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THE TRUE SCHOLAR.

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ORATION

BEFORE

THE LITERARY SOCIETIES

OF THE

UNIVERSITY OF MICHIGAN,

JUNE 19, 1845.

BY

GEORGE DUFFIELD,

Pastor of the First Protestant Society of Detroit.

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1845.

ORATION.

Young Gentlemen of the Literary Societies of the University of Michigan.

The peculiarity, of your position, and of the occasion, awakens especial interest. You cluster round a portion of your fellow students for the last time, before bidding them adieu, when about to pass from you into the varied and trying scenes of active life. They retire too from the Halls of Science in which you yet linger—the first fruits of our University so successfully established in this young State, but recently the home and hunting ground of the wild untutored savage. We congratulate, both you and the friends of our University, and the State also, on such pledges of future usefulness. May the blessing of God go with them; His providence direct and prosper them; and their usefulness, happiness and success, in their various vocations or professions, draw after them a continual flow of cultivated, and sanctified mind from this fountain of literature and science!

It is not surprising, that you, young gentlemen—the officers whose counsel, instruction and labors you enjoy—and the guardians of this Institution, on whom the State has laid the responsibility of conducting and managing its interests,—all who are contributing to its formation and growth, should look, with marked attention on the incidents of this occasion. The skillful architect looks well to the foundation; nor regards, with less interest, the first layers of the superstructure, that the edifice may rise and be developed in proper proportion and symmetry. With equal solicitude, do we contemplate the scenes of the present occasion, conjecturing and anticipating the history and character of our future University from the first specimens of scholarship it sends forth. We trust it will prove a mine of priceless value—a vein of inexhaustible treasure, that shall enrich our State far beyond all the mineral wealth beginning to be found, and sought with so much avidity and excitement. The graduates on this occasion, and all of you, young gentlemen, must be regarded as the specimens, that indicate its character, and give encouragement and promise of reward for labor, we trust, never to be intermitted. Nothing

but the deep feelings of solicitude entertained, for your future success, and for the welfare of our University, could have induced the speaker, whom you have selected to address you, in the midst of diversified and accumulated engagements and labors, to have appeared before you. But the occasion seemed so appropriate to suggest SOME CHARACTERISTICS OF THE TRUE SCHOLAR, that your call has been promptly complied with, however imperfectly it will be executed.

The word Scholar is used in various shades, and even greater varieties of meaning—to denote, sometimes, as in the vulgar use, the simple learner under the direction of a teacher—sometimes a disciple as Hooker has done—at others, with Locke a man of letters, or with Bacon a man of books—and at others still, in the sense of Shakespeare and Milton a man of lettered or literary education. We give it a still wider range, so as to designate one *well versed* both in Literature and Science. Quintilian's definition of the orator is indeed that of the true scholar

Vir talis qualis vere sapiens appellari possit—

the man that has not only treasured up knowledge, but knows how to employ it—who is neither an empiric in literature, nor a dissembler in science, but who really and thoroughly comprehends the great elements of human learning and philosophy.

Much of the prejudice, which has existed in the world, against the pursuits and profession of the scholar, has grown out of the mimicry or abuse of learning. Bacon long since animadverted on three principal "varieties in studies, whereby, learning hath been most traduced." These he accounted distempers, denominating them fantastical learning, contentious learning, and delicate learning, or in other words of his own quaint style, "vain imaginations, vain altercations, and vain affectations." The true scholar will not care to be found an adept in either;—nor waste his time in seeking to excel in such things. However great may be the tendency of men to run into excesses of this sort, the sound mind displays its skill by its appreciation of truth, and by its easy separation from monstrous distinctions and morbid accretions, or meretricious disguises. It is in fact the design, and business, of true scholarship, thus, to discriminate, and to guard the world from imposture. However true may be the maxim, and to some extent essential on the part of the scholar,

Oportet discentem credere,

Yet is it just as true and important, to bear in mind the counterpart

Oportet edoctum judicare.

Whatever obligation and deference, disciples and scholars owe to their masters or teachers, in matters of instruction and information sought, they can never bind them to submit their minds in a perpetual captivity to their dogmas and opinions, nor to any thing but the authority of truth and right.

