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AN ADDRESS

DELIVERED BEFORE THE

SOCIETY OF THE ALUMNI

OF THE

UNIVERSITY OF ALABAMA;

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BY JOHN W. PRATT.

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ADDRESS.

GENTLEMEN,

FELLOW MEMBERS OF THE ALUMNI SOCIETY.

Divesting ourselves of the pleasing illusions so often thrown around this occasion, we shall not imagine that we are wandering amid the classic groves of antiquity, nor transport ourselves back to those philosophic retreats rendered famous by the memory of Socrates and Plato. The muses are now silent; Apollo no longer sounds his tuneful lyre; Homer and Jove are gone; Gods, Temples, Heroes, are all vanished. We find ourselves surrounded by modern scenes, and associations, amid the lights and the shadows of common day. Let it suffice us, that in past time we expended our eloquence in giving honour to the dead Past, and in prolonging the immortality of the mighty names recorded on the scroll of history; let us remember that the realities, the practical concerns of life are here, and that we ourselves have become the actors in a drama, which may, or may never, be immortalized in song.

Pardon me, gentlemen, if I recall you from the dreamy eminences to which you may have been wandering; carried thither by the irresistible force of early associations connected with this place; and bring you down to "the smoke and stir of this dim spot that men call earth."

I have the honour and the privilege of addressing a large body of the educated men of this State, and it is gratifying to know that in adapting my discourse to you, I shall be also adapting it to this audience, here assembled. I shall therefore, offer no apology for addressing all, upon some of those subjects, that especially demand from educated men, their serious and thoughtful consideration.

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The duties and responsibilities of educated men are peculiar to themselves. They stand, in a measure, isolated from the body of their fellow citizens; they are the sources of social, moral and political influence; they preside at the fountains of opinion; the influences which emanate from them are the controlling influences of their times, and give tone to the popular movements of their day. It has indeed been a common theme for declamation, to speak of the sovereignty of the people, of the majesty of the popular will; and while a great republican principle is contained in these formulæ, it is none the less true, that the sovereigns of a nation are its educated, thinking men;—its Men of Mind. They are at once, the Oracles that speak to the people, and the interpreters of the people's thought. They are the mediators between different nations, and constitute the connecting link between their civilization and the civilization of the age. The intellectual, moral, and political character of a people is embodied in them, and represented by them, and never rises higher in the masses, for the same reason that the stream never rises higher than the fountain. The law of the descent of thought, from the higher orders of intellect to the lower, is as constant and unvarying, as the law of physical gravitation. Its operations, though invisible, are as real and uniform, as those of that law that fertilizes and beautifies the surface of nature by the falling of showers and the running of streams.

If such be the functions and prerogative of the educated mind of a nation, the most important practical questions relate to the exercise of these functions, and the fulfilment of this office. What are the great aims and ends which educated men should seek? How shall they honestly execute the trusts which their education has committed into their hands? What are the interests which claim them as peculiar guardians? To give an answer to the last form of the inquiry, is my purpose now. To give an exhaustive answer, would exhaust your patience. I shall therefore confine your attention to two of the most prominent and exigent interests,

I. *The body of educated men in any state, are the natural guardians of the cause of education itself.*

First, because they know and appreciate its value; secondly, because they are capable judges of the best means for its promotion; thirdly, because unless protected by them, it must perish. Let educated men remember then, that to whom much is given, of him shall much be required.

It is a common opinion, perhaps more commonly held, than expressed, that professional teachers are the proper and only necessary guardians of the educational interests of the state; and again, many would devolve the whole responsibility upon the civil government. These opinions are, probably, both correct, in part. But admitting their truth thus far, this can never free educated men from their peculiar responsibility. You are looked to as judges, both disinterested and competent. Professors and teachers are regarded as interested parties; unjustly, I know; mercenary and selfish motives are often attributed to them; and therefore, their pleading is in vain, and their labors are in vain, unless sustained, appreciated and encouraged by those who are capable of estimating their worth, and giving testimony which shall be regarded as disinterested and competent. It is therefore your peculiar duty to aid their efforts by your individual, social, and political influence. Unless you do this, they will be unsustained, and will be forced to forsake your state, and go where they will be appreciated, and their labors rewarded.

The cause of education needs educated guardians; for its enemies are not only those who are without, but too often its foes are they of its own household. And this leads me to direct your attention to some of those hostile influences, which retard the advance of the cause of liberal education, and which depress the intellectual growth of the state. It is only by a practical acquaintance with these evils, that we can accomplish any practical good in resisting and overcoming them.

1. An influence, directly hostile to liberal education, emanates from the prejudices of the uneducated mass. These pre-

judices are directed as much against an aristocracy of mind, as of wealth. The root of enmity, in either case, is the jealousy of *superiority*, not a real hatred either of money or of the advantages of knowledge. Unfortunately however, the same distinction in the analysis, is not made between education and the educated classes, which is made between money and its possessors. Subject and object are too often confounded in the blindness of ignorant prejudice; and the whole might of this portion of the popular will is directed towards undermining the strongholds of all education.

This disaffection, although I have spoken of it as originating with, and pervading the uneducated, and lower classes of society, is not confined exclusively to these: it lurks secretly in the minds of those who ought to know better, and it is perpetuated by them among the rabble, in order to gain some selfish political ends. Although this one cause has had its share in depressing the interests of education in Alabama, and although it may still be operative in some of the dark corners of the state, still, it is but the very lowest form of unfavorable influences.

2. There is another influence, which, although indirect, plays an important part in the work of depreciation. I allude to an idea becoming prevalent; the favorite topic of newspaper comment; that the learned professions are overcrowded; that the demand is less than the supply. This popular notion deserves to be considered in two aspects. In the first place, it is not true. It is indeed true, and we have daily evidence of the fact; that the learned professions are disgraced by men who are indolent, and incompetent, and *therefore* without regular employment; but does it follow from this, as a necessary logical consequence, that many, or any of our youth, have erred, only in mistaking their calling; and that they are now wasting their energies in pursuit of that which is not bread, and spending their labors for that which satisfieth not?

Is not this the truth; that the learned professions never were, and never will be, overstocked with learning, ability and

industry? And may we not draw an analogical conclusion; justified by our own observation and by the history of human nature; that the young man, who, with noble opportunities for improvement, and good natural ability, becomes only a briefless barrister or a sedentary physician, would have made, in a lower grade of aspiration, a very indifferent hostler or boot-black? The evil which is ascribed to a morbid desire for professional distinction, really lies in the defective moral character of those, who would have brought reproach upon any honest avocation. And now, in the second place, let us look at the practical consequences, arising from the improper application of such an opinion; whether it be true or false. Its first consequence is to divert the minds of our youth from professional pursuits. They themselves, and their parents too, begin to think that they should direct their energies into other channels: thus the liberal professions are actually deprived of many, who might have adorned their ranks, and have contributed largely to their elevation. The noblest of all human sciences; Law and Medicine; the science of Right, and the science of Life; both essential to the social and physical well being of men; have in this way lost many of those, who would have illuminated their dark places, and have added new treasures to their time-honored stores. Does the evil end here? Is the loss to these sciences, compensated by the gain in any other department of human knowledge? I think not. The great cause of liberal education suffers detriment, although thus remotely assailed.

3. And this brings to mind a third barrier to its progress; viz., the opinion that a collegiate education is useful only as a preparation for professional life. Those then, who have no intention of devoting themselves to professional pursuits, are led to undervalue a collegiate education, and not only to undervalue its opportunities, if they avail themselves of them at all, but in many instances to refuse a classical education altogether. The form of the opinion is this. If a man design to become a theologian, a lawyer or a physician; then he does well to prepare himself, by the discipline of the college curriculum; but

if, on the other hand, he intend to devote himself to less intellectual pursuits; then four years spent in the University is so much time subtracted from his life, and from his practical usefulness. A notion like this, extensively prevailing, would do more to dwarf the intellectual stature of the state than would be at first sight conceded. For in the first place, there are many, very many, of the youth of our state, who by their circumstances are not within the reach of a liberal education: those who remain, who can obtain superior advantages, are again subdivided—few as they are, by this sifting process, their numbers are still further diminished; and that too by an act of deliberate choice! But why this deliberate choice of ignorance? Has any man a right to decide for his son, what career he shall pursue in life? Has any young man a right to decide this point prematurely for himself? Shall he irrevocably doom himself to obscurity, before he has made trial of his capacities and his intellectual affinities. Is it not injustice to himself and to society, that he should thus precipitately determine that he will never elevate himself to a position of intellectual power or of public influence? This, however, is only one of the reasons why such an opinion should be discouraged. A still higher reason is to be found in the fact, that the opinion is fundamentally erroneous; because it is based upon a wrong, a sinful view of the nature and constitution of men, and of the end for which they ought to live. The discrimination made between the various occupations of men, draws a line of division between those which are considered intellectual, and those which are regarded as making no demand for intellectual culture. Whether this discrimination be just or not, the inference drawn from it; that the intellect is not therefore to be cultivated, by those who engage in mechanical pursuits; is certainly false and pernicious. Must that glorious capacity of knowing and reasoning, which God has given to every man, be suffered to wither and die? Shall men prematurely doom their sons, and themselves, to occupy stations in the church, and in society, and in the state, but one step above that of the

brutes that perish? Such an act is unreasonable, it is unwise; it is worse,—it is sinful; it is a voluntary sacrifice of the highest gift of God, upon the altar of an idol; an idol, whose name is Mammon, however it may be disguised. This notion is a false notion; because it is based upon a low estimate of the end for which men are bound to live. It is founded on the idea, that a man's occupation constitutes his highest concern: that it occupies all his time, is the source of his highest enjoyments, and includes all his duties. If this were true, this would be a miserable world indeed; made up, not of noble, high-souled, and useful *men*, sustaining wide relations with their fellow men, fulfilling sublime missions upon this world of sin and suffering, and struggling to win a crown of immortal glory; but of merchants, planters, lawyers, and mechanics; and nothing more. But whatever a man's business may be, he has apart from all connection with it, the endowments, the responsibilities, the duties of a *man*; which he is bound to improve and to fulfil. He is a son, brother, husband, or father; he is a social being, a citizen, a member of society, and one of the rulers of a great nation; he is a being of intellect, of conscience, and of will; *he is a sojourner upon earth, a pilgrim who may tarry but a night*: and he is one who was made, only lower than the angels, in his capacities for enjoyment, for improvement, for glory. Look at these points of identity between men in all conditions and avocations, and tell me, sirs, whether a man's profession constitutes the true end of his life. Now, it is just upon these points of identity, that a liberal education, with its refining and humanizing influences, specially bears. It developes every department of the man's nature; and, in addressing itself to every department of his nature; it forms the man, and elevates the whole character; and in doing this, prepares him for all the exigencies of his life, as a man, a citizen, a ruler,—a *candidate for immortality*. It is therefore, an erroneous view of the nature of man, and of the end of his existence, that would absorb his personality in his pro-

