowell Lectures. At that time, without solicitation or suggestion from me, Mr. Amos Lawrence sent his son, Mr. Amos A. Lawrence, to me with a check for \$5,000. No sum given to the College since has brought such relief to my mind. Afterward, when riding with Mr. Lawrence, he asked me if the College needed anything; I said it needed a building for a library. He said he would build it. Again, he wrote desiring me to go to Boston. I went: he said he had ten thousand dollars that he wished to give the College, and wanted to know how it would do the most good. I said, by giving it for general purposes. He said at once, "It shall be so given." He afterward gave the telescope. Thus, in connection with an in-

creasing number of students who paid tuition, that cloud was gradually lifted.

The second crisis was caused by the war, and few knew the peril of it. In six months we lost about sixty students. Prices were doubled and trebled. The professors could not live on their salaries, and but for an unexpected gift by the State of \$25,000 a year for three years, provided we should raise an equal sum, I do not see how the College could have got on. That gift was secured, in connection with one to Cambridge, by the watchfulness and ability of Messrs. Bowerman and Wilcox, now both of Pittsfield, but then members of the State Senate. I have always felt that the College was under great obligation to them. The \$75,000 to be raised in three successive years by subscription was procured by my personal solicitation. I found it could be raised in no other way, and but for the leverage furnished by the gift of the State I could

not have obtained it. Of this, the largest amounts given at any one time were three thousand dollars by Mr. Arthur B. Graves, and also by Mr. Samuel G. Wheeler, both Alumni, of New York. Thus this cloud was also lifted.

In connection with these references to financial embarrassment, I desire to mention with gratitude, in addition to Mr. Lawrence, the other great benefactors of the College in my day. These were Mr. Nathan Jackson, to whom we owe Jackson Hall, the president's house and the grounds connected with that; Mr. Alfred Smith, of Hartford, an alumnus of the College, who gave \$10,000; the Hon. J. Z. Goodrich, who gave Goodrich Hall and a landed estate in New Jersey; Mr. Orin Sage, who founded the Sage Professorship of History and Political Economy; the Hon. William E. Dodge, who, with no intimation or knowledge on my part, gave \$30,000, the interest of which

was to go toward my salary while I was president, for my benefit afterward, and ultimately as a presidential fund; and the Hon. David Dudley Field, the only one now among the living, who gave the organ, endowed the Field Memorial Professorship, and built and furnished the Field Observatory. Of the benefactors of the College since my day, as Governor Morgan, Mr. Jermain, and others, greatly as we are indebted to them, I cannot now worthily speak.

After the crisis caused by the war, the College was slowly recovering itself till my resignation in 1872. Since then its prosperity has constantly increased. Through the efficiency of President Chadbourne, who enlarged and beautified the chapel, and through the able and very successful administration of President Carter, the number of the students and the general resources of the College have been so much

increased that it now invites comparison with the best-equipped institutions of the country.

But while we may thus look back with satisfaction on the growth of the College, we may find still greater satisfaction in looking at its results in the men who have gone from it. This is the true test of the value of an institution. These men have filled every position of honor, from the highest in the gift of the people downward. About one-third of them have been ministers of the Gospel, about one-fourth lawyers, nearly one-seventh teachers, and one-eleventh physicians—leaving but six hundred and twenty-six, including the recent classes, who have not entered professional life. These have been business men and farmers. Of the whole number there are but few who have not made a good record. These men have wrought, and are working now, not in this country only, but

in the remotest lands, and are powerfully affecting the destinies of the race.

On the progress of the College, of which I have now spoken, and its results, I congratulate the Alumni and its friends. In that progress and in those results I greatly rejoice. This may well be supposed, as I see in it a prospect of the permanence and increasing influence of an institution to which my life has been devoted. I see in it a nearer approach than I had expected to see to my ideal of what a college ought to be. That ideal is, of an institution where a young man, during the critical period of transition from boyhood to manhood, and even later, may have an opportunity to do for himself the best that he can do; and also one that shall do for every such young man the best that can be done for him.