The knowledge of nature has never been lodged by the Creator with a privileged class of men. No aristocracy of this sort is to be found in her schools. Her pages lie open, and are spread out before all. Her voice is as free, and prompt in its counsels to all, as the breathing of her zephyrs, the roar of her torrents, or the thunder of her tempests. Her light is as diffusive as the rays of her own luminaries, which she has hung around the earth. It is not her exclusiveness, or unwillingness to commune with men, that renders her unknown or unintelligible; but their own heedlessness, their indifference to her invitations, or their substitution of a vain philosophy, that reduces, and brings them under the dominion of impostors and usurpers, who presume to dictate to their credulity, as though they were her privileged interpreters.

Equally free are all the higher revelations made to man by his Creator. The Bible, which is the transcript of the divine mind—the portrait of the divine character—the exposition of the divine will—the charter of human rights and liberty—the guide of human hope—the comforter of the human heart—the counsellor of human ignorance and error—and the arbiter of human destiny, is no longer the property, by right, of any portion of the human race. No priestly nobility can lawfully claim its exclusive keeping, or its authoritative interpretation. It is free to all, like the manna that fell upon the camp of Israel, from which every man, woman and child might gather a supply—like the waters of the fountain, or like the vital air we breathe. It is indifference and superstition, that make men willing to neglect the counsels and oracles of God; and it is their degradation, and their damning crime, to submit to the consignment of their Bible to the shelf, the cloister, or the cell. For nothing contributes more directly, and powerfully, to the formation and development of the true scholar, than the study of the word of God. If ignorance and contempt of nature shut men out from all the blessings and improvements of civilization, and render them barbarous and savage, so do ignorance and neglect of the word of God degrade the mind, and sink man

to the level of beasts of burden knowing nothing of the wide range and noble themes of that moral science and divine philosophy, which, unfolding the knowledge of causes, conquers all fears, in which—knowledge, as Virgil has confessed, consists true happiness.

Felix, quipotuit rerum cognoscere causas,
 Quique metus omnes, et inexorabile fatum
 Subject pedibus, strepitumque Acherontis avari.

It is the province of the true scholar to realise this bliss.

In the dark days of human degeneracy and degradation, when the volumes, alike of nature and revelation, were but little known and less studied, and the world had sunk in the depths of credulity and superstition, human learning had almost vanished from the earth. But Luther rushing from his cell, impetuously broke the chain which had bound the Bible in convents, and raising high the exulting shout of an emancipated mind, called the world to knowledge and to freedom. The ancient tomes, that had long slept in the libraries, of the schools, and of the great, were brought from their shelves, ransacked and read ; and learning and science revived and flourished. Cicero, Hermogenes, and Demosthenes resumed their place in the schools; and studious youth were allured to delicate and polished literature. Language rather than thought, a *copia verborum*, rather than truth of matter and value of sentiment, began to find preference. Instead of severe inquisition of truth, and deep penetration into philosophy, learned men substituted the arts of eloquence, the subtleties of diction, mere delicacies and affectations of style, until worth and sacredness of truth were utterly contemned ; so that it might be said of many of the works of the learned, as did Hercules, when he saw in a temple the image of Adonis, Venus' minion,

Nil sacri es.

The importance and value of language will not indeed be despised by the true scholar. Those noble models of excellent speech, of classic taste and skill, who have clothed and adorned the obscurity of philosophy itself, with an admirable style of diction, such as Xenophon, and Plutarch, and Aristotle, and Pliny among the philosophers, Demosthenes, and Cicero among the orators, Herodotus Thucydides, Tacitus, and Livy among the historians, Socrates, as reported by Plato, and Seneca among the moralists, and Homer and Virgil among the poets, will not be forgotten or undervalued. But they will not be deified by the true scholar, as was done by some of the school men : nor give occasion, either for the vulgar prejudice

against classic learning, or for the just and demerited rebuke of that accomplished scholar Erasmus, who, when the sciolist relating the amount of time and labor he had spent in such study, exclaimed in Latin

Decem annos consumpsi in legendo Cicerone, with inimitable wit and sarcasm made the scoffing echo reply in Greek *Ὅν ἄσινε*. He will have his models and study them too, but it will be as aids, in prosecuting his own researches, and in expressing his own conceptions. His object is not to appear learned, but actually to know the boundaries of human knowledge, and what within them he may call his own.

Not a few, indeed, stand in striking contrast here, whose knowledge is exceedingly limited, but whose hypocritical pretensions are illimitably extended. Such literary emperics may be met every where, who answer, just as truly in our day to Butler's description, as did those slanderers and abusers of learning in his, whom he has so severely satirized.