fession; that would make one, a mere physician, a mere planter, a mere merchant. If this were all that a man might become, then the true definition, the exhaustive definition of a man, would be, "a biped without feathers," capable of earning its bread in various ways, and of propagating its species. But if a liberal education is designed and adapted to put an impress upon the whole character, to expand and develop every faculty, and to give such discipline, as shall prepare men for usefulness and excellence; why should its influences be restricted to any one class of those, who can possibly obtain it? The restriction, thus voluntarily imposed, becomes criminal. The true estimate of men's professions and occupations, is that which makes them mere appendages or accidents of the man. So far as they subserve the support of their families, and the prudential accumulation of property, they should be looked upon as a tax upon the immortal nature, laid upon it by the necessities of the curse, that sin brought into the world: so far as they afford scope for the exercise of the higher intellectual faculties and moral affections, they should be regarded as instruments of intellectual and moral improvement: and those occupations, which require no high intellectual effort for their successful prosecution, should be esteemed but the burdens of the day, after which life is to be begun, and the man is to emerge from the machine. "A mere man of business!" exclaims an eloquent writer, "a mere slave of men's bodily necessities! a mere idolater of his own purse! Who would be content with such a designation! What respect can one feel for such a character! Were I such a man, I would wish my name to die with me, and would ask neither marble nor granite, nor the venal page to preserve the memory of my sordid selfishness. Let it perish, like the thistle cut down by the mower's scythe, or the dry mullen that rots on the barren hill-side." In our own state, however, the majority of those, who decline the choice of a professional career, are destined to be planters or farmers. We are strictly an agricultural people. The large proportion of our wealthy men are planters by necessity;

and having always looked forward to this pursuit, they have too often refused, in the spring time of life, to lay the foundation of extended intellectual culture. They argue, and continue to argue, that Latin, Greek, and Mathematics cannot make *cotton*; that Logic, Metaphysics, and Chemistry cannot drive a gin; and therefore they conclude that the young planter has no business at college.

"Can Honour set a leg?" says Falstaff, "No: therefore I'll none of it." But admit that the reasoning were altogether correct; is *Cotton* the end of life? Shall the sum total of the planter's meditations be forever taken up with the revolutions of a gin, and the breeding of negroes? Shall he "glory only in the goad" and his "talk be alway of bullocks?"

We may echo the spirit of the indignant exclamation just quoted. Who would be a mere planter! whose only distinction consists in having sent so many bales to market; whose life is a thing of cotton bags and molasses; whose leisure is spent in the companionship of his yelping hounds; whose highest mental effort is expended in "dawdling over ladies' magazines" and newspaper politics; who squabbles about a county election, as though it involved the fate of a nation; and whose only contributions to social enjoyment and improvement consist in "lispering idle gallantries in the ears of ladies, who in their souls despise such emptiness, and but tolerate the fool as they do a pet dog, or a parrot, for want of better company!" How mean! how contemptible! how miserable! is the life of such a man when compared with the nobility displayed in the life of him, who applies the energies of a well-stored and well-disciplined mind to the pursuit of wealth, not as a means of gratifying selfish pride or selfish lusts, but as an instrument of conferring happiness, by generous benefactions to others; who can leave his daily toils, and retire with pleasure into the sanctity of his library, there to converse with the spirits of departed genius—who brightens every social circle by the warmth and glow of intelligent and rational conversation; whose hearth stone is the resort of the scholar and the man of science, and

who is a pillar in the church of his fathers, and an honored and useful member of the State. Strange though it be; there are hundreds and thousands of the sons of wealthy men, who have no such aspirations and who deliberately exclude themselves, by the neglect of early education, from all opportunity of cultivating them; and these are lost to the great cause of education; their influence is lost; their wealth is lost; their example is lost; their numerical force is lost to the intellectual character of the state.

4. Although this enumeration of the causes which retard the intellectual progress of the State, has been prolonged beyond my intention; I must mention still another, before I leave this topic; and this is one which is produced by those who profess to be the advocates of a high intellectual standard of education; who, unconsciously perhaps, but with culpable thoughtlessness, are the foes of its own household. I allude to those parents and guardians of young men, who neglect to secure their thorough preparation for the University. In some parents, this neglect arises from their own ignorance; in some, from an insane indifference to the whole matter; in some, from an overweening estimate of the talents of their hopeful prodigies; in some, from an ambitious desire to urge their sons rapidly into public life; in some, from the deceptions practised upon them by pedantic, unprincipled pedagogues. But whatever the cause, the fact is almost universal; that youth, who apply to the University for admission, are found deficient in some part of their preparatory training. The consequences of this low standard in common school education, are ruinous to the intellectual interests of the people. They are very disastrous in every point of view;—they ruin individual scholarship; they diminish the number of educated men; they depreciate, nay they almost nullify the advantages which this splendid University is fitted to bestow upon the people.

Let us notice, for a moment, these several consequences. In the first place, defective preparation, burdens the new collegian with an amount of labor, much greater than the college

authorities consider desirable or beneficial for any student. He is compelled, in the language of college, to "make up," that which he ought to have known, long before he entered. This is very discouraging to the most buoyant and sanguine spirits. But not only is an undue amount of extra labor necessary, but the young student is really incompetent to grapple with the difficulties of the college course. He is called upon to run without legs to carry him; to climb, before he has learned to walk: he must build without foundation, and produce the tale of brick without the straw. To struggle successfully with such herculean difficulties, requires something more than elasticity of disposition; it requires strength; strength of character,—strength of purpose,—strength of habit. But unfortunately, his previous training has not only denied him knowledge, but has effeminated his character, enfeebled his will, and destroyed every vestige of studious habit. If however, he maintain the struggle at first, and fight manfully with the difficulties that oppose his progress, he soon finds, that they that be against him, are more than they that be for him—then comes despondency; then, indolent despair; then, habits of idleness; then, the loss of self respect; then, the degrading consciousness of inferiority; then, the sense of dependence, and at last, a permanent feeling of self-abasement. Now whether he succeed in graduating or not, (for in some institutions of learning (!) he may receive the diploma which he cannot read) such a man has lost his education; and what is far more injurious, he has lost his sense of being a man; and experience shows, that for all useful purposes, he is lost to society and to the state. But there is still another contingency that often attends such cases. Not only, is the intellectual stature of many such dwarfed, but their moral habits are placed in imminent jeopardy. Too often, the character is ruined. He feels he is a bankrupt, and he plunges into intemperance and other vices, that he may drive from himself the memory of his intolerable disgrace; and these vices cleave like the leprosy to his soul: then come expulsion from college, life without aim or

hope, disappointed expectations, wounded pride, idle dissipations;—intellectual and moral imbecility. And now, sirs, look around you, and count the numbers of those thus lost to the scholarship and to the intellectual strength of this state, both of those who have received their certificates of dismission, and of those whose baccalaureate is scarcely anything more of a distinction.

But let us consider another disastrous consequence of this policy, as it affects the best interests of education. Not only is it ruinous to the individual, not only does it subtract annually from the numbers of our educated men; but its immediate tendency is to depreciate the standard of University scholarship, and it must in the end bring it down to that of a mere grammar school. I know there are those who would not deprecate this result. There is a large class and a growing class, who look upon a thorough classical education, as something, which ought to become obsolete in this age of steamboats, railroads, and factories. They want something practical, less abstruse, better adapted to the wants of the country and the pursuits of the people. I am not writing *down* to the capacity of such as these. I am speaking to those who have more comprehensive views. And I say that the standard of scholarship in our University must be depreciated in the end. "If the mountain will not come to Mahomet; Mahomet must go to the mountain." The State University must have students,—some students at least; and unless the applicants for admission come prepared to enter at once upon the course prescribed; they must be rejected, or else, the learned Professor must doff his gown, and take up the arithmetic, the spelling book, and the ferule. Thus the college would be compelled to transform itself into a grammar school; men of splendid ability, of large and varied attainments, and of high scholarship, would be translated from their proper sphere to a lower; and the college course curtailed of half its usefulness. And then, the graduates from such an institution! What would they be? Scholars? Men prepared for life? Rather, let us say; grown

up school boys; "graduates in self conceit, shallowness and arrogance." Just here, let me remind you of the fact; well known to you; that in the University of Alabama, this downward tendency has been long, and successfully resisted. But it cannot always be successfully resisted, by a few lone men; unsupported by the scholars of the state. Their hands must be upheld by you; or the cause of sound learning will be ultimately prostrated; and unless the recreant scholars of the day sustain them in their lonely, their unrequited, their unappreciated toils, the University of Alabama with her splendid edifices, and her princely endowment, will become but a grammar school after all.

The question is often asked, why the graduates of this University are so few in number compared with those of other institutions. I am glad to have this opportunity of answering it. In the first place; (and I speak advisedly;) the number of students from the whole state of Alabama, who at any one time are pursuing a course of study, in all the colleges of the United States put together, is very small; *never exceeding three hundred*. Does not this prove, that the people of Alabama undervalue liberal learning? In the second place, there are several other institutions in the state, that confer diplomas upon their graduates, whose halls are to be filled out of this insignificant number; and various sectional, and sectarian influences operate in their favor; and this is right enough. In the third place it appears from the statistics, that only one sixth of the students from Alabama, no matter where they go, ever accomplish graduation. The rest retire voluntarily, or are dismissed from college; some go from this institution to others, where the *royal* road to learning may be found; some are dismissed for bad behaviour; some, for bad scholarship; some, for absolute worthlessness. And a very significant fact in connection with all this, is, that many have sought admission here, who were rejected, because totally unprepared. Now leaving out of view the influences which institutions within the state exert, in diverting many from the University;

leaving out of view all those who go elsewhere, that they may earn a diploma without toil; with regard to whom, we shall be the last to raise the pitiful cry, "*utinam noster esses*;" I say, we shall find a sufficient answer to the question in these two propositions;—*the people of Alabama undervalue liberal learning: the people of Alabama need good preparatory schools for their sons*; for I think, I have proved very clearly, that most of the failures to graduate, and most of the delinquencies in morals, and offences against good order that arise; may be ultimately traced to the defective preparation of the student.