This brings us to the point around which controversy is raging at present, which is, how much the young man should

be left to do for himself, and how much the institution should do for him. On this point I have but small encouragement to say anything. For, if I should go beyond the position of anyone in conservatism, he would say, "Of course one of his age would be conservative. He would naturally hold on to old ideas and methods." If, on the other hand, I should go beyond the position of anyone in radicalism, or the desire for change, he would say, "Ah, he is not the man he was once." This position I understand and accept. Still I may venture to say a word, apologizing, not as Elihu did in the days of Job, for showing his opinion though he was young, but for showing mine though I am old.

In an institution such as I have supposed, with young men knowing enough to know what is best for themselves to do, and with a disposition to do it, four results would be aimed at and attained.

The first result would be a sound body. Barring original defects in the constitution, this would be attained. In this respect I am thankful to say that Williams College now meets my ideal so far as the new gymnasium, the ground for athletics, and its surroundings are concerned. By surroundings, I mean these mountains by which we are surrounded, which present to those who have in them any love of natural scenery, or who study botany or geology, so many inducements to healthful exercise in the open air, and, when the weather is fine, are the best gymnasium. A sound body is fundamental. Will the average young man so know what is best for himself, and be so disposed to do it, that it may not be best for the institution to interpose at some point, and to some extent? I suppose not.

A second thing aimed at and attained would be a disciplined mind. By this I

mean a power of concentrated attention for a long time on one subject. I do not mean the power to hold the attention thus on some one subject to which the person may have a bent, and to which the tendency may become so strong as to mount the man on a hobby, or to become an insanity, but I mean the power of so commanding the mind as to be able to give concentrated attention to any subject when it is required. Only thus can there be profound thought, only thus can all the relations of a subject, within and without, be seen. Dr. Emmons, of Franklin, said he wanted a student who could look fifteen minutes at the point of a cambric needle without winking. This power is attained with difficulty. It is in the exercise of it that mental labor consists, "than which," says Dr. Barrow, "there is nothing more laborious, more straining nature, and more trying our spirits." It cannot be attained

by light reading. That rather weakens it. Nor do I believe it would be attained by the average student by a wide range of option. True, we attend most readily to subjects that we like; but what we need is a mental robustness that gives the power of hard study, that will enable us to attend to subjects which we do not like at first, which we never should choose, to master them, and so to come to enjoy them. When gold lies hidden in quartz, no matter how hard the quartz, we must be able to break it up.

A third thing that would be aimed at and attained would be a liberal education. I hold strongly to the distinction commonly made between a liberal education and one that is special or professional. Blend they may, and must, more or less, but in a broad view their objects are different. Of the one, the object is breadth, comprehensiveness, symmetry; of the other, concen-

tration. Of the one, it has been well said the object is to know something of everything; of the other, to know everything of something. Of the one, the object is to make of the young man more of a man; of the other, to make of him more of a minister, a lawyer, a doctor, an engineer. The one is born of a conception of man as having an intellect that is related to all knowledge, as capable of pursuing it for its own sake, of thinking, as Kepler said, the thoughts of God, of finding in the comprehension of His works and word, and also of abstract relations, as those of mathematics, a high and pure joy, and of entering upon a line of progress that cannot be limited by time or space. The other is born of a conception of man chiefly as he is related to animal wants, and to social and political distinction. The affinities of the one are with the fine arts; of the other, with the useful arts. And what is thus true of the

intellect is also true of the sensibility as related to all beauty. Beauty the young man should be taught to trace to its source, to appreciate in all its forms, whether of nature or of art, and to pursue for its own sake. Nor is it for the sake of the individual alone that liberal education is needed. Nothing adds so much to the respectability, and security, and rational enjoyment of a people as a large infusion of this element. Such an education cannot be had by the larger numbers. The conditions of the present life preclude the possibility of that. But where it is possible the way should be open for the pursuit of an ideal perfection unrelated to animal want.