As scribes take *more* pains to learn the slight
Of making knots, than all the hands they write;
So all his study is not to extend,
The bounds of knowledge but some vainer end;
'T appear and pass for learned, tho' his claim
Will hardly reach beyond the empty name;
For most of those that judge and labor hard,
Furnish their understandings by the yard,
As a French library by the whole is,
So much an ell for quartos and for folios;
To which they are but indexes themselves
And understand no further than the shelves;
But smatter with their titles and editions,
And place them in their classical partitions;
When all a student knows of what he reads,
Is not in's own, but under general heads
Of common places, not in his own power,
But like a Dutchman's money in the cantore!
Where all he can make of it at the least
Is hardly three per cent for interest;
And whether he will ever get it out
Into his own possession is a doubt.

In casting our eyes back along the vista of the past, far in the distance, loom some of name and fame renowned, who stand still as models to the coming generations. Among the poets, orators, and philosophers, of antiquity, we discern like varieties with those of our own day;—many that appear respectable, but few that excel. A Homer and Virgil, a Shakespeare and Milton, a Dante and Goethe assume pre-eminence as poets in their country and their age. Whatever may be said of their genius and their inspiration, and what they did for them, their writings prove that they were scholars too, and schol-

ars of no mean note or circumscribed sphere. Demosthenes attained to eminence by assiduous study; and under the care of Isæus and Plato, by the age of seventeen, had given proofs of his eloquence and pledges of future eminence. Isocrates' his model, was a diligent student, devoted throughout his long life to the pursuits of literature and science, and rendered himself distinguished, as well by the number and the fame of his pupils, as by the sweet and graceful simplicity, and by the euphony and dignity, of his language and style. Socrates made philosophy his study, and thus laid, not only the foundation of his fame, but of that virtue for which he has been loved and admired in all ages. Plato's greatness is to be attributed to the care, with which he was educated, and the higher degree to which his mind was enlightened and cultivated by study. Among all the great scholars of Greece, we find none that rose spontaneously. The lectures of Damon and Zeno and Anaxagoras contributed to develop the glory of Pericles, whose eloquence was compared by the Athenians to the thunder and lightning, and to whom they gave the surname of Olympian, as to another father of the Gods. Through the whole list of Greek philosophers and moralists, from Aristotle,

"Who nature's secrets to the world did teach,"

down to the last, that swayed the sceptre of superior learning, and drew the crowds of Western youth to oriental schools, the genuine scholar was to be found among those alone, who patiently and zealously devoted themselves to the toil of careful and diligent study.

It never will or can be otherwise. Here and there men may arise, who, endowed with strong minds, great natural vigor, and quickness of perception, may accomplish much, and attract applause. But the defects of education, the want of a well balanced judgment, and the general habits of inaccuracy, looseness and liability to err, which characterize such persons, will sooner or later display themselves. There is no calculating, to what extent, science, morality, and religion, have suffered from some, who have been called self taught and self educated men. Our own country, affords some sad illustrations on this subject. We mean not that all self educated men—that is, as it is commonly understood, all who have not enjoyed the benefit of a collegiate education—are of this description. On the contrary some of the best scholars are to be found among them; but they have been thoroughly educated, though to great disadvantage in the process, and without the help of other facilities, than their

own laborious and diligent study. A collegiate course does not of itself secure a thorough education. Many pass through academic halls and carry with them their Baccalaureate, and even Master's degree, and yet are far from being true scholars. Neither have their minds been disciplined, nor stored with information, to the extent they might have been, with the facilities they enjoyed, nor even to the extent of others who never possessed them. The design of academic instruction is not to turn out the perfect scholar, but to furnish the young man with sufficient material and elements to render himself such. Impatience of continuous labor, the hope or desire, by some new and short hand method, to secure a fortune, are the sure precursors of inefficiency and want. It is by the sweat of his brow, the Creator has ordained that man shall live. The toil of the mind, is just as indispensable for intellectual improvement.