Go home then, gentlemen, and tell these querulous murmurers, that the fault lies with themselves; that the schoolmaster is *not* abroad; that their indifference to the whole subject of education, their neglect of their own sons; their foolish haste to bring the precocious little darlings into active life; and their credulous delegation of the whole responsibility of early training, to dishonest, superficial, and pedantic teachers; are some of the causes of the evil which they profess to deplore.

But here, I must say, that the schoolmasters are not all deficient and corrupt. There are honorable exceptions. There are some, whose very honesty in disclosing their pupils' ignorance, and their fearless use of the rod, subject them to the loss of patronage. If there be such an one here, and I think there is, let me say to him: go on, modest man of worth; your labors are not in vain; perhaps your reward shall be even in this life; perhaps in your old age you shall have the noble satisfaction of hearing your name invoked by one; greater even than the philosophic poet of England; who has linked the name of his schoolmaster with his own immortality, by the grateful ascription to his patient discipline, of all the splendid triumphs of his genius.

How long: how often: and how loudly must it be sounded in the ears of parents; that their sons disappoint their expectations; that the University is curtailed of its usefulness; because their sons needed preparation in good classical schools; before they will believe it, and endeavor to remedy the evil!

How long shall our University stretch forth her hands, inviting the youth of the state to come and learn wisdom; and how long, shall the appeal be made in vain! How long shall the intellectual character of the state, remain as it is, at zero!

And while speaking of the necessity of reforming, or rather, of creating common schools, let it not be supposed that any degree of excellence in them, would render a college superfluous. The state can no more do without the endowed college, than the college can exist without the school. Both are necessary. Neither supersedes the other. On this point allow me to quote a passage, from the works of Dr. Chalmers; the great champion of popular education; which I think may be applied without any modification to our own state and country.

"A people, though universally accomplished by schools in elementary learning, will not lift themselves by any inherent buoyancy of their own, to the level of that learning which should be taught in colleges. Over the whole country, there is not enough of spontaneous demand for the higher mathematics, to guarantee a sufficient maintenance for even so much as one teacher. There is an effective demand for as much of the science as is popular and practical, and of which the uses are quite palpable and immediate. A man without the aid of endowments, will gain a livelihood by teaching any thing that is of obvious application either to the arts or to a calling that is gainful. But for all that is arduous and sublime in mathematics, for the methods of that higher calculus, the uses of which lie far remote, or are wholly invisible to the general understanding, for those lofty devices and inventions of analysis, by which we hope to accomplish solutions hitherto impracticable, or to unravel mysteries in nature which have eluded the keenest search in philosophy; for all these, we contend, there is no such public request as might foster the growth and production of them to the extent that is at all desirable. The science, which germinates these in sufficient abundance, can flourish only under the shade of endowments. Without this artificial encouragement, the philosophy of our land would wax feeble, and dwindle at length, into evanescence, and in all the prouder and nobler walks of discovery, we must content ourselves to be outrun in glory by other nations."

Our duty in this matter is plain as day. While we should use our influence to bring about a radical change in our preparatory school system, we should take our stand still more firmly around the endowed University of our state, and be as a wall

of adamant, to resist any encroachment upon its rights, and, what is of more importance, any invasion of its scholarship. Thus shall we secure for the literature of our state, a character more manly and vigorous than it has already exhibited, in its frivolous dalliances with poetry and romance; thus shall we foster a profounder learning than that, which confounds familiarity with modern text-books, with a mastery of the whole circle of the sciences; while at the same time, we shall throw a glory around the work of education itself, and impart a kind of heroic grandeur to the vocation of the schoolmaster, which shall allure many to engage in the honorable calling; with an exalted estimate of its dignity and responsibility.

II. I come now to speak of another great interest, of which the educated men of a nation, are, in virtue of their opportunities and abilities, the natural guardians. *The Political character of the nation ; its Government ; its Policy ; its Laws.* Unquestionably, the most important concern of a nation, as such, is its form of government. The form of ours has been fixed for us by our ancestors. But history shows that next to the essential, permanent form of a government, the mode of its administration occupies the second rank, in giving character to the people, in affecting their happiness, in controlling their intellectual and moral development. This subject has therefore a close affinity with that of education. There is no human relation, no department of individual interest, over which the civil government has not some direct or incidental control. Even in this country, where individual freedom amounts almost to licentiousness, each man is under the eye and the arm of the law, not only in virtue of special enactment, but also in virtue of the indirect forces that flow from the existence of civil power. This incidental influence of the government upon morals, education, and social life, is as extended as any other, and is worthy of more assiduous concern, for the very reason that its operations are more insidious and imperceptible. Now ~~this~~ **this tremendous machine**, whose power is capable of such various application for good or evil, is worked not by one will, but

by the resultant of the conflicting wills of thousands,—and of these thousands, how many are there who think seriously of their immense responsibilities! It is true, that the power is divided, but the responsibility is not.

But not only is government itself an engine of vast power; but those to whom government gives existence; the hosts of politicians; the hordes of office-seekers, that are always hovering around and treading close upon the heels of power: all these contribute to give a people their peculiar political character and reputation. The professed politicians are the exponents of the politics of the people, and by these is that organic whole called a State, to be judged. Not only, are their political opinions ascribed to the majority of the people, but their moral characters are considered the type of state character.

The two extremes of political character are to be found in the blustering demagogue, and in the enlightened, christian, statesman; and between these two extremes, there is every variety of shade of character; and just in proportion as either element predominates in the acknowledged political leaders, and in the successful aspirants to power, in the same ratio is the people elevated or degraded in the eyes of the nations. And this is not only the actual test, but it is the true test. A nation never rises much higher than the stand-point of its political representatives. To elevate this standard, is your peculiar mission.

Besides, politics is a great science, worthy the attention of the most gifted minds, and of the most exalted moral character. It is concerned with some of the most doubtful problems of human history; and as a noble branch of human investigation; giving scope for the widest range of intellectual activity; deserves more general esteem as a science, and more earnest pursuit by educated and virtuous men, as a profession.

Shall that which touches all our most intimate concerns, as owners of property, as intellectual and moral beings, as the component parts of a great nation, be forever consigned to the keeping of ignorant and unprincipled men? Shall pol-

itics and *rowdyism*, (to use a word, whose paternity every body knows, but which it will not do for me to declare;) always be inseparably linked together? No good man, no educated man, can be indifferent to the government of his country. If it were itself a matter of indifference, it might be left to children. If it were nothing but a scramble for the *spoils*, and a quarrel for the abstraction of a name, then we might let those who love the dust, and who could derive satisfaction from a title, have all the conflict to themselves. But if every thing, that is valuable to nations and individuals, is subject to the control of the civil authority; if Religion, Virtue, Morals, Education, are all connected with its exercise; then, no good man, no thoughtful man, can relinquish his birthright, without at the same time yielding up the sceptre to tyrants, and alienating a trust committed to him by God. But especially at the present time, do the politics of the country call for men of wisdom, and of earnest thought. No one can fail to observe, how important a place is assigned to abstract principles, abstract questions in morals, and sickly sentimentalities about the sacredness of the human person, in the political discussions of the day. And it is a historical fact, well worthy of being pondered; that when such questions have been rife among people of other nations, the succeeding periods have been the epochs of revolution, or of violent popular tumult and innovation. "It is with nations as with individuals. In tranquil moods and peaceable times, we are quite practical; facts only, and common sense are then in fashion. But let the winds of passion swell, and straightway men begin to generalize, to connect by remotest analogies, to express the most universal positions of reason in the most glowing figures of fancy; in short, to feel that particular truths and mere facts are poor, cold, narrow, and incommensurate with their feelings." And when such symptoms are every year becoming more evident among our people, and more generally diffused through the masses; a storm or a violent struggle—perhaps revolution, is at hand.

So also there are vast and intricate problems of practical

moment presenting themselves for immediate solution, involving social institutions and the well being of the people, which deserve profound and searching consideration. Such for example are the relations of government to the christian religion; a question that must be met some day, and decided; the national obligation of the Sabbath; and questions of like import. The nation as a nation has no settled opinion or policy on this whole subject. Another of these questions is, what are the duties of the government with regard to education—whether it has any duties in relation to it. Then there is the great slavery question, both in its national aspect and as to its domestic management. Besides these great questions of federal and state interest, there are others more exclusively national; such as the regulation of commerce, the encouragement of domestic industry, taxation, money, credit, banks; these, and numberless others are all undecided; and for their settlement, or even elucidation, requiring the best efforts of men the most sagacious, enlightened, and good. And yet, these questions, undecided as they are, and avowedly of doubtful character; some, lying at the very foundation of the union of the states; some, affecting the character and destiny of unborn generations; some, controlling every throb of the nation's heart; are all acted upon, as though they were already settled: they are all as flippantly and dogmatically discussed by every politician and upstart journalist, as if every man of them had been “born a veteran” statesman.

And here let me call your attention to the practical inconsistency existing between the constitution of our legislative bodies, state and national, and our judicial tribunals. The administration of our courts of justice is entrusted to men of special skill, learning, and integrity; to men long devoted to the study of law as a science, and to its practical details; to men isolated from corrupt influences, and thus, so far as is possible, independence of judgment, and intelligent opinion, secured to their decisions. In addition to all this, every question presented before them, is argued on all sides, and in all its bear-

ings, by men well versed in law and in its general principles ; and then, a particular tribunal is established under their supervision, to decide every particular case, and all the facts and testimony are introduced only under the solemn sanction of an oath. Thus carefully are individual controversies guarded against unjust adjustment. And now, look at the constitution of the legislative tribunals ; made up as they are, of men, the majority of whom are selected, not on account of intellectual, moral, or political qualification for their office ; but selected too often, on account of the very absence of these qualifications ; and who, whether selected from the good or the wicked, from the educated or the ignorant, have had no adequate training for the business of legislation—of men who are to hold office only temporarily, and whose tenure of office depends more upon their deference to sectional interests, than to the welfare of the whole. Just imagine the business of one of the courts transferred to such a tribunal ; and who would look for justice, law or reason :—why, the whole business of the country would be prostrated. And are the interests of individuals of more importance than the national welfare ? And is there any reason why more knowledge, wisdom, and honesty are required in the interpretation of laws, than in making them ? Indeed, leaving out of view the element of dishonesty, which all know, has a large share in the composition of many of our public representatives ; supposing them all to be pure as the breath of infancy itself ; their want of statesmanlike qualifications taken in connection with the intricacy of the questions they are called upon to decide, would seem to be sufficient to condemn them. And yet, these legislative and national councils are constantly acting upon, and tampering with these intricate questions, and making decisions, that will tell upon future generations. The existence and prosperity of our government under such legislative control, is the greatest historical wonder of the world. That a nation thus governed, should, within the last week, have celebrated the seventy-fourth anniversary of its political nativity, is the most convincing demonstration of

an inherent vitality somewhere in American Republicanism ; but it is more ;—it is an illustrious exhibition of that higher truth, which as a nation, we are too prone to disallow ;—that, GOD IS IN HISTORY ; THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB.