But knowing the object of a liberal education, we need also to know the studies best fitted to insure or constitute it. At this point there was formerly no doubt. Those studies were chiefly the classics,

mathematics, and logic. But now, a liberal education, involving, as it does, the power to survey in outline the whole field of knowledge, and to follow in some measure every line of thought, must be quite a different thing from what it was formerly. Science has so marvellously advanced, there are so many new branches of knowledge, that opinions may well differ respecting the studies that should occupy the undergraduate course, which would best discipline and furnish the mind, and which should be regarded as constituting a liberal education. To decide this point, including the order of the studies as they are related to each other and to the opening powers of the student, requires wide information and sound judgment; and that the college should decide it seems to me due to itself, and to the young men who come to it. If not the college, who then? Is it said the young men themselves are competent to

do it? Whence this competency? Not from heredity, for their fathers did not have it, and certainly not from experience or study. Some option there should be, especially in the later part of the course and in outlying branches of study, as modern languages and the higher mathematics, and music and drawing. These I would have provided for and made optional, but would admit of no such range of option as to make graduation possible with the omission of the most essential parts of a liberal education, as is done when a man can graduate without studying either mental or moral science. Nor would I, by the range of option, so vacate the college degree of any definite meaning as to preclude the possibility of having, as we now have, a body of liberally educated men throughout the country standing on essentially the same ground. Nor would I so split up classes into miscellaneous and

changing bodies as to lose that great advantage of associate study in a college class as now constituted, by which a young man finds his own level, and, if he is conceited, has the conceit taken out of him. For this there is no better place than a college class. Nor, once more, would I so widen the range of option as to convert a college into a high-school. It is a mistake to suppose that by giving a wide range of option in undergraduate studies a college approximates a university. It rather approximates a high-school, and may virtually become one.

Of the particular studies that should now be regarded as constituting a liberal education, and of their order, I cannot now speak. My views on this point are essentially contained in an admirable article, by Dr. Andrew P. Peabody, in the January number of the *New Englander*.

A fourth thing that would be aimed at,

and generally attained under the conditions specified, would be a right character.

By a right character I mean one that would make a man a vital co-operative force in all that would tend to build up society, and to aid in the onward movement of the moral government of God. I mean one in which education shall flower out, not into mere knowledge, but into a divine wisdom. Character transcends knowledge. Knowledge is instrumental, character is directive. Knowledge teaches us how to do, character determines what we will do. It is a man's deepest love, and will determine his ultimate destiny. Hence the highest form of benevolence is in seeking to improve character. This is the object of missions. It was the object of Christ. His coming was a testimony to the value of character. He who apprehends this value clearly, and devotes himself with energy and self-denial to its improvement in

himself and others, is the highest style of man; and the institution that does most for character will do most for the individual and for the country. Mere teaching, without formative influence on character, is simply a trade.

But can education insure right character? No. Character is not from the intellect, but from the will, or rather from the person that lies back of the will. To the old question whether virtue can be taught, we say, no. Knowledge, some knowledge, may be forced upon us; a right character cannot be. Still, there are indirect formative influences, and the education that ignores character is radically defective. Whether the principle that leaves the choice of studies to young men would also leave them to their own ways in the formation of character, I do not know. If so, it is to be regretted. The most important question a man can ask, who

has a son to educate, would respect the surroundings and influences that bear upon character.

What, then, are the surroundings and influences that bear upon character, and what should they be? Into these, those things that constitute the equipment for intellectual education—buildings, apparatus, libraries, cabinets—enter but slightly, if at all. The first thing to be mentioned is negative. There should be, as far as possible, the absence of temptation. Temptation must come, and some are disposed to rather welcome it as tending to form a strong character, but a wise parent will heed the spirit of the petition, "Lead us not into temptation." That character in its strict sense is largely affected by the surroundings of natural scenery I am not prepared to assert. Character is moral, nature is not. It is characteristics rather than character that are thus affected. Most

young men are absorbed in other things. Seeing, they see not. Still, there is a refining and elevating influence in fine scenery that will reach some in every class. Between this and moral influence there is an affinity, and I should have little fear for the character of a young man who has a genuine love of nature.

