

1855.] *Address at the Opening of Tufts College.* 329

ART. XXIII.

*Inaugural Address at the Opening of Tufts College,
August 22, 1855.*

THE opening of a new College is one of those occasions that rarely occur. It is an event which probably but few of us have ever attended before to-day.

In these circumstances, it may not be out of place to observe, that the real importance of the present occasion greatly transcends the impression we might receive from the unfinished state of things, which you see, and from the appearances of incompleteness which everywhere surround us on this hill. These are the natural attendants on a beginning. Time and continued effort, it is presumed, will remove what is unseemly at the outset, and supply the appurtenances that are now wanting. It would be doing injustice even to the present, did we not take the future also into view; or rather, did we not embrace in our view the design which is here going on towards fulfilment, as well as the imperfect stage at which the actual execution has arrived. We need not hesitate to say, that amidst these partial and fragmentary preparations, and underneath these usual accompaniments of a holiday,—the bustle and excitement, the curiosity and undefined expectations, which the gathering has called forth,—underneath all these, there lie the elements of a power mightier and wider-reaching in its ultimate developments, than we can at present measure. This is the thought with which I rose to address you. The institution that we are opening to-day, if it live and do its work in the world, cannot fail to produce results that may well be called momentous; the more momentous, because the larger part of them lie deep, and out of sight at a superficial view. This institution will very sensibly affect the cause of human culture. It will contribute something towards giving direction to leading minds that shall transact the business of the world. In some degree it will temper the influences that bear sway in all the departments of life. Consider, that whatever power it shall

have, will operate directly on those fountain-heads of civilization, learning, science, and the intellectual progress of society. And all this for ages to come! To-day, it is entering the field to take its share of control among these deep and paramount interests; to act as a new agent in helping to form the genius of our own times, and in guiding the destinies of future generations.

In saying this, we say it in no spirit of assumption or of exclusiveness,—as if we would arrogate the field to ourselves in any such way as to ignore the claims or activities of others. I trust we shall not be suspected of conceitedly overlooking the fact, that the field of liberal education is already occupied—well occupied—by Colleges which have long been in operation, and that the work of which we speak is already prosecuted with success, under their superintendence. By ascribing so great an importance to the present occasion and its prospective consequences, we do not imply that the older Colleges have, in any respect, failed to perform their part faithfully, satisfactorily, honorably. On the contrary, if they had not answered their purpose,—if they had disappointed public expectation,—if they had proved to be inefficient, our College would never have come into existence, for want of any favorable prospect to induce a trial. It was their success that encouraged us. It was the manifest good which they have achieved,—it was the powerful influences which they have so widely exerted, and the satisfaction they have given to all competent judges, that moved us to emulate their example, at humble distance. We cannot but honor them for what they have accomplished; and, if I do not mistake, the enterprise in which we are now engaged is a token of respect the most unambiguous and practical that we could render to their worth.

We are adding one to their number. And we judge of the power which this one will put forth, by the power they have put forth. We estimate its probable results, by what they have done, and are now doing,—making allowance meanwhile for difference in advantages, and dissimilarity of circumstances. And if we look at the matter in this way, through the light of these precedents, which are not likely to deceive, I think we shall see that there is little danger of overrating the importance of the field before us, even when we indulge the most enlarged anticipations.

What, then, is the field that a College, in successful operation, occupies? What is the part it performs,—not only within its own walls, but out in the concerns of human life, out among our social interests, and in the progress of the world? To give our survey some order and point, we may contemplate the field in the different departments into which our complex social life is divided, and ask, What does the College actually do in them?—say, in the important province of public education and culture? what does it do in the still more important domain of the Christian ministry and church, in the professions of law and medicine, in political guidance, and in statesmanship, in science, and in literature,—I mean in the several agencies that make up nearly the whole array of moving forces in civilized society,—indeed, that make up our life.

Perhaps we might say, in answer, that the facts the most obvious to a merely casual observer, are, that the College holds quite an honored position, standing at the topmost grade in the ascending series of public educational institutions; that it has charge of giving the highest and most extensive school instruction in learning and science,—puts the finishing hand to these courses; that it makes a multitude of scholars; and yearly sends forth a class of them to act upon the community; that it stamps a valuable reputation on young men who go out into the world, or who enter the professions, as they are called; and finally, that it is a great advantage, in point of social respectability and influence, to have an institution of the kind on one's own side.