But notwithstanding all the successes which seem to have crowned this experiment of the new world, one thing must be evident to every mind that takes a comprehensive view of our political history ; that there has been but little progress made in legislation, as a science, since the formation of our constitution. The same doubt and perplexity overhang all the grand problems of politics, and the same old questions, under new forms, are perpetually recurring. No one great principle has been immutably settled. And when this is taken in connection with the fact, that for three-quarters of a century, from fourteen to thirty legislative bodies have annually convened for the express purpose of discussing politics alone, and that during the same time, the same number of sovereign states have been engaged in making practical experiments in politics, the progress made in legislation, as a science, the knowledge added to the stock with which our forefathers began, is small indeed ; totally incommensurate with the expenditure of time, money and talent. Why, the same amount of time, money, and talent intelligently devoted to the advancement of physical science in all its departments, would have exhausted the field of inquiry, and have left nothing for future philosophy to do. Nature, thus importunately questioned, would have been bereft of all her secrets, and the philosopher's stone would be the plaything of every nursery. But the result has been analogous to that which would accrue, if from this audience, of great general intelligence, a certain number should be elected without any reference to their scientific attainments, and despatched to yonder laboratory to make experiments in chemistry. There would be, doubtless, a sufficient number of those, who having some acquaintance with the science, would be competent to avert an explosion ; but it is manifest there would be a great

waste of material, without any gain to the science of chemistry.

This view of the subject ought to awaken the educated mind of this nation to the claims of political science upon all who value the prosperity and perpetuity of our institutions, and should turn the attention of political aspirants to a closer scrutiny of their own qualifications for office, and should be sufficient to eradicate that popular notion, that republican legislation is founded upon innate ideas or popular intuitions.

And what shall I say of its claims upon YOU, the educated men of this state! Do not these great subjects demand from you something more than a superficial study—something more than the thought elicited by newspaper discussions? And can any man be considered as fulfilling all his duty to the state, by simply casting his vote for this man or that? Are not educated men not only bound to have a political creed, but also to have formed it only after mature study, and a profound, conscientious sense of responsibility? Is not every educated and thoughtful man bound to be a statesman, whether he entertain prospective views of public life or not; and if he intend to seek political distinction, to endeavor to elevate his stand-point above the petty platform of village notoriety; and to raise his aspirations higher than “the wretched ambition of figuring as the Triton of the minnows”?

Have not American politicians, and the American people, been glorifying themselves long enough, and is it not high time for us to turn from our complacent self-flatteries on account of what we are, to a mournful speculation, as to what we might have become? If under the legislative bungling which has characterized our whole history, and in spite of the oscillations in policy, which at one time have urged us up to a pinnacle of fictitious prosperity, and anon, prostrated the hopes, and ravaged the earnings of hardy toil; if under the guidance of empirical statesmen—some honest, some dishonest—this people has achieved comparative prosperity and grandeur; who can estimate the stupendous results that might have been accomplish-

ed, had this form of government, that possesses such inherent vitality, been always administered by Statesmen,—men qualified to rule a great nation!!

If these truths to which I have directed your attention, could only be realized by that class of loud-mouthed politicians that infest the land; if the people at large would only reflect upon them with the seriousness that attaches to them; our legislative and national councils would be decimated again, and again; every popular vote would be cast with the solemnity of a religious act; the loud cry, “Who is sufficient for these things!” would come pealing from the four quarters of the land; good men and wise would shrink from the high responsibility; while ignorant demagogues, and dishonest office-seekers would blush to hear their names associated with a dignity so awful, and with trusts of which they are so unworthy.

Only reflect upon the preparatory training, which sound reason shows is absolutely necessary to the accomplishment of a wise statesman; and then contrast with it the actual attainments, even of the best classes of our politicians. Our best statesmen have received no higher training than a college education confers. It is true, that many of them are lawyers; and this accounts for their general superiority to the rest. Their legal knowledge, their familiarity with the principles of legal science, and with the details of the practice give them this superiority; but superiority is one thing; and excellence quite another. It must be perfectly evident, that the training which fits men to interpret law, falls far short of that which is best adapted to prepare them for law-making. If government consisted only in the regulation of private contracts, in providing for the administration upon estates, and the execution of wills, in building jails, and providing pay for the sheriff and executioner; then the experience and the knowledge of the legal profession might be sufficient to make men statesmen: but if government comprehends these only as minor interests, and is occupied with vast national concerns; if commerce, manufactures, agriculture, taxation, custom-houses, money, credit,

banks, education, internal improvements, navies, armies, state relations, foreign relations, treaties, peace, war; if all these, and a host of other similar interests, are the objects which fall directly within the province of governmental control; if all the national and sectional questions growing out of these are the themes of constant discussion, and the occasion of repeated acts of legislation; then we are justified in saying, that the equipment with which our legislators undertake to grapple intelligently with these questions, is scanty indeed. To legislate wisely on all these complicated subjects, requires knowledge—knowledge of the highest kind and of the most varied character; it requires a mellowness of mind—if I may use the figure; a maturity of principle, and opinion, derived from something more solid than the authority of some great name, which our fathers revered; revered by us, perhaps, for no other reason.

And where, let me ask—where is this kind of training obtained by any of our young statesmen? In the College? No. In the Law School? No. In short, nowhere; nowhere. And yet we have professed statesmen by thousands, and we are compelled to take these men to rule over us, because we have no alternative. Is it too much then, to ask of our educated men, to devote more of their leisure to political science; that they may thereby elevate the political character of the nation?

Some of you, gentlemen, may be aspiring to political distinction. If you would be patriots indeed; be statesmen indeed. If you would leave behind you an enduring fame; if you would bequeath to your native State, monuments of your worth, more durable than brass; if you would raise her from her political imbecility, and wipe out the memory of her many legislative enormities; if you would give her names of which she shall be proud; names that shall make men's eyes glisten when they speak of them;—and champions, to whom she may turn in an hour of danger, whose very names shall be the earnest of triumph; direct your energies now, to the accomplishment of yourselves as statesmen; avoid present notoriety; “learn to labor and to wait:” and when years shall have matured your judgment,

and sobered your passions ; when the fruits of toil shall have become mellow under the shade of reflection ; then stand out before your countrymen, and you will receive by acclamation, the suffrages of a generous people, who will be proud to accord you the rank of rulers of the land. It is from such men alone, under the guidance of a Divine Providence, that seems to have predestined our country to some sublime mission upon the theatre of human history ; in spite of the "madness that now rules the hour ;" that our country has any right to hope. And unless such energies and talents are brought upon the arena of politics, we shall forever present the spectacle of a vast organism, propelled by gigantic will, but undirected by commensurate wisdom : and although we may move on our course with seeming security, we shall at last come into collision with a force that shall destroy us ; or to vary the application of the figure ; our confederated States, although they may for years revolve in apparent harmony and order around their common centre, shall at last resemble

" wandering stars,
That in the lapse of ages, only once,
As they sweep onward in their orb'd course,
Touch with a crash, that shakes them to the centre,
Then rush apart forever, and forever."

Thus far, I have spoken of our responsibilities to the educational and political interests of our country, in a merely intellectual point of view. You will not accuse me of giving way too much to professional bias, if I allude to the moral element, which you are charged with preserving in the one, and infusing into the other. The ruthless policy that would divorce learning from religion, would give the death-blow to all that renders learning a blessing, instead of a curse. That culture, which has no religious and moral ground of support, is destitute of the antiseptic principle which can alone preserve it from corruption. Learning and Religion are wedded by the ties of a common origin, and a common end ; and only in their nuptial state, will either fulfil its highest mission—"What therefore God

hath joined together, let no *man* put asunder." The pretence of a liberal morality, which rejects the morality exhibited in, and enforced by the sanctions of the Gospel of Jesus Christ, is only a disguised infidelity; it is sheer idolatry, and leads to low, vulgar, ribald atheism. And the same principle is to be applied to politics. And had we time, we are prepared to maintain in all its length and breadth of logical sequence, that the *Law of God*, as revealed in the Bible, is as binding upon nations, as upon individuals; that the Bible is the "Statesman's Manual;" that the principles of religion, (and by religion, I mean the religion of Jesus Christ, and no vague system of Natural Religion;) are essential to the true statesman, whether he be a professing christian or not. The alternative presented to him is the doctrines of Machiavelli, or the doctrines of Christ; *Expediency* or *Duty*; *Victory* or *Truth*. The reward which he is to seek is the *world*,—or the answer of a good conscience. But let him count the cost.

The feeble grasp but feebly at the truth,
And lose their hold when peril intervenes;
They doubt and turn aside, when o'er them leans
The Cross of suffering.

Not such make giant men, full though uncouth,
Such was not he, the Arab, who hath left
Along the Orient his mighty shade,
Nor Cromwell, with his bold plebeian pride,
Nor the long train of martyrs who have made
Their Truth their guide, whatever might betide.

But in making their choice, let statesmen remember that although proscription and martyrdom are often the hard penalty of honesty, nevertheless the highest rewards are only associated with the inflexible pursuit of Truth and Duty. Even a poet, whose philosophy, although it never soared above the earth, but yet revealed truths which it could not explain, has written,

One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy, Marcellus exiled feels,
Than Cæsar with a senate at his heels.

But the time admonishes me of your patience ; and without elaborate argument, I shall only commend this subject to you by alluding to the example of one who was a statesman indeed, who was not ashamed of being a christian indeed ; whose christian principle tinged his whole political life ; whose private integrity would have been compromised by one single act of political dishonesty ; whose greatness as a statesman was only transcended by his goodness and purity as a man ;—of one whose very ultraisms were dignified by their union with honesty of purpose and true patriotism—of one who has left behind, something more glorious than splendid achievements in arts or arms—a name synonymous with private virtue, and an example luminous with public integrity. Need I add to this sketch, so unworthy, the name of the statesman of Carolina, JOHN C. CALHOUN.