But whatever may or may not be the effect of nature, the law prevails, here as elsewhere, that like produces like. "He that walketh with wise men shall be wise." If right character is to be produced in connection with an institution, it must be through the influence of those who have a right character. This influence will be either unconscious or from direct and purposed agency. Of these two forms, the silent influence of high character, moving steadily as the sun in the path of duty, is invaluable. This is so far understood and conceded that it need not be dwelt upon.

The main inquiry respects what can be done by direct or purposed agency.

Where classes are not too large much may be done in this way by personal intercourse. In this there should be nothing magisterial, of which there was formerly too much. It should be natural and free. Everything opposed to this is to be deprecated. But the chief influence that can be brought to bear upon character is through Christianity. Manward, Christianity is God's method of renovating and improving character. The character it would form is the only perfect character for man; and the influences connected with it, as the word and spirit of God, are the only influences that will lead him to form such a character.

That Christianity will form such a character, *must* form it if fully received, is its glory, and an absolute proof of its truth. If, therefore, the college is to be

responsible for character at all, and is not bewildered, it must avail itself of this as a means of forming it. But here, too, the rule holds that character is from character. No formal arrangement without Christian men, no having or saying of prayers, will avail anything without men who *pray*. Christianity is not a mere set of dogmas. It is Christ revealed in His perfect character. He is the head of the race. He is not only the light of the world as a perfect teacher in all that relates to character and ultimate destiny, but also a perfect example. He is *the* man. In His religion is the hope of the world. The greatest boon that can come to anyone is to be brought into personal relation to Him and sympathy with Him by voluntary commitment, and by having a character like His.

Herein is the difference between the place of Christianity in a theological semi-

nary and in a college. In a college it should be so handled as to bear upon character without sectarianism. This can, and ought to be, done. Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of high learning if it does not bring those under its care into the closest possible relation to it, so far as it is such a power. Through it the students are to be trained in moral and spiritual gymnastics. Why should not manhood, and conscience, and Christianity become identical, and assert themselves fully in every young man who has the great opportunity of a college education? Why not? We here reach the broadest and most philosophical conception of education. It includes the whole man. If man is to be educated physically and intellectually because he has a physical and intellectual nature, why should he not be educated and trained morally and spirit-

ually because he has a moral and spiritual nature? I see no reason why there should not be in a college, and enter into the very conception of it, those who are engaged in the higher gymnastics. If men are to be trained to be strong in muscle, why not to be "strong in the Lord?" If to wrestle with each other, why not with "wickedness?" If to carry on mimic fights in boxing, why not to "fight the good fight of faith?" If to gain the crown of victory in contests with each other, why not "an incorruptible crown?" If to run races in the gymnasium and on the campus, why not to run the race that is set before them in which they are "compassed about with so great a cloud of witnesses?" Why, in short, if they are to be trained in bodily exercise that "profiteth little," should they not be trained in "godliness that is profitable unto all things?" This broad conception of education has been the concep-

tion of it in this College in the past. If not formally recognized, it has pervaded its atmosphere. It has made ministers of the Gospel, and missionaries, and has had a general uplifting power. It is the conception of education here to-day. I trust it will continue to be. If not, the glory of the College will have departed. If this College shall drop down into a merely secular spirit, and a training of the lower parts of man's nature, so that it shall cease to be in sympathy with Him whose object it is to train to a perfect character that world which is symbolized on the missionary monument, it will no longer *be* Williams College.

A sound body, a disciplined mind, a liberal education, a right character—these ought to be the result of a four years' course in college. As an institution designed to give these, just these and nothing more, the American college is the growth

of American soil, and ought to be maintained. These it will give if the young men are disposed to do for themselves the best that they can do; and if the college have the means to do, and will do, the best that can be done for them.

For young men rightly disposed, we must look to the community. A college is not a reformatory. If parents do their duty the young men will generally be rightly disposed. For a college so equipped and manned that it can and will do for the young men all that can be done for them, a model *college*, which is all that I desire—just that and nothing more—we must look to the liberality and wisdom of its Alumni, and friends and guardians. For its whole prosperity, and especially for its moral and religious power, that is, its power over character, we must look to God. “Except He build the house they labor in vain that build it.”