No doubt it is. All this is true, unquestionably, so far as it goes. There are far deeper considerations, however, that must be taken into account, if we would lay open the real merits of the case. For ourselves, we would pay but a moderate degree of regard to the circumstance that the College holds a high place of honor in the estimation of the world, or even that it imparts a given amount of knowledge and accomplishments to any select number of persons, if this were all, or the chief, that could be said. The fact that overshadows every thing else with respect to the matter, is this: that the College works out abroad from itself, beyond the circle of its graduates, sending its

energies forth through all other institutions, and down through all classes, even to the most unlettered; transmitting to men everywhere improved forms of intelligence and taste, which the common-sense of mankind appropriates to its use, without knowing or suspecting whence these better elements came. The College is as a vital organ, whose living power is felt through the whole body of society; for the most part unconsciously felt, unnoted, like the force of all vital organs; but, none the less on that account, does it pervade the entire system, and contribute a share of its life to the general mass. It educates and forms not only its own scholars: that is but a small part of what it does; by its indirect and secondary influences, that reach out abroad, it educates and forms, to a certain degree, the community at large. Every one is aware that it stands at the head of some of the most important instrumentalities of civilization. What I would say, is, that in many respects, it acts as a head,—as the head to the body of an individual,—sends a portion of its knowledge, thoughts, and volitions out to the very extremities; and, by hidden nerves and muscles, directs the motions of all the multitudinous members.

To see the correctness of this view, we need but take any of the leading departments of our social life, and trace the workings of the College there. For an example,—One of the institutions the most widely influential on society, is the system of our Common-Schools. In them, the successive generations of our people grow up; in them, they receive nearly all the regular instruction in learning, which the majority ever obtain. Whatever affects them, will sooner or later affect all the people; for all pass through them. They are the nurseries of our future men and women, who will be influenced for life by the elements here acquired. Every family through the length and breadth of our land, has children in them, or has had children in them; and in this way, our Common-Schools act immediately, directly, on every family-circle, from the heart of your great cities out to the farthest log-hut among the mountains. No man can measure the agency they exert, in forming the general mass of intelligence in our country.

But who forms them, and inspires them with this far-

reaching influence? Whence do these elements come? Who devised the system of our Common-Schools, put it in operation, and from time to time improved its character? Who, by their writings, and public lecturing, year after year, through our towns and cities, by their private suggestions, and personal influence, and importunities for legislative enactments, have roused the public, and kept it awake, to the paramount importance of the enterprize? and, this being done, have then proposed the successive forms of organization, and the methods of teaching and discipline, by which our Common-Schools have been gradually brought up to their present state of excellence? Though the people at large have engaged in the execution of these designs, with a readiness that gives them a world-wide honor, yet it is well known that the movers, who have stood at the head of the whole system, have been for the most part liberally educated men, who learned from the experience of their own superior advantages, to appreciate how invaluable to every person is the best instruction which can be given him, and the most thorough learning, that his opportunities will admit of. Let no one fear that I shall disparage the noble part which the uneducated have had in this work. To do so, would be suicidal in one who himself was never a regular graduate, and who therefore feels at liberty to speak the more freely in the case.—I referred to those who moved; to those who drew the designs; who were the informing soul of the undertaking; who gave its character to it; and infused into the system a portion of their own intelligence and power. The intelligence which they brought home to our Common-Schools was that of the College; the power they put forth in the cause, was that which the College gave them. The Collège is working to-day in every Common-School in New England, from the High-School down to the Primary, helping each to be what it has become, and gradually lifting all to a more elevated plane.

Look into them, as they are scattered in our villages, and over the face of our towns. See the arrangements; see their tables covered with books, their walls hung with maps, their cabinets partially stored with specimens and instruments—the simple apparatus of their studies! By whom were these books written, and these other imple-

ments of their learning constructed? By graduates,—the most of them; and the rest of them, by such as received their impulse and suggestions from the sources which had been laid open by that class. Without the facilities, and general scholarship, and the scientific spirit that flow down to us from those fountain-heads, and pervade all ranks, neither the text-books nor the other means of Common Education would ever have existed, such as they are. Even the teachers, especially of our Normal-Schools, and High-Schools, and Academies, which train and fit the other teachers,—I would ask who they generally are? Graduates again; who transmit the influence of the College to their pupils, and send it out, though in still feebler force, to every master and mistress in the remotest districts of our country. It beats like a pulse through all the arteries and veins of the educational system, giving life and growth and direction to the whole.