And now, gentlemen, I am done. I have directed your attention to some of the educational and political wants and abuses of the State. I have said many things, which, perhaps you disliked to hear. “Am I then become your enemy, because I tell you the truth ?”

It is easy to discover diseases ; difficult to propose practicable remedies. To your combined wisdom and patriotism, this difficult task is now committed. No valuable reformation was ever suddenly accomplished. We must learn to work through the intervention of existing agencies and circumstances. Posterity will either bless you or curse you.

If I have succeeded in arresting your attention, in engaging your minds upon this subject, and in awaking in you, a sense of responsibility, I have done more for the good of my country than if I had attempted to impose upon you the troublesome task of unravelling a gorgeous web of rhetoric, in order to detect the complicated yarn of truth and sophistry.

Let us remember that to be of use to our generation, we must translate words into deeds, and thought into action. And let me enforce this duty in the words of inspiration : “whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither THOU goest.”

SOCIETY OF THE ALUMNI.

EXTRACTS FROM THE PROCEEDINGS.

July 10th, 1850.

Pursuant to adjournment, the Society of the Alumni met in the office of Dr. Wm. A. Cochran, at 4 o'clock this afternoon, the President, Mr. C. M. Cook, being in the chair. G. D. Shortridge and J. D. Jenkins, were admitted into full fellowship in the Society. The election of officers ensued with the following result :

John Little Smith, of Livingston, President ; Robert S. Gould, First Vice-President ; Newbern Hobbs Brown, Second Vice-President ; M. F. Woodruff, Recorder ; T. B. Slade, Assistant Recorder.

Mr. J. L. Smith then took the chair, and in some appropriate remarks thanked the Society. Messrs. J. W. Pratt, T. H. Herndon, C. M. Cook, W. Cook, and B. Manly, Jr., were appointed the Central Committee.

James Welch, of Talladega, was elected the next annual orator.

The committee appointed to procure for publication, a copy of Mr. J. W. Pratt's Address, reported. They were instructed to superintend its publication.

Messrs. H. S. Whitfield, J. D. Jenkins, and S. M. Meek, were appointed to memorialize the Legislature of Alabama to incorporate the Society of the Alumni.

The committee appointed to devise some means to advance the interest and prosperity of the University of Alabama, reported the following resolutions ; which were unanimously adopted :

Whereas, the Alumni of the University of Alabama, cherishing a sentiment of ardent attachment to their Alma Mater, deem it important that some effort should be put forth, by them, to promote the interests, and sustain the character of the University, and to recommend it to the favorable regard of the citizens of Alabama : Therefore,

1. *Be it Resolved by the Society of Alumni*, that we regard it the duty of the Alumni of this University, to attempt the enlightenment of public sentiment in relation to the merits of the State University, and the removal of popular errors regarding its history and true position.

2. *Resolved*, That to accomplish this end, an Address be prepared and published as soon as possible, by a select committee of five, directed to the people of Alabama, setting forth the claims of the University, faithfully rep-

representing its superior advantages, and vindicating it from unfounded aspersions and the unjust prejudices that have been arrayed against it.

3. *Resolved*, That we the Alumni of the Alabama University, employ all available means to extend the circulation of the Address—by personal exertions in its behalf, and by directing to it the attention of each section of the State through the medium of the public prints.

4. *Resolved*, That individual effort be made, to increase the prosperity and enhance the reputation of our University. To secure this,

5. *Resolved*, That this effort be directed to students preparing for College to parents or guardians, to teachers of preparatory schools, and to the newspaper press.

6. *Resolved*, That the papers in Tuscaloosa, and those throughout the state friendly to the University and the cause of education be requested to publish these resolutions.

7. *Resolved*, That the Trustees and Faculty of the University of Alabama be invited to meet with us at the annual meeting of this Society, and to co-operate in the promotion and advancement of the various objects of our association; and that they be allowed the privilege, and especially requested to offer any suggestion or advice that might tend to these ends. That the Secretary be required to transmit a copy of these resolutions to the Board of Trustees before their adjournment.

8. *Resolved*, That the Trustees of the University be respectfully requested to inquire, or cause inquiry to be made, whether any modification of the present course of study, pursued in the institution, could be made, which would be likely to adapt it better to the intellectual wants of the age, and to render it more extensively beneficial to the people of the State.

Messrs. T. H. Herndon, G. D. Shortridge, J. W. Pratt, B. Manly, Jr., and A. J. Battle were appointed to prepare the contemplated Address.

The committee on Finance, appointed at the last annual meeting of the Society, reported the following resolutions; which were unanimously adopted:

1. *Resolved*, That each member of this Society shall pay annually the sum of one dollar, to constitute a permanent fund, to be placed out at interest, or otherwise invested by the treasurer, subject to the regulation of the society, until it shall have reached the sum of one thousand dollars, the interest on which shall then be subject to the appropriation of the Society.

2. *Resolved*, That it shall be the duty of the treasurer to collect this annual contribution from each member present, and to forward to each member not present, and not sending his contributions, a circular requesting the payment thereof.

3. *Resolved*, That in addition to the regular contribution, the Society invite such of its members as may be so disposed, to make donations to their permanent fund.

4. *Resolved*, That, in order that members not now present may be informed of these regulations, these resolutions be appended to the printed copies of the Anniversary Address, and also that they be printed in the papers of this city, with a request that all papers friendly to the University will copy.

AN ADDRESS
FROM THE
ALUMNI OF THE UNIVERSITY OF ALABAMA,
TO THE
PEOPLE OF ALABAMA.

In the year 1820, the Legislature of the State of Alabama passed an act to establish a seminary of learning, to be entitled, "The University of the State of Alabama," and to be situated near the city of Tuscaloosa. This act was passed in conformity with an act of the Congress of the United States, for the admission of the territory of Alabama into the federal union, one of the conditions of which was, that two townships should be reserved from the public lands, for the endowment of a seminary of learning, to be established for the benefit of the citizens of the State.

To this condition, among the others, the people of Alabama, in Convention assembled, unhesitatingly agreed, and the legislature of the new State accordingly chartered the University, in conformity with this condition. In the year 1831, the University began its operations. Thus it appears that the endowment of the University was a gift from the General Government, and never cost the people of the State one dollar of their money. The people voluntarily accepted the gift,—and by their acceptance, pledged themselves to two things. 1st, to the inviolate guardianship of the funds of the University; and 2dly, to the support and patronage of the institution itself. The first was a positive pledge, to the performance of which they

are solemnly bound by the dictates of common honesty, and by the honor of the State. The latter pledge was merely constructive—the performance or non-performance of which is obligatory or justifiable according to certain conditions.

It is our purpose to omit the discussion of the former pledge, inasmuch as no one is so hardy as to deny its obligations, and to confine ourselves to a brief statement, and exhibition of certain propositions and principles, to which we invite the attention of our fellow-citizens.

The University of Alabama has been in active operation for a period of eighteen years. During this time it has graduated about two hundred students, or an average number of eleven for each year. It appears then that the State of Alabama has educated in her own University only eleven of her youth, annually. A fact like this is sufficient to arouse inquiry into its cause. It is easy to see that such a fact must be the result of one of two causes, or of both combined: either the people of the State undervalue liberal learning, or the people of the State lack confidence in their own University. It would be too humiliating to our pride to admit the first, and if we are compelled to admit the second, we cannot do so, without at the same time recording our protest against a distrust which is unworthy of a generous people, and unjust to a noble institution.

In order to remove this distrust, if it really exist—in order to persuade the people of this State to avail themselves of privileges, which they have a right to demand from their own institutions—in order to remove erroneous impressions, and to correct injurious prejudices—as the friends of learning—as citizens of our beloved State—as the sons of our honored University, we respectfully call your attention to the following propositions, facts, and arguments.

I. The people of Alabama might be justified in neglecting the University of Alabama, if the expenses there incurred were exorbitant, or exceeded those incident to the acquirement of a thorough education at other institutions of a similar grade.

The following tabular view speaks for itself, without the necessity of comment.

Franklin College, for tuition, room rent, serv. hire, fuel and library,	\$55-60
The College of S. C.....	73-73
The Univ. of N. C.....	62-62
The Univ. of Va.	108-131
The Univ. of N. Y.....	90-100
College of New-Jersey, '.....	94-94
Union College,	60-69
Amherst College,.....	51-53
Brown Univ.....	63-63
Yale College,	96-97
Univ. at Cambridge, ...	99-113
	Average, \$77-83
Univ. of Alabama,.....	\$52-52

11.15-46
Miss Kate
Shred
Besides the fact which this comparative view discloses, that education itself costs less here than elsewhere, let it be borne in mind that these foreign institutions are far removed, requiring a larger expenditure for travelling to, and from them. No foolish extravagance in dress prevails at the State University; for Tuscaloosa offers no temptations to extravagance of any kind. After long observation, the Faculty declare, that a student who is disposed to be economical, may honorably and respectably discharge every pecuniary obligation for [a year, exclusive of clothing and traveling expenses, with the sum of \$180.

From all this then, it appears that *the people of Alabama are not to be justified in neglecting the University, for the sake of economy.*

II. *If the quality of education at the University of Alabama, were inferior to that which is elsewhere to be obtained, then the people of Alabama might be justified in failing to perform their duty to it.*

It is an admitted fact, that college education is every where furnished below cost. Hence the necessity for endowments. In proportion to the amount, of its endowment will be the ability of an institution to procure and provide the best appliances of instruction, and the most able instructors. The

original endowment of the University amounted to \$300,000.* Unfortunately, however, the state has thus far only consented to secure to it the sum of \$250,000. The interest upon this amount at 6 per cent. is \$15,000—a sum which although not so large as is desirable, is still amply sufficient to provide for the present demands of the institution. Splendid apparatus, a small but well selected library, a full corps of experienced and distinguished offices are on the ground. The University is therefore *able* to secure a thorough system of education, and to impart the highest degree of scholarship. Now in order to estimate the fidelity with which it fulfils this duty, we may apply two simple tests. First, we may compare its course of study, with that of other institutions. If we adopt this criterion, we shall find that in this respect it is inferior to none in the land. Or secondly, we may appeal to the well established fact that a higher grade of scholarship is necessary to graduation here than any where else. Students who occupied one position in the University have gone elsewhere, and have invariably assumed an equal and even a superior grade to that to which they were entitled at home.† Students from other institutions have invariably maintained with difficulty, the positions which they occupied with credit, in the institutions from which they came. We are well aware that this very characteristic has been made the ground of an objection to the University: we record it with pride and we appeal to all the scholars of the state, and to the lovers of learning if it be not a legitimate ground for pride and exultation. And to those who really think that a high grade of scholarship is an objection to any institution, we would respectfully suggest that the University was chartered to *be* a “Seminary of Learning.” If the ability to provide competent instructors, if

* The endowment of the University would have exceeded \$500,000, if the Legislature had not passed relief laws in favor of its debtors, and by other mismanagement, reduced its funds.