*Pater ipse colendi
Haud facilem esse viam voluit.*

Miserable superficiality, and arrant hypocrisy, in literature and science, may for a time be paraded by sciolists with effect, like men that think to profit by counterfeit coin, and adulterated or imperfect wares and fabrics. But nothing can compensate for the want of a good foundation laid, and careful industry in building on it. Youth, of ardent minds, and ambitious after fame or fortune, may despise the labor and the toil of systematic and diligent study, hoping, by their genius, or by a happy juncture of circumstances, to secure success. But cunning, calumny, intrigue, fraud, and miserable chicanery, flattery and debasing arts, are apt to be substituted, for study and skill alone to be secured by it; and strange infatuation! singular proof of human corruption! half the pains and efforts made systematically in the latter way, would often accomplish infinitely more both in the pursuit of fortune and of fame. Regular commerce, well directed industry, secure a permanent prosperity, which speculative gain never realises. All the men of great estate in these United States, save a few who have inherited large patrimonies, have attained their wealth in this way. The highest, lasting honors and rewards, in the love and veneration of the world, to which the mere political intriguing adventurer can never succeed, are to be obtained in no other. Marshall and Wirt, Edwards and Dwight, Franklin and Rittehouse, Rush, Wistar and others of equal name, procured their great-

ness by a long, arduous, systematic, and useful course of professional or learned labor.

It was not by vile loitering in ease,
That Greece obtained the brighter palm of art,
That soft, yet ardent Athens learned to please,
To keen the wit, and to sublime the heart,
In all supreme ! complete in every part !
It was not thence majestic Rome arose,
And o'er the nations shook her conquering dart ;
For sluggard's brow the laurel never grows :
Renown is not the child of indolent repose.

The parts of human learning are widely extended. Its ramifications are almost innumerable. It is indeed the work of life to trace them. Yet does not this discourage the true scholar. A few years well spent in systematic study, collegiate and professional, will enable the youthful adventurer in pursuit of knowledge, so to assort and classify the great objects of science, and so to become acquainted with the outlines and elements of its several leading divisions, as to qualify himself for continual and easy advancement in future life. The course of academic studies in general, and particularly in this University, is so well and fully sketched, that diligence and accuracy, on the part of the student, in accomplishing them, cannot fail to introduce him, when quitting his *alma mater* as one fully qualified to enter the higher walks and loftier pursuits of professional and other learning. Lord Bacon has attempted to arrange the parts of human learning, according to the different leading and characteristic powers of the human mind, allotting History in general to Memory, Poetry to Imagination, and Philosophy to Reason. Under History he embraces all that we call natural science, the facts which nature has chronicled, in all the varied forms of her developments—ranging through earth, and air, and skies—as well as all that we call History, strictly and technically so denominated, which records the civil, political and ecclesiastical events of all, and different nations, as well as the biography of individuals. All works of fiction, whether prosaic or poetical, are referrible to the imagination. It had been well for science and religion, if the imagination had been confined to mere Narrative, Dramatic, Elegiac and Allegorical works, and not accredited as a guide, in the interpretation both of nature and the word of God. His classification of the ranges of science, appropriate to reason, is very extensive, comprehending, in general, both human Philosophy and inspired Theology.

In your collegiate course, there has been a judicious selection and

arrangement of the different branches of elementary study, a thorough acquaintance with which is important, and indeed essential, both as the basis and qualification for future acquisitions. The Latin and Greek classics occupy a conspicuous and large space in your schedule. We think deservedly; for although much prejudice may exist against such learning, and great efforts have been made to underrate it, and indeed to exclude it from general use; yet the true scholar can never be developed without it. In Lord Bacon's general distribution of human learning, he has but incidentally, and very imperfectly, noticed that of Language, confining his attention rather to the arts of elocution and eloquence, than to the nature and varieties of speech. It is but of late years, that this branch of human knowledge has begun to receive the attention it merits; but the light which the study of language has recently thrown upon the Ethnography of the world, and its invaluable and indispensable aid in Ethnological researches into the history and origin of our race, while rendering it every year more and more important, have almost exalted it to a place among the most useful of sciences.