And yet this all-pervading process is unnoted; just as healthful organic action is commonly unnoted everywhere. In fact, so little is it ordinarily recognized, that men of considerable shrewdness in certain respects, have sometimes appeared to regard the College rather as a bloated excrescence,—an excrescence of a head, that absorbed the nourishment which ought to be diverted to our Common-Schools; and have counselled accordingly. But certainly a suicidal counsel; to which the old apologue of Menenius Agrippa is more justly applicable than it was to the policy rebuked at *Mons Sacer*, in the Roman history. A sad day will it be to the cause of our Common-Schools, when their interests shall be set in conflict with the interests of the College,—a day of darkness and the shadow of death! Set the welfare of the members against the welfare of the head; and what will ensue! If we could paralyze the College,—or, which is the same thing, if all the intellectual life and direction it is exerting in our Common-Schools, could be withdrawn from them to-day, it would rob them at once of the very excellences, in praise of which the voice of the whole community is now so loud; and in a short time they would die, from the stopping of the wonted circulation by which they have grown up.

A course of remark somewhat similar to the one we have thus followed out, might be pursued with respect to that other Institution, which educates the world in the highest of all its concerns,—I mean the Institution of the Church, including the Sacred Ministry. It is true that the holy influences of the Church and Ministry do not originate in any secular schools; but, for the most part, they pass through them, and are impregnated by them. Speaking in general terms, the form that is given to the prevalent religious doctrines, the dress in which they are clothed, the learning by which they are defended and illustrated, and the rhetoric and logic with which they are urged home on the convictions of people, are to a great extent the product of the College, and of other seminaries integrated with it. Again: from the same sources, more or less remotely, comes a large part of the Religious Literature of the day; which is read in your families, and in all families, and thus dispenses a perpetual ministration of its own, sending out nearly as wide an influence as that of the preacher himself. It is but little else than the College working on the world through this medium. Most of the labored Treatises on Theology, that are held as standard works in their respective communions, and that serve either as directories of faith and practice to millions, or else that serve as stimulants to new thought and research among the leading minds,—are written by men whose power was informed and tempered in academic halls; and the reader who peruses them is unconsciously drinking in, from every page, elements that retain the savor of the schools through which they have passed. Even the uneducated divine, who perhaps thinks himself free from all such influences, is nevertheless guided in his work, to some degree, by that general intelligence and learning, which the same institutions have spread abroad. He is not beyond the charmed circle, though he may think that he is. He reads his very Bible in the Translation that was made by scholars; he relies on the criticism, and philology, and archæology, which the race of liberally educated scholars have furnished, or which they have given him the means of constructing for himself. They are virtually present with him in the whole course of his inquiries, and he uses their aid at every step, even when he is the least conscious of it.

Turn to whatsoever quarter you will of the religious world, you find the College at work there, steadily and universally affecting the results that are obtained! In all our older Denominations of Christians, it has the momentous charge of educating the multitude of preachers and pastors;—a numerous host, who go forth from the College, and, scattered over all the face of the land, become so many radiating points as it were, whence its influence is diffused abroad through their congregations, through the families they visit, and through the parishes and towns where they preside.

We have thus endeavored to trace out the actual operations of this powerful and far-reaching agent, in two of the grand divisions of human concerns: in the system of Common Education or Common-Schools, and in the sphere occupied by the Christian Church and Ministry. It can hardly be needful to proceed farther with this course of illustration. Were we to carry the survey onwards over all the other departments of our social and public life, such as that of law, medicine, the lyceum, the judiciary, civil government,—bringing out distinctly the part that liberal studies perform in each of these,—especially were we to look into their action in the vast provinces of General Literature and Science,—you are already sensible how the matter would at once appear. We should then have a tolerably adequate view of the thousandfold workings of the College, that are constantly going on,—not in one or two departments only,—but in all the governing forces of the world, and in all the choicer, dearer interests of our life.

May I hope that the unfinished survey we have made of the field which it occupies, will serve to impress us more deeply with the importance,—seldom appreciated in full,—the solemn importance of an Institution that acts abroad on so universal a scale. And now, let us keep in mind—let it never be forgotten—that in proportion to the vast extent, and momentous character, of its results, is the responsibility of those who are engaged in establishing it, or in managing its concerns. Let them consider, that their seasonable aid or stinted parsimony in its behalf, is not for a day nor a year, no, nor for any limits of time or space or interests, which mortal man can measure. Their

generous bounty, their wisely directed efforts, their energetic, persevering fidelity to their trust, and the conscientious integrity with which they discharge their respective duties, will be felt in the effects through all the channels of intercourse among men, till time shall be no more.