† Only one exception to this statement has ever occurred.

the constant and indefatigable attention and toil of its officers, if a rigid discipline, and the requirement of a high grade of scholarship from its students; if all these things can entitle an institution to the confidence of the people and the patronage of parents and guardians, to the support of true scholars, and educated men, then the University of Alabama has a right to claim the sympathies, the countenance and the favor of every citizen of this state, and the people of this state *cannot be justified in a neglect which tends to curtail its general usefulness.*

III. *If the standard of morals among the students of the University, were below that of other institutions, then parents would not only be justified in withholding from it their patronage, but they would be morally bound to do so.* This matter deserves peculiar attention, and we invite the most searching scrutiny into the facts.

We know, that facts, which are easily substantiated, will bear us out in the assertion, that there is no institution in the whole land, that can boast a more orderly and honorable body of young men, than the body of the Students of the State University.

Great misapprehension seems to have prevailed upon this point. The past character of this institution, under other auspices, seems to cling to it like a leprosy. And a long series of years, distinguished by an increasing elevation of character, and an improvement in every other respect, seems to be inadequate to eradicate the earlier stigma that was impressed upon its name. Is this right? Is it just, that a whole generation of young men should bear the burdens of their predecessors? Is it right to attribute the same character to an institution, that has been completely and essentially renovated, which it bore, during a period of disastrous experiments?

Great misapprehensions have prevailed from time to time, with regard to the actual occurrences of disorder, under the present management. Petty disturbances have been exaggerated by the enemies of the University. The busy tongue of rumor has invariably magnified the actual facts. A moment's reflection would convince any man, that no institution could exist

for a day, whose campus was the scene of such constant and repeated explosions, as are supposed to have here occurred.

One means of estimating the moral tone that pervades this institution, is to inquire into the nature, extent, and variety of the temptations to vice, that exist in its vicinity. These are few, very few, when compared with those of other places of the size of Tuscaloosa. While Tuscaloosa was the seat of government, they were more numerous. This very fact speaks volumes for the moral tone of the institution. It demonstrates, *that the students did not create the demand for the commodities of vice.* And now, that these moral evils are removed, now, that the allurements to vice and dissipation no longer exist, it is manifest that the moral character of the students must correspond with the moral atmosphere that pervades the city. The fact, that with the removal of the seat of government, drinking-houses, gambling-houses and brothels disappeared, is too significant, and too creditable to the Students and to the citizens of Tuscaloosa, to be omitted in this argument. Other inferences we do not desire to draw. And while we ought to pay this just tribute to the character of Tuscaloosa, we think, we would fail in our duty to her and to the University, did we not appeal to her citizens, to purify her of whatever of these evils remains. In the name of virtue, of education, of religion, in behalf of our brothers, our friends, and our state, and in behalf of the virtuous mothers and sisters of the young men who come to sojourn among you ; we call upon you to leave no expedient untried, until the moral atmosphere which pervades your city, be as pure as her genial climate and as healthful as her grateful zephyrs; to exterminate, utterly and forever, every fountain of corruption that remains, until your city shall become indeed a fit nursery for the noble youth of our state.

No institution is entirely free from vice. This objection may be urged against any institution. There is an amount of secret vice every where, of so invulnerable a nature, that college discipline can never entirely subdue it. The evil begins at home; and is often fostered by parental indulgence

and neglect, and if parents sow the seed, whose fault is it that they reap the harvest in due time? And we tell you solemnly; for we claim to know; that it is *impossible* for the officers of any institution, to exercise such vigilance and discipline as are adequate to restrain or to fetter the vicious propensities of youth, whose insubordination, and waywardness are fostered at home.

But if the facts we have presented on this point, are sufficient to prove, that at the University of Alabama, there is less temptation to vice, than any where else, and that there is the utmost vigilance on the part of the officers to secure a healthy tone of moral feeling, and that the students of the University exhibit the best evidences of their successful discipline; *then the people of Alabama are not justifiable in withholding their confidence and support from the University of this state.* e

Thus, fellow-citizens, we have proved that the University of Alabama is worthy of your entire confidence and support, inasmuch as it unites, in an eminent degree, the qualifications which ought to distinguish a seminary of learning—*economy, —good morals,—high scholarship.*

IV. But there are claims which the University has upon you, which outweigh those of all other institutions. *It is the University of ALABAMA—it provides a home education for your sons.*

1. *The formation of a distinct, independent State character, is absolutely conditioned upon the education of our youth upon their native soil, in our own social atmosphere, amidst our own political institutions, under our own southern sky.* Is state character nothing? Is a state a body so destitute of a soul, that it may not have a legitimate object of pride in the intellectual character of its people. We have a magnificently exuberant soil, splendid mines, and noble rivers! But surely we have no right to be proud of these; God placed those here. The legitimate object upon which state pride may terminate, is not to be found in rocks, rivers and fertile plains, but in men, and in the aggregate amount of cultivated mind. But

let us suppose that in this respect, we already surpassed our sister states: if our educated men received their culture abroad, Alabama could hardly claim any share of honor in them. But this is not all; our situation is in many respects peculiar. The wants of our state, the demands made upon our youth, are peculiar. Our policy is the policy of *Alabama*. Our laws are the laws of *Alabama*. Our social institutions, our social and political sympathies are intensely *southern*. If our peculiarities are wrong, let us abandon them; but if we think they are right, we are bound to maintain and to cherish them. Are you doing this, when you send your sons to New England, to Virginia and to the Carolinas, to have their sympathies and opinions moulded under influences, which may prepare them for other circumstances, but not for ours—influences moral, social, and political, which now threaten the Union and jeopardize the rights of the South?

2. Leaving this point at which we have barely hinted, we proceed to mention some of the advantages of a home education to the individual.

The friendships of college life are strong and permanent. They are the source of much happiness and influence in after life. But the friendships formed with students of other colleges are of no value to the youth of Alabama. But not only are friendships formed at college, but there is a necessary acquaintance contracted with the large body of those, who being contemporaries in college, will also be contemporaries through life. For four years each graduate is brought into contact with seven distinct classes. Those who compose these are necessarily his associates in after life. To have had thorough acquaintance with these, is an inestimable advantage: as these are the educated men of the state, so they must become in time the influential, and eminent citizens of the state. So also the meetings of the Society of the Alumni serve to extend this acquaintance, and consequently to enlarge the sphere of this influence. And is all this nothing? Is it not in the highest degree desirable for those who expect to be identified with the people and

to share in the honours and offices within their gift, to be known by the eminent men of the state, and to have their sympathy and interest already enlisted in their support. The advantage arising from this source alone, should be sufficient to outweigh many adverse considerations. And the undersigned beg leave to introduce the testimony of their own experience, when they say, that they have visited no spot in our broad state, where they have not found friends—warm friends, hearty welcomes and hospitable hearths—all provided for them by means of their college associations. All these are real, substantial advantages, which youth educated abroad need not expect, and should not despise.

V. *The University of Alabama offers peculiar inducements to indigent youth.* In addition to what has been said about the extremely moderate expenses of students at the institution, we call your attention to the liberal provision of the Board of Trustees, by which one young man, from every county, may receive his tuition and contingent expenses for the whole course, without charge. Few have ever availed themselves of this privilege. Thus there are always nearly fifty young men in the state who *refuse to accept gratuitous instruction!!!* No other institution in the state or out of it, makes such a generous provision for the indigent youth of Alabama. Now when these places are filled, so that there is no more room for the poor, it will be time to raise that old cry, that the University is a place for the sons of the rich; but never while these places are waiting for occupants.*

VI. *The University of Alabama is providing a class of permanent, responsible teachers for our common schools.*—Year

*How easy it would be, for benevolent gentlemen of fortune in every county, to select some young man whose circumstances will not permit him to avail himself of this provision, and to support him for four years at College. This has been done in one or two instances; and we are authorized to say that the Secretary of State, in one of our largest Southern States, was thus educated at the University of Alabama. We suggest this idea to men of wealth. Let them try the experiment. The money thus expended will prove a good investment.

by year, they go out from the University to supply a want which has so long been felt in every portion of the state.

And now, fellow-citizens, review the facts and arguments that we have presented.

Do other institutions offer economical inducements to parents and guardians of youth? The University of Alabama offers greater than any other.

Do other institutions maintain a high standard of scholarship? The University of Alabama, in this respect, is certainly inferior to none.

Is it deemed desirable to trust the education of your sons to other institutions on account of some moral influence, imaginary or real, that is supposed to pervade them, or the society in which they are situated? The University of Alabama challenges comparison, and Tuscaloosa justly defies it.

Do other institutions in the state or out of it, offer to the indigent youth of Alabama gratuitous instruction? No.

Do other institutions raise up teachers for Alabama, who sympathise with our opinions and feelings, who are attached to our soil, to our people, and to the honor of our state—whom we have known from their childhood, and upon whom the eye of the state has been fixed, during their preparatory career, whom we may know how to trust in the education of our sons? No, No.

How then, is it possible for you to treat the University with neglect?

If the question were now for the first time proposed, whether an institution like our State University should be established, we believe that it would spring into being, under the impulse of private generosity. But when such an institution is already endowed and established, its buildings erected, its costly apparatus already obtained, its officers carefully selected, on the ground, ready to impart the very best instruction; and all this by an act of legislative munificence, almost unequalled; that the people of Alabama should suffer its officers to labor and die in the instruction of a mere handful of their sons; this

is strange ; it is unaccountable indeed. We are pleading not for the University, as such, but for the youth of the state ; for the honor of the state ; for the literature and learning of the state.