The basis of all such science is laid in the academic study of the Latin and the Greek, which, for centuries, has been found so appropriate, and well adapted for the mental discipline of the young mind. Whether the student versed in these, shall ascend the stream of antiquity, and seek to make acquisitions in Oriental literature, or descend in the study of the modern languages of Europe, the Latin and Greek classics will furnish the best drill, and contribute better, than any substitute whatever, at the period of life appropriated to the acquisition of language, to awaken all the mental powers into vigorous action, to promote their growth and increase their capacity, to induce habits of precision and discrimination in style, to form the taste, to give independence of thought, to impart strength, and to fit pre-eminently for severer studies, and purposes of stricter and closer analysis. No translations can ever compensate for ignorance of the original. He is but an imperfect scholar, a mere jackdaw in literature, adorned with borrowed feathers, loosely and badly applied, who has never made himself acquainted with these fountains from which so large a part of our own language has been derived, and those treasures of thought, embodied in the Latin and Greek classics. Far distant be the day, when a love for classic learning shall cease to be cherished in our literary institutions. But, while we rejoice that this

subject has been duly appreciated, by the literary guardians of this University, we deeply deplore with you young gentlemen, both on your own account, and on account of the true interests of our institution, and of classic learning, the loss we have all sustained, by the sudden and afflicting death of your late estimable and erudite Professor in this department, the Rev. Joseph Whiting. We feel too deeply under this bereavement, to indulge in panegyric; but as we drop the tear of sadness, are constrained to say, that we fear we shall search long, if not in vain, for one, who, with such high literary qualifications, such urbanity of manners, such unaffected and genuine benevolence, such simple and fervent piety, united such devotion to the interests of youth, and of the University, and such a general assemblage of excellent properties, befitting his station, and rendering his indefatigable labors invaluable.

Spirit! we weep, yet weep not thy release
 From toil and suffering. Thine it was to know
 The interchange: whose high communion, sweet,
 Partakes of Heaven. Can worlds such peace bestow?
 The garment of thy heaviness is now
 Changed to the robe, immortal hands have wrought.
 Joy like a cherub, sits upon thy brow,—
 The pearl is thine, of price unknown, unbought,
 And he that wept below now sits at Jesus' feet.

The schedule of your studies, young gentlemen, provides for an extended course in the exact sciences, an acquaintance with which is indispensable in the process of mental discipline designed, to train the youthful mind to habits of accurate investigation, and of close, rigid demonstration, as well as to qualify for researches in many of the sciences, and success and skill in the cultivation of many of the arts. "For," says an high authority, "if the wit be dull, they sharpen it, if too wandering, they fix it, if too inherent in the sense, they abstract it. So that as tennis is a game of no use in itself, but of great use in respect it maketh a quick eye, and a body ready to put itself into all positions; so in the mathematics, that use which is collateral and intervenient, is no less worthy than that which is principal and intended." The numerous important and invaluable applications of the Algebraic analysis, and *Calculus* to particular uses in the modern progress of science and the arts, have rendered this branch of collegiate study essential to true scholarship.

The developements of the resources of our country, in various products of the field and the forest, and in the materiel of wealth found along our Rivers and Lakes and Mountain ridges, have of late years

given increased importance to Natural History, to the whole range of natural science, as a branch of Collegiate study. Natural Philosophy, Chemistry, Geology, Mineralogy, Botany, Zoology and Comparative Anatomy, commend themselves more and more to the attention and study; as well of the accomplished scholar as of practical men and artists. We hope to see Physiology added to the academic course, that no youth may pass through these halls ignorant of his own physical organization, and of the laws so intimately connected with his animal health and well being. There are abundant attractions in nature, to beguile from worthless works of fiction, and we hope to see sufficient interest and charm thrown around the whole circle of Natural History in the college course, to counteract and cure the vitiated taste for a loose and superficial literature, too apt to debauch the youthful mind, destroy its relish for severer studies, and to be applauded and patronized by those whose education has been defective.

The intellectual and moral sciences will ever retain their commanding position. To render the study of them effective, strict attention should be paid to Dialectics, and the rules of sober, sound inductive philosophy. A spurious Rhetoric, and a false Logic, must be carefully avoided. We need something vastly superior to Aristotle. The novum organum of Bacon merits the careful study of every scholar. But every aid will fail to secure sound logical deductions in Morals, if the Sacred Scriptures are not studied. I rejoice to see that to the evidences of Christianity are assigned a conspicuous place among your studies, which they ought to have in every College. But having demonstrated the Bible to be the word of God—a plenary infallible inspiration of the Almighty—who that loves truth, and has a desire for knowledge—to say nothing of that concern which is natural to us for our future and eternal well being—will neglect to apply his mind to the careful and diligent examination of its contents? The immense incalculable advantage to the scholar, to be derived from this source, makes us again advert to it. No book is more friendly to science, nor does the study of any other contribute so powerfully to inspire a fondness for and to stimulate to intellectual studies. The great master minds, that have contributed to impress somewhat of their own greatness on others, have been formed and moulded in the belief and study of the Sacred Scriptures. Bacon and Newton, Milton and Locke, acknowledged their obligations to the Bible. It is a book re-