There is another train of considerations which it may be proper to introduce, as a sequel to what we have said. Important as the part is, that any efficient College performs in the innumerable relations of civilized society at large, it still has a more special agency with respect to the particular community, or body of people, who, in common language, call it their own; among whom it arose, and by whose responsible care it must be, to a considerable extent, sustained. True, it may reasonably hope for a degree of patronage from all quarters, if it have the requisite merit; but then, the old proverb respecting the issue of "everybody's business," holds good here: it must be the immediate charge of some community of persons sufficiently large to supply its wants,—and therefore of some very widely extended community, whose quickened sympathies will not suffer it to dwindle, and whose sense of self-respect is involved in its prosperity. Under the present condition of public sentiment in this country, all institutions of the kind are virtually in charge of some specific denominations, or classes of men, who feel that their own success and reputation are identified with the success and reputation of their respective seats of learning. Our Colleges are not indeed generally sectarian in their regulations and conduct; they cannot very well be so, for any long period; there is something, in the very tendency of liberal studies, opposed to a narrow bigotry. Narrow, clannish prejudices, exclusiveness,—and a liberal course of learning, will always be found irreconcilable. One must kill out the other. And yet, all our Colleges in New England belong to sects, in the unobjectionable sense that we have indicated. Nor does this happen by accident; it does not arise from any fault; it results from the constitution of society among us,—from the paramount sway which the religious element holds, and from the strength of religious organization. Complain of it as much as we please, it is what must be, so long as the subject of reli-

gion continues to maintain the highest place in the conscience of our people, and while they at the same time continue to differ in their views of it.

If we were to overlook this peculiar state of things among us, and view the matter abstractly, without reference to what is practicable under existing circumstances, it might seem, from the considerations we have been illustrating, that there could be no sufficient occasion for opening a new college; since those already in operation act upon the whole mass of society, and diffuse more or less of their benefits universally.—Yes, but so does a preacher, of a village or town, in the same way, act more or less on all the citizens of the place, whether they attend his congregation or not;—probably saves even the non-attendants from complete heathenism at the least. Is it, therefore, never desirable that any other ministry should be opened there, after one has been established? This would be like a great deal of clever logic, that we hear; it may look well enough on paper, but does not answer for practical life,—it is so extremely short-sighted, and so given to culling its premises. Let me ask you to mark that qualifying phrase, “more or less;” more or less of the benefits of those institutions are universally diffused; not their full amount; not so much as is desirable. And, in justice, it must be added, that the portion of these benefits which is thus diffused, necessarily retains the peculiarities of the quarters whence they came, and are, therefore, attended with certain side-influences, that we may think unfavorable to other important interests, and for which we may wish to substitute such as are different. We may desire to have the benefits in a more direct way, and in greater amount, than we can have them without the peculiar side influences.

But there is not time at present, nor is this the occasion, to go into a prolonged exposition of this point. We shall confine our remarks to one general consideration, which will throw light enough on the urgent demand for the movement we have here begun. That class of Christians, at whose desire this institution arose, and under whose auspices it is to fare, *needed* it. They needed it for the improvement of their own body in the higher acquisitions of sound learning; while they wished also to do their

part in the work of public culture at large. Indeed, it was by doing their duty in this respect, by putting forth their activities, and awakening a new interest among themselves, in the general cause of classical and scientific learning, that they hoped to advance their own intellectual condition. For, to this end, it is unquestionable that the most direct, and perhaps the only efficient means, is, some movement that may bring the whole mass of them into combined effort for the cause; and the more such a united action is extended through any community of persons, the more will they themselves share in the benefits which they are laboring to provide for others. The enterprise itself, in which they are engaged, and in which they generously "provoke each other to emulation," animates them with a new spirit, turns their thoughts in a new direction, and opens their minds to influences that played around them before, but never thoroughly penetrated them. This is the way the matter works. It is so in all other enterprises. If we wish, for instance, to promote the cause of religion, or, say, of temperance, among any people, set them to act in it. Do not attempt to make them mere passive recipients of it. Give them something to do for it; and when they begin to exert themselves in combined effort, the cause is felt to be their own, and they are alive with an interest in it, that comes on no other conditions.