The University asks not for your *money*, but for your *sons*. She asks you not to confer favors, but to receive them—to come and claim your peculiar privileges. If a University be an evil—demolish it, and restore the endowment to Congress, that it may confer it on some state that will appreciate it and use it. But if it be a source of honor, and advantage to the state; support it and cherish it. Let us use the gift; let us not abuse it. In the name of Learning, of Virtue, of the State, we would admonish you that your duty and your interest bind you to your own institutions—and we feel bound to express our convictions, that by neglecting the University of Alabama, you will prove recreant to your duty, to your interest, and to the honor of the state. We know, that we shall not have made this appeal in vain. We feel that we have been remiss in our duty, because we have made it so late. We speak now, with the honest conviction that silence would be criminal, and that failing to perform this duty, we would be unworthy of our Alma Mater, false to you, to ourselves, to the best interests of learning and to the rising generation.

In conclusion, we would respectfully ask our fellow Alumni, whose presence has long been wanting to grace our fraternal association, and all who have ever received the fostering care of this institution, to consider the responsibilities, which rest upon them. The State, The University, the lovers of learning, and we ourselves have a right to look to your exertions, both to sustain the honor and to enlarge the usefulness of the State University. Much may be done in these respects by individual influences upon parents and guardians; much may be done by removing those idle prejudices, which ignorant or designing persons have encouraged in regard to the health, the morals, the discipline and the course of study of the University of Alabama, and much may be done by a regular attendance

upon Commencement, and upon those pleasant and profitable reunions which distinguish the meetings of the Alumni Society.

We therefore invite your co-operation in this double work of advancing the prosperity of the institution, and of adding glory to the name of our beloved State.

This plea for the University of Alabama, we submit to the people of Alabama, and for its circulation and publication, we bespeak the assistance of a liberal and patriotic public press.

GEO. D. SHORTRIDGE, *Chairman*
Of the Committee of Alumni.

 Editors throughout the State, friendly to the University, are requested to copy this Address.

TO THE CITIZENS OF ALABAMA.

The Trustees of the University of Alabama at their last meeting, determined that it was expedient to address you on the promotion of education and the interests of the University. The shortness of the session of the Board did not allow sufficient time to prepare the address previous to the adjournment; but the Trustees agreeing in its outlines, I was instructed to fill out the skeleton as soon as convenience would permit. This duty has been performed, and I now submit the result to the public, with an anxious desire that it may awaken inquiry upon the interesting subjects presented.

Mind is an invaluable possession which God has given to man to distinguish and elevate him above all animated nature, and fit him for the part he is intended to act upon the arena of life. The inferior orders of beings He has invested with instinct, that they may take care of themselves, supply their wants and fulfil the purposes of their creation. This instinct, all have seen, admits of improvement and expansion by human effort. So mind, whose native tendency is grovelling and sensual, is susceptible of unlimited enlargement and elevation; and must, if its possessor would perform his appointed duty, be trained and cultivated with careful and ceaseless assiduity.

No man has the moral right to live with exclusive reference to his own personal interest; but his benevolence should be sufficiently expansive to seek the happiness and welfare of all within the reach of his influence. To carry out such an enlarged purpose, his intellectual and moral powers should if possible receive the training and culture, that education and well directed application can alone impart. If this be true, the obligation to educate our children is imperative, and can only be excused by inability to do so, without fault on our part. The advancement of society, commercial and social intercourse—agriculture and the mechanic arts—in short every thing that interests us here and hereafter, is intimately connected with the improvement of time. “Who knows,” says Bishop

Beveridge, "but that the salvation of ten thousand immortal souls may depend upon the education of one child?"

The mind of the country is public property, and consequently the people in their aggregate capacity are interested in its improvement. This is the great element that constitutes the prominent distinction between men—it exerts a meliorating influence not only on individual character, but upon society at large. If guided by proper principles and an enlightened judgment, it not only invests its possessor with power, but is the faithful parent of wealth by imparting activity to enterprise, and directing its efforts with science and skill. It enables us to invent and to avail ourselves of the inventions of others.

No one desirous of acquiring knowledge can live in a society where education of a high order is extensively diffused without being himself greatly improved. Though he may not study books, he will be edified by hearing the conversation and speeches of others; and if apt to learn, he may become more remarkable for his thorough and accurate practical attainments, than many who have been regularly instructed in the science of the schools.

Our form of government, which owes its existence and continuance to the consent of the people, is greatly dependent for its prosperity upon the general diffusion of education and virtuous principles. If we would acquire for it character at home and abroad, and perpetuate its existence, it is peculiarly important at this juncture, that the moral feelings and intellectual powers of the country should be elevated. The authenticity of revelation is assailed by indirection and with ingenuity. Heretical and dangerous innovations in morals and politics are attempted to be substituted for principles, which theory and experience have demonstrated for ages, to be founded in truth, and promotive of the happiness of mankind. The great Catholicon for all these evils is education—an education which recognizes the divinity of the Bible, and its precepts of commanding and perpetual obligation. "There can be no

free government," says Mr Justice McLean, "which does not rest upon a moral basis. Destroy this foundation, and anarchy or despotism necessarily follows. Men can be restrained from outrage and injustice only by moral or physical power. If this be so, we cannot hope to sustain our institutions, and transmit them unimpaired to those who shall come after us, unless the intelligence, virtue and patriotism of the people shall control our political action. We should by every means in our power strengthen the basis of our government. Make it strong in moral power, and its glorious principles will be perpetuated."

Common schools may impart a good business education, but something more is necessary to furnish teachers for these, and indispensable to make finished scholars. It must be conceded that every State should make provision for primary schools, to the extent of its means; and after such provision has been made, the system should not be allowed to remain comparatively inefficient for the want of proper attention to the selection of teachers, &c. The late Dr. Wilbur Fisk, who classed education, second only to religion in the order of human blessings, speaking of the admirable system of education in France, says, colleges and professional schools "are supposed by many with us to be altogether useless, nay, dangerous to the country, and it is thought that all public patronage should be transferred from them to the common schools for the people at large, as though the common schools could exist without the higher institutions; or as though the latter and the former had no natural alliance and reciprocal influence upon each other. The fact is, as I believe, if the higher schools should be annihilated now, the healthy action of the lower schools would naturally and necessarily reproduce them; or in default of this, the lower schools would dwindle, become sickly and die. And on the other hand, if all the subordinate and elementary schools should be annihilated at a stroke, the higher institutions would produce them again as naturally and as certainly as the young shoot springs from the seed of the root or the mature plant.

In proof of this, the present extended system of education in France, is a standing and triumphant argument." Although efforts were made to educate the masses in France as early as 1793, yet nothing very efficient was accomplished until the establishment of the University in 1806.

Classical education lies at the foundation of intellectual eminence. Some have become scholars and chaste writers and speakers, without an acquaintance with the ancient classics, but they are so few as to constitute rather exceptions to a general rule. Not only our own, but other polite modern languages are to so great an extent derived from the Greek or the Latin, that few can justly pretend to be critical scholars, who are not acquainted with the two latter.

It is often objected to a collegiate education that it is exclusively for the rich. This objection is founded in error. With us, such an education is offered alike to the rich and the poor, at a price far below cost, and at least one student in each county is entitled to it without charge. Education of a high order is an acquisition more important to the poor than the rich. The latter derive consideration and consequence in society from wealth; but the superior mental endowments of the former, would neutralize its power, and to a great extent paralyze its capacity to injuriously affect the public. Besides this, it is a real and exhaustless capital, which, unlike money, accumulates and increases its treasures in proportion to the available service it renders to its possessor and others. It is in itself a treasure which perisheth not in its using, nor doth it make wings to itself and fly away. Unlike gold, it loses nothing by abrasion, nor is it subject to the fluctuations of exchange; but is always at par value in every market.

If any stronger inducement be necessary to stimulate us to the acquisition of knowledge than the pleasure and profit which its possession affords us in this life, we would add that not a few of the profoundest theologians entertain the opinion, that it will fit the blessed for still higher pleasures in the life that is to come. That in proportion to our moral, mental and religi-

ous attainments, and consequent capacity for enjoyment here, will be the measure of happiness accorded to us in the eternal state.

We have not thought it necessary to extend these general views. They assert principles so strikingly just that they need but be mentioned to command the assent of all who are willing to be convinced. If the brief and laconic manner in which they are stated cannot awaken the people to the importance of education, we could hardly hope to effect that object by the most elaborate argument.

It is then, not only proper that primary and preparatory schools should be sustained in every neighborhood under an efficient superintendency, but it is important that we should have colleges to elevate the standard of attainment, to perform our part in carrying forward the spirit of progression—to prepare teachers and impart additional consideration and respect to the business of teaching. The development of great intellectual effort requires all the aid that can be derived from the discoveries of the learned. Such an acquisition will cost the labor of an age. “The blessings of this life are attained by continual effort; the blessings of the life to come are promised to those only who are found in the active performance of duty.” That men may become learned in science, it is indispensable that the necessary facilities should be afforded, and that the mind should be furnished with continual employment to prevent inertia. These are rarely found elsewhere than in a college or classical school of a high order, in which the course of instruction is extensive and thorough; or if found elsewhere, few avail themselves of them, who have not laid the foundation of their education at such an institution.

If we would become prominent actors in the great drama, which is now being enacted upon the world's theatre, we must become the practical patrons of learning—we must sustain it as a most important element in the melioration of man. To

say nothing of the dictates of moral duty, pride of character, both as individuals and members of a political community, should prompt us to effort, in keeping pace with the advancement of society, and assisting its improvement.

If the people of this State are sufficiently impressed with the importance of education, why is it that the large fund we have devoted to common school instruction effects so little good, or that our State University, with a faculty that will compare favorably with that of any similar institution in the Union, should number in its yearly catalogue but *eighty* or *one hundred* students. These facts are demonstrative proofs of the blighting apathy that pervades the community.

If education were appreciated, attention would be paid to the selection of teachers, not only competent to teach what they profess, but to elevate the standard. The complaint that a great majority of the teachers of our preparatory schools are incompetent to prepare their scholars for admission to the University would be rarely heard. Their places would be filled by individuals generally of a much higher order of attainments. The most honorable vocation of teaching would be sought by men of learning competent to impart knowledge, and with an aptitude to evolve the powers of the youths committed to their instruction. We should not so often hear of teachers who were seeking to please all their patrons at the expense of duty and principle—who were looking forward to a speedy change of pursuit, and to the profits of teaching as the means of enabling them to carry out their purposes. Teaching would become a business for life—a regular profession; and teachers would have all the advantages which a regular business always has, over a mere occasional employment.