plete with facts. It meets us where reason and philosophy fail us, and unfolds the character of the Divine Being, the scheme of His all pervading and ever progressive providence, the condition of the human race, their personal and social relations, the fountains of influence and means of redemption employed for man's recovery to purity and bliss, the prospect of earth's rescue from the dominion of the curse and corruption, and the translation to it of the kingdoms of Heaven in all its glory and triumph—themes ennobling and lofty, the neglect of which bespeaks a grovelling and ignoble mind. From no other source can knowledge, on these lofty themes be derived. The idea of studying morality and religion elsewhere, has been proved both mischievous and false. The Bible is invaluable, not only as a book of morals and religion, but for its powers to enlighten and invigorate the human mind, to civilize the nations of the earth, and to teach and develop the elements of all rational freedom. Infidelity has often sought to avail itself of the developements of science, and to render them subsidiary to it, and hostile to christianity and the Bible. But no discoveries in nature, no progress in true science, have ever falsified the word of God, interpreted legitimately in its plain and obvious import. Astronomy and Geology once accounted instructors antagonistical to the revelations of christianity, have both of late been found its faithful supporters. There is nothing in the investigations of science that contradict revelation. The God who indicted the Bible, is the God that created the Heavens and the earth, and all things therein. If infidelity once gloried in the boasted antiquity of the Hindoo astronomical tables and hurled its missiles thence against the Scriptures, Laplace, after a careful mathematical investigation, not only pronounced them to be of recent date, but proved their epochs fictitious and unworthy of credit. The very recent improvements in and extension of the powers of the telescope, have rebuked the proud fancying and careerings of the imagination to which astronomical studies of late had begun to lead. Brydone's Infidel objections founded on his calculated antiquity of different stratifications of lava, have been proved by more correct geological researches, to have been mere trash. Cuvier and others have repelled the infidel objections against the Mosaic deluge. Nothing as yet has been established by geological discovery or sound deduction, that conflicts with any cosmogonic statements of Moses. Champollion has demonstrated, from the hieroglyphics of Egypt, the historical verity of Moses. Laplace

although an atheist, has demonstrated that the fortuitous existence of the earth is as mathematically false as it is theologically absurd; and has moreover computed the epoch of the coincidence of the greater axis of the earth's orbit, with the line of the equinoxes—at which time, the true and the mean equinox were the same—to have been 4004 years before the christian era—the very era of this world's creation as derived by Chronologists from the Hebrew Scriptures. If there be any thing demonstrated in Geology, we may safely say with Deluc, Dolomieu and Cuvier, that the surface of our globe has been the victim of a great and sudden revolution, of which the date cannot go much further back than five or six thousand years. Bertrand has arrived at the same result, concluding, by actual calculation from the accumulations of detritus, brought down by glaciers, and deposited where they melt, that the last cataclysm could not have occurred anterior to the date assigned by Moses for the commencement of the present order of things. Theory after theory, that has vaunted itself against the truth of revelation, has been set aside by subsequent discoveries. The utmost advances in science have never led to results inconsistent with the facts of revelation. True science tends rather to confirm them. False systems of mental science and psychological theories, have been reared with great skill and care, whence great scriptural doctrines and facts have been assailed, but stricter metaphysical analysis has set aside such theories and confirmed the statements of the word of God. Well may it be styled “the refuge of thought, the binding link between the visible and invisible, the revealed and the discoverable, the resolution of all anomalies, the determination of all problems in outward nature, and in the inward soul; the fixing and steadying element of every science, the blank and object of every meditation.” It appears to us even as the olive, the emblem of peace, is described by Sophocles—a plant not set by human hands, but of spontaneous and necessary growth in the great order of creative wisdom, fearful to its enemies, and so firmly grounded, that none in ancient or later times, hath been able to uproot it.

φυτεσιμ ἀχείρωτον, αὐτόποιον
 εὐχων φόβημα δαΐων
 τὸ μὲν τις ὄτε νεος ὄυτε γῆρα,
 σημαντων ἀλιώσει κερι πέρσας.