I close, with a thanksgiving to God that He has preserved my life for so long a time, and my faculties to such an extent; and with thanks to the Alumni for overlooking as they have my mistakes and shortcomings, and for their uniform consideration and kindness.

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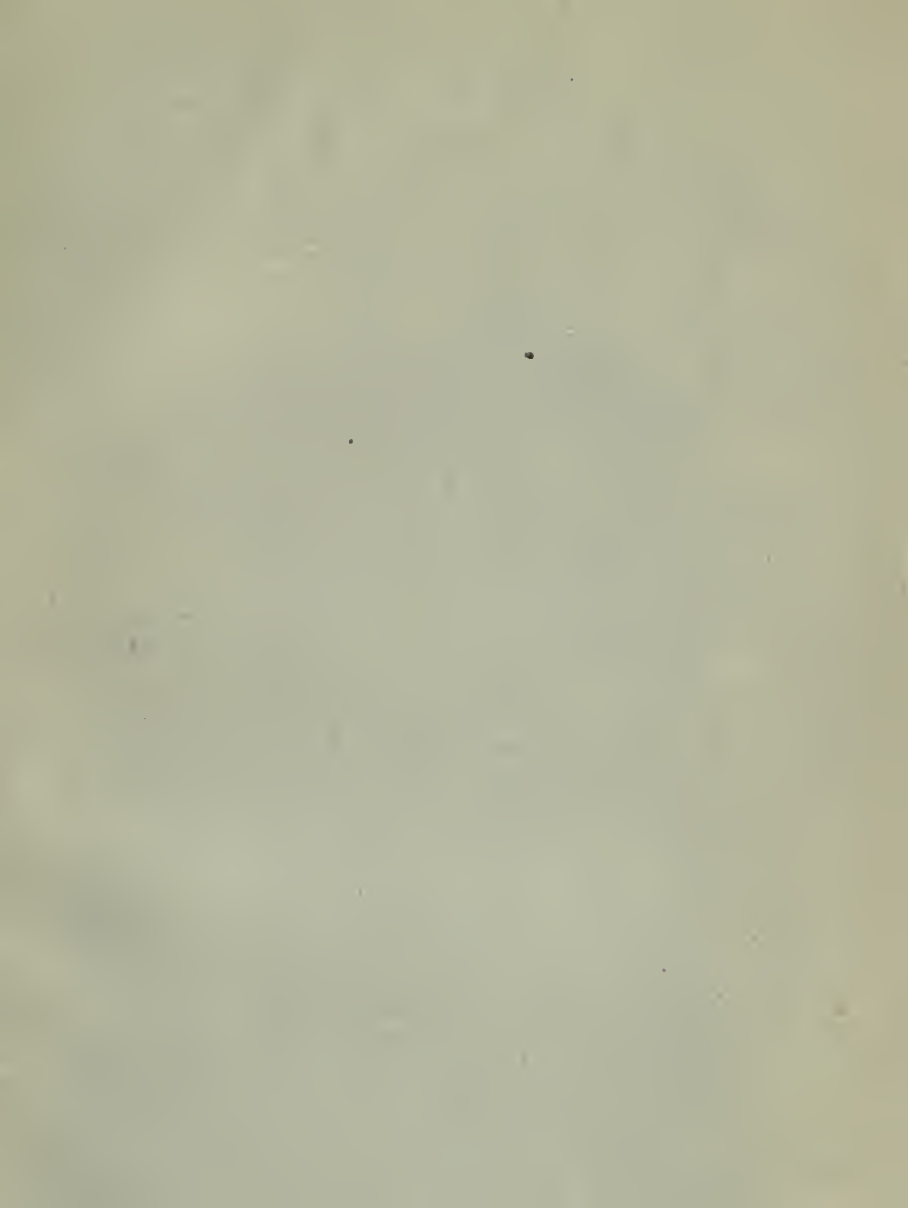
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