It is on this ground, we say, that a College exerts a special force with the particular body of people who call it theirs, and who feel themselves responsible for it, as parents of the child. I mean that it operates among them with greater power than any where else, by virtue of their peculiar sympathies with it; and that it naturally tends to raise the whole mass of them,—not here and there an individual only, but the body of them,—to a higher degree of culture, than they would ever attain without such an institution of their own, as the phrase is commonly used. Let me observe distinctly, that it affects their condition far more intrinsically and vitally, than simply by increasing the number of liberally educated persons among them, and by supplying them with well-prepared candidates, who will reflect honor on them in the several professions, or by giving them a share of the social distinction which their scholars will command for

them. These are, perhaps, about all the advantages often contemplated; and they are by no means small, or unworthy of regard. But I do not in the least disparage them unjustly, when I say that all these partial advantages sink into insignificance, if compared with that elevation of the general tone, that general improvement in intellect and taste, which a College has always been found to work among the people by whom it is created, and sustained, and watched over as a nursling of their affections. It becomes an object of their habitual thought; its business grows to be a matter of interest with them; they acquire some familiarity with its pursuits; they are put in sympathetic communication with it as they never were before; in this way, its light gradually spreads out over the whole extent of their connection, as the reflection from a city on the hill-top, fills the immediate horizon around.

If it were needful to verify the position which we have thus illustrated, I should have only to refer to the experience of every distinct class of people, in this country, who have engaged in the establishing and maintaining of collegiate institutions. I would appeal to the facts as they stand up in the respective histories of our several Denominations of Christians, in relation to this matter,—were it not that such an appeal might be too delicate a one to manage, without incurring the suspicion of an invidiousness that I do not feel. Suffice it to say, that if you retrace the experience, or history, of any of these bodies, you will find that, so long as they took no part in the labor, and expense, and responsibility, of furnishing the means of liberal education, but rested idly on the sacrifices that others were making for the purpose, they fell behind in the general march of intellectual progress, as it was just that they should do. They may not have absolutely retrograded, in this respect; they may even have advanced beyond the stage at which they began,—dragged sluggishly onward by the set of the universal tide; but, relatively, they receded, by not keeping pace with those around them. The distance between them and others, grew greater and more noticeable, and more remarked upon. While their numbers, perhaps, multiplied, and their means accumulated, and the de-

mands, which both God and the world made upon them, increased with their increasing capabilities, they still seemed to be losing their hold on the more cultivated classes, and to be sinking down in the scale of mental power. Nor was this the worst fruit of their inertness. Evils of a moral nature sprang up. For in such a case as theirs, a multitude of consequences would come in to irritate them, and make them jealous. Their inexcusable backwardness in the cause of sound learning could not but alienate those among them who strove for the higher walks of science and literature, and who found no congenial tastes prevailing where they were brought up. Somehow, there seemed to be an enormous sieve steadily at work among them, screening out their more gifted young men, and their more aspiring families; and human patience could hardly endure this. It was natural that they should grow fretful; it was natural that they should give way to decrying the attainments and advantages which they lacked,—*more vulpis apud uvas*. Such, in brief, is the history of all those bodies, up to the periods when they began to do their long neglected duty to themselves and the world. The favorable change which has invariably taken place among them, as, one after another, they reached that transition-point, is too well known to need recapitulation.

I now leave to your own consideration the field which the College occupies in the general interests of human society; together with the special influence it exerts on the particular community that is the most forward to sustain it. I submit the whole, without any further practical application; believing that the facts we have aimed to present, will, of themselves, speak to all hearts with a stronger emphasis than that of words. May they be sanctified to all, and particularly to those who are engaged in the enterprise this day publicly consecrated.

On such an occasion as the present, it may be expected that something will be said respecting the internal economy of this College,—the methods of instruction that will be pursued here, and the objects that will be aimed at. But, in these respects, there is nothing peculiar to be noted; and the topic at large would open so wide a field that it

is necessary to decline entering upon it at this late hour. I will only mention three things, by way simply of specification :

First ; we are sensible that one of the prime requisites to excellence in any branch of learning to which we shall attend, is thoroughness ; thoroughness in the elements, thoroughness in every successive stage, as far as the study shall be carried. And this, not only for the sake of sound scholarship as distinguished from smattering, but for the sake also of the mental habits in general, that are to be formed by the discipline. We cannot lay too great a stress on this point. Where "thoroughness" ceases to be practicable, let the study be dropped.