But time admonishes me to conclude. Allow me, young gentlemen, to cheer and urge you forward, in your course, by a few

parting words of counsel and exhortation. Let not the vastness of the wide range of knowledge, fill you with dismay, and lead you to conclude, that it is in vain to aim at the eminence of the true scholar. Habitual industry accomplishes wonders. Many temptations will assail you; but yield not to their seduction. Your collegiate course is designed, to facilitate your pursuit of science hereafter. It is of chief importance, that you should look more to the habits of accuracy in study you now form, than to the amount of knowledge you may be able to accumulate. Nothing can prove more dangerous to you, nor more likely to be fatal to all your future progress in science as well as hopes of eminence, than to form now that habit of conceited imperfect smattering superficiality, which is all that some bear with them from the college halls. You will meet its developements among the men of bustle and excitement, who claim to have capacity for talking on all subjects and doing every thing; but who in fact talk inaccurately on all topics, and never do any thing perfectly—a small pedantry that ever accompanies and betrays the superficial or counterfeit scholar. Habits of accurate study formed in college, of doing well and thoroughly whatever you do, of determining to master every subject, and of actually accomplishing such determination as you pass through college forms, will accelerate your progress, and facilitate your future acquisitions, infinitely more, than by dipping into every thing, knowing a little on all topics, and knowing nothing fully. Discipline yourselves to the regular systematic persevering labor of diligent study, and be not disgusted with, what may appear for a time the slow advances you may make. The men that in business become impatient and catch the gambler's feverish excitement—now wild with exulting hopes, then depressed with tormenting doubts and fears, now flushed with imaginary prospects of success, and then overpowered by disappointment, mortification and anguish—never permanently succeed in their pursuit of wealth. He that starts in life, risking every thing on hazards, and resorting to dishonest means and false pretences to make his fortune, is a doomed man. As he starts so will he continue to the end. His habits will unfit him for useful industry, for the unexciting details of ordinary life; and will render him incompetent for the common and necessary duties of society. It is so preeminently with the superficial scholar. The true safeguard is the formation now of diligent, laborious habits of study. This done, every step in advance will be taken more easily, and ere long, when

thrown into the great arena of life, you will find, that it was not in vain you toiled, and pressed your way, through the monotonous course, and often tedious drilling of collegiate studies. The scholar is not to be made more readily than the artist. Familiarity, skill, and accuracy in elementary studies, are indispensable, to qualify for future success in the pursuits of literature and science.

Equally so are habits of virtue and of morality, and the influence of religion. Your characters will never be formed: your plans will never be matured; true and permanent success will never attend your efforts, if your principles are not settled. Without this the most brilliant genius may speedily be extinguished in the mire of corruption. You need ballast with which to sail safely over the boisterous sea of life. Without it you will be drifted by adverse winds, irrecoverably from your course, or soon be tossed upon the billows of passion a miserable wreck. Hundreds have failed of greatness and success in life, and never advanced in science, because they had not cultivated virtue and morality, were devoid of the influence, and ignorant of the value, of true religion. Acting on the principle so common among the unprincipled and corrupt by whom

Prosperum et felix scelus, virtus vocatur,

the brightest minds and strongest talents, that might have adorned and blessed the world, have perished prematurely, and consigned their names to infamy.

Far distant be the day, when we shall have to weep over talent ruined, and life sacrificed, by any that pass from this Institution. We mean it not as flattery, but frankly express our delight, when we say to you, young gentlemen of the recent Senior class—we hail in you a pledge of better things. Carry with you and confirm the habits of application you have formed—pursue the same diligence, in your professional that you have in your academic studies, and especially secure by faith in the blessed Redeemer and obedience to His will, the favor and guidance of His providence, and usefulness, success and prosperity shall attend you here, and glory everlasting hereafter. Let your future lives be worthy of yourselves and of this University, and we shall need no other argument to enforce its claims, or motives to secure the confidence and cordial support of the people of this State, than to point to you, in the posts of honor and usefulness you may hereafter occupy, in the church or in the world. With cordial congratulations for the friends of this Institution on the pros-

pect of its augmented numbers and prosperity, and with earnest prayers for the present and eternal welfare of all its members, we commend you to your country and to God. Aim at and sustain the high dignity of the **TRUE SCHOLAR**. Profane not your talents—pervert not your privileges—disappoint not the expectations that cluster round you.