The teachers of eminent qualifications should take rank with the most learned of other professions; and when the people shall become awake to the value of education, the same measure of respect will be universally accorded to them, and not as at present, by the few only who rightly estimate their worth and labor. In Germany and France the business of teaching

has been honored by the governments of these countries—though perhaps not so far advanced in the latter as in the former, yet it is there regarded as the highway to preferment—as the stepping stone to public honors. The most distinguished statesmen of France a few years ago, were found in the lecture room unfolding some abstruse question of science, and the same day, were seen in the Chamber of Peers debating some question of State policy. When learning shall be esteemed by us for its own sake, then may we expect a just appreciation of its votaries.

A great hindrance to the success of our University, is the neglect of parents to impress their sons with the indispensable propriety of physical and mental exertion, and the necessity of conforming to their wishes. The consequence is, that many whose means would enable them to obtain a liberal education, are never prepared for admission to college; or having entered, have not the energy or pride of character to continue throughout the course; and are either admonished to leave or voluntarily withdraw sooner than employ mental effort. Only about one fourth of those initiated, have sufficient industry to graduate. This is a deplorable state of things, and must be remedied, if at all, at the *domestic fireside*. Parents must regard the intellectual culture of their children as a high moral duty—as incomparably more desirable than setting them out in life, with estates so large as to disincline them to do anything for society; or with their feelings of avarice so active, as to indispose them to the performance of liberal and generous acts.

The smallness of the number of students in our University, may to some extent be attributed to the fact, that about one-third of the young men of this State, who receive a collegiate education, are sent to the colleges of other States. This is greatly to be regretted, as its tendency is not only to disparage our own literary institutions, but to estrange the youths sent abroad from the associations of home, and repress their solicitude for the prosperity of their own State, to say nothing of the loss we sustain by the abstraction of a large sum of money,

that should be expended in our midst. There may be some cases in which this course is entirely proper, but they are certainly very few. We would appeal to the patriotism and self-respect of the people, and ask them, if it is not our duty to give a preference to our own schools and colleges? This is all we ask; for if the local institutions are not adapted to our reasonable demands, then it is allowable, and perhaps our duty, to look abroad for the education of our children.

We speak advisedly when we bear witness to the morality, learning and faithfulness of the faculty of the University of Alabama. They are altogether competent to impart an education quite as extensive and thorough as can be obtained within the time usually allotted to a collegiate course, either in the North or the South. In addition to this, we have a library sufficient for all practical purposes, together with a chemical, philosophical and astronomical apparatus, which will compare favorably (with one or two exceptions), with those possessed by any other University or College in the United States.

The influences and associations around our University, are not less favorable to good morals than those existing about other towns and cities; while the students inclined to cultivate manners (as all should be), may find good models to assist them. To this we may add, the records of the faculty will show, that the students have enjoyed quite as good health as the same number of students congregated at any other point. In fact, the sickness of the greater number of the few, who have been seriously indisposed since the institution was organized, is attributable to some cause, which with prudence might have been avoided.

We will not stop to consider the comparative expenses of board and tuition at the Alabama University and other colleges. This topic, with others equally interesting, we understand will be considered in the address, of the *Alumni* of the University, to the people. We would however remark, that we doubt not,

they will be found quite as cheap with us, as at any similar institution affording equal advantages.

As to the expenditures of students for purposes necessary and unnecessary, this must be regulated by parental advice and influence. If a child is sufficiently impressed with the *first commandment with promise*, he will respect the wishes of his parents—they will be the guide of his life at home and abroad. But if children are sent into the world untaught as to the *great duty of obedience*, there can be no guaranty that they will not indulge in ruinous irregularities. Let, then, the domestic training be thorough—let it be such as religion and morality inculcate, and we shall rarely hear it objected, that the temptation to extravagance is such at our colleges, as to render it hazardous to attempt to educate our sons there.

Under these circumstances, are we not justified in calling upon our people to awake to the importance of education—to appreciate it as “more to be desired than gold, yea, than much fine gold”—to assign it its appropriate place, by ranking it next to religion in the scale of human attainments? We would not make the acquisition of knowledge a sectional affair, or limit the field in which it is to be sought—in its very nature, it is too catholic to be restricted. But it cannot be thought illiberal at this juncture, when every member of the confederacy is seeking its advancement, and laboring to acquire additional consideration and importance, that we should urge the propriety of patronizing our own schools and colleges, instead of looking abroad for an education, which can be obtained at home quite as good, and on terms equally favorable. Nothing can elevate the character of a State more than good morals, and well sustained schools of a high order. Morality and knowledge, when united, possess a resistless potency.

We were constrained, until within a few years, to look to the North for professional schools, but now we have such institutions of a high order in the South, and which, if they received the patronage they merit, would soon become as celebrated as any in the Union. It is a mistaken idea, that we must go

abroad to find learning and greatness. The South furnishes some of the best specimens in every department of science. This is well known to every unprejudiced, observing man, who has travelled extensively in the United States. Let us, as others do, appreciate and patronize our own, instead of discouraging and depressing them by sustaining those at a distance who are not more deserving.

This is emphatically the age of emulation and rivalry. If we would attain the position in the sisterhood to which our natural advantages entitle us to aspire, we must awake to higher effort, and avail ourselves of all our resources, physical and moral. We must impress our youth with the propriety—the honour and dignity of labour. They must be imbued with a purer and loftier patriotism—each must feel that the burthen of sustaining the republic rests upon him; and that he who leaves behind him no memorials of his devotion to the public service, or the welfare of society, has not performed all the duties of a good citizen.

The remark is very common, as well at the North as the South, that the education of females is quite in advance of the education of males. It is not, of course, meant that the standard in favor of the former is disproportionately high; but rather that a larger proportion of the former than the latter avail themselves of the highest standard. This state of things is to be attributed to the facts, that the mind of the female is much more ductile than that of the male; that the parental example is such as to induce the son to place an unjust estimate upon wealth and family distinction, and to seek an imaginary consideration from these, though he is often too indolent to make the necessary effort to acquire riches, and sensualizes the mind by its mere inertness. The remedy for this evil must originate at home. Knowledge must there occupy its appropriate rank—parents must stimulate their children to increased energy, and impress them with the great truth, that they are intended to act an important part in society; and that they will be judged by their own merits, by those who are

capable of estimating character, without regard to adventitious circumstances.

Education is a most important acquisition for every profession and occupation. All concede its value to the lawyer, physician, teacher and theologian; but many regard it as not at all essential to the farmer, the artisan or the merchant. It is a prevailing impression among aspiring young men, that the pursuit of agriculture is unfavorable to the attainment of knowledge, and the cultivation of the mind—that a farmer's life is one of mere physical toil, without any incentive to intellectual improvement. There can be no greater error than this. His employment invites to the contemplation of the earth—the elements of production, and how they may be improved—the cultivation of various crops, and the means of making them most abundant with the least labour. These thoughts necessarily lead the observing mind to the heavens and the Great Author of all things, and thus is opened before it an almost boundless range of science.

Farmers are generally disposed to depreciate their vocation, by supposing that the only necessary education is reading, writing, and a limited acquaintance with arithmetic and grammar. A liberal education, and a fondness of knowledge, add greatly to an agricultural life, by giving employment to moments of leisure. Botany, chemistry, geology, and other branches of science, have suggested and aided most of the great improvements recently made in agriculture. Without some acquaintance with geology and chemistry, no one can be a scientific farmer; and it requires no extraordinary forecast to perceive, that book-farming, as it is invidiously and disparagingly called by those who repudiate it without examination, must become the order of the day, if we would keep pace with the improvements in agriculture in other States.

The artisan should be learned in the sciences necessary to illustrate and advance his occupation—one should understand chemistry, another architecture and the laws of mechanics—a third hydrostatics, hydraulics, the laws of motion, &c., &c.;

and thus the whole range of mechanical science may be subjected to the various handcraft employments.

The merchant, to say nothing of geography, mathematics, &c., should understand the history of commerce, the laws of trade and political economy, with other cognate branches of learning.

Thus we have seen, that knowledge is important in every legitimate business; and no matter for what purpose one is intended, it is a moral duty of the parent to endeavour to educate his children. It is for the people, who possess the power, by word and action, to give the proper direction to public opinion. Then will intelligence and virtue become the only *criteria* of meritorious distinction, and other acquisitions to which the world is inclined to accord undue importance, will be regarded as comparatively valueless.

We cannot close this address without an appeal to the community around the University. You may do much to promote its interest. Manifest, yourselves, a just appreciation of the importance of education. Maintain an elevated morality—remove every temptation to dissipation and vice—encourage, both by precept and example, subordination, and industrious application on the part of the students—treat them with politeness and kindness, and the anxiety and responsibility of the faculty will be greatly relieved. Your own interest should prompt you to do this much—the business and prosperity of your town is in no small degree dependent upon the success of the University.

We most respectfully submit these reflections to your consideration, with the consciousness that they are well intended, whatever may be the result.

H. W. COLLIER,

Ex officio President of the Board of Trustees of the University of Ala.
TUSCALOOSA, 20th Aug., 1850.

✎ Editors throughout the State, friendly to the University, are requested to copy this Address.

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The merchant, to say nothing of geography, mathematics, &c., should understand the history of commerce, the laws of trade and political economy, with other cognate branches of learning.

Thus we have seen, that knowledge is important in every legitimate business; and no matter for what purpose one is intended, it is a moral duty of the parent to endeavour to educate his children. It is for the people, who possess the power, by word and action, to give the proper direction to public opinion. Then will intelligence and virtue become the only *criteria* of meritorious distinction, and other acquisitions to which the world is inclined to accord undue importance, will be regarded as comparatively valueless.

We cannot close this address without an appeal to the community around the University. You may do much to promote its interest. Manifest, yourselves, a just appreciation of the importance of education. Maintain an elevated morality—remove every temptation to dissipation and vice—encourage, both by precept and ~~example~~, subordination, and industrious application on the part of the students—treat them with politeness and kindness, and the anxiety and responsibility of the faculty will be greatly relieved. Your own interest should prompt you to do this much—the business and prosperity of your town is in no small degree dependent upon the success of the University.

We most respectfully submit these reflections to your consideration, with the consciousness that they are well intended, whatever may be the result.

H. W. COLLIER,

Ex officio President of the Board of Trustees of the University of Ala.
TUSCALOOSA, 20th Aug., 1850.

Editors throughout the State, friendly to the University, are requested to copy this Address.

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