Secondly ; we are persuaded that all scholastic instruction ought to be conducted with a reverent eye to the methods which our Creator has instituted, in Nature and Providence, for the education of our race. For, the whole business of life from the cradle to the grave may be expressed in one word,—Education. It begins with the first breath ; it is suspended only with the access of utter insensibility. This world, if we consider it attentively, is found to be but a vast seminary, with infinite apparatus of natural objects above and below,—with unnumbered problems of doubt to be solved,—with difficulties on the one hand, facilities on the other, dangers, calamities, successes, joys and sorrows, as our Schoolmasters ; and with thousandfold influences that try us in every possible direction, to draw forth our capabilities, and to form us into a self-governed organism of regulated forces. And the processes of a more artificial kind, which we follow out in Schools, should evidently be but the sequel to the natural course. The principles on which they are conducted should be the same ; and the results obtained should be rectified from their subtle aberrations, by constantly comparing them with the facts of the existing world, and with the judgments of common sense. In this way, we save the scholar from the flightiness and extravagances, to which the unguided speculation of our age is so prone.

Thirdly, Religious Influences. There does not seem to be any room for doubt, whether these should pervade a College, and indeed all places of Education. If we

have a Father in heaven, on whom we are dependent, it is plain that our natural or normal sphere is one of filial subordination to Him,—like that of children in a family. And our characters, intellectual as well as moral, cannot be properly formed, but under the habitual sense of the sacred relation in which we exist. If we are not self-existent, if we are created beings, living under the dominion of a Supreme Lawgiver and Judge, whose authority presses upon us, and shuts us in on every side, there cannot be, in the nature of things, any healthful discipline, or any development fitted to our state, without the moral consciousness of this pressure; just as the pressure of the surrounding atmosphere is necessary to our physical well-being. It is what we must have in both cases. And the absurdity,—I mean the natural absurdity,—of thinking to succeed by placing us under an *exhausted receiver* as it were, is as gross in the one case as in the other. To the full extent that the student values even a well-developed intellect, let him cherish a sense of that Omnipresence “in whom he lives, moves, and has his being.” Above all things, as he values the moral integrity of his character, let him see to it that he does not “live without God in the world.” And let all who take the responsible office of instructors remember how much depends on their example and personal influence, in this respect.

And now, at the close of these public solemnities, in the fear and love of God, we consecrate this New College to his glorious service, in the educating and harmonious unfolding of the noblest powers he has bestowed upon his creatures. We humbly look to Him for his acceptance of this College, and for his blessing upon it to these ends. We consecrate it to the work of instruction in sound learning and science, under the influence of Christian principles. We dedicate it and its appurtenances to the service of you, Young Gentlemen, who have entered here to begin your collegiate course, with the beginning of the Institution itself,—including with you your successors in all time to come. We have honored it with the name of its noble and generous Founder, whom we have the happiness to see among us to-day, but who is shut out from the sound of our voices. May it bear his memory down,

with increasing respect, to the remotest ages; and be his conspicuous monument, when these heights, now bare, shall realize the character of Academic Shades. We would gladly inscribe also, on some of its Departments, the name of its principal Contributor; and, should he continue to decline the publicity as yet, we leave it in charge to our successors, to do justice to a liberality so munificent, and to a prompt attendance so untiring. And finally, we dedicate it as a lasting memorial of its agent, who has labored for so many years in its behalf; and as a perpetual remembrancer of all its Benefactors, far and near.

H. B. 2d.

ART. XXIV.

Hildreth's History of the United States.

The History of the United States of America, by Richard Hildreth. In six volumes. 8vo. Revised Edition. New York: Harper & Brothers, 1854.

AN ingenious writer in one of the foreign Reviews,¹ in discussing "the use and meaning of history," denies that it has any power to teach truth. The moralist, the philosopher, and the statesman, as such, can learn from history nothing whatever. In no instance has it taught what is good, what is true, or what is wise. Not merely a chief use, but the *sole* use of history, is the portrayal of "personal character in conflict with the circumstances of life," with a view to "toning and nerving the heart to noble emotions"—the raising and sustaining a "love of what is good"—a "condition of pure and elevated feeling, in which, irrespective of consequences, human things and human actions are seen and weighed at their just and real value." In the simple improvement of the heart, and in no respect the informing of the understanding, does history find its exclusive use.

¹The Westminster Review for October, 1854, Article IV.