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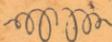
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College Discipline.

AN

Inaugural Address.



INAUGURAL ADDRESS.

GENTLEMEN OF THE BOARD OF TRUSTEES :

You have been pleased to call me from a noble and time-honored Institution, in part founded by, and bearing the name of, the Father of his Country, and have invited me to cast in my lot among you, and to labor in the College over which you preside.

I left a warm-hearted, generous, hospitable people, distinguished for their intelligence, piety, and high-toned principles ; I left a Board of Trustees, whose unvarying kindness and confidence, no gratitude of mine can ever repay ; I left a Faculty, whose venerable head, I revered as a Father, and with whose junior members, my intercourse was that of a brother ; I left a College, the character of whose students was such that during six years, I received not a single mark of discourtesy, or disrespect.

Surely then, in view of the many pleasant attendants upon my life in Virginia, the motives that prompted to a change of location, could have been neither few, nor slight. Some of them only need I give.

In the first place, I wished to be among my own people ; I wished to aid in training the youth of the two Carolinas—the Old North State distinguished in our early history, by being the first to receive a colony of Protestant Englishmen,* the first to proclaim liberty,† and the first to pour out blood like water in defence of the inalienable rights of man,

*Bancroft vol. 1. Page 102. †Foote's Sketches of N. Carolina.

and scarcely less celebrated in the present day, for having no broken banks, no broken credit, and no broken down aristocracy. And what shall I say of the noble State in which I was born? I have loved her with a love stronger than that of women. Yea, that love has only been strengthened by the abuse she has received from abolitionists, fools and false-hearted southrons. I pride myself upon nothing so much as having never permitted to pass, unrebuked, a slighting remark upon the glorious State that gave me being. How can I sufficiently extol thee,—land of Rutledge, Laurens, Sumpter, Pinckney, and Lowndes! how can I revere thee enough, birth-place of the pure, spotless, incorruptible Calhoun! Thy sons have ever been foremost in the battle-field, foremost in the councils of the nation, and foremost in devotion to the great interests of the South.

But the great motive that mainly decided me to accept your appointment was the desire to labor in a College, founded in the prayers, and by the liberality of Presbyterians,—a sect that has done more for the cause of civil and religious liberty than all the other denominations in Christendom,—a sect concerning which, a shrewd and discerning King has said, “Presbytery and Monarchy can no more be reconciled than God and the Devil.”* It is a fact which none can controvert, that the Church of Christ has to rely, almost entirely, upon denominational Colleges to rear and train up laborers in the vineyard of the Lord.

A Literary Institution, without religious culture, is a fountain of baneful influences. To educate the head and leave the heart untouched, is to increase the capacity of the scholar for evil,—to make him tenfold more the child of hell than before. The great sin of the mother of mankind was a thirst for intellectual knowledge, without a corresponding desire for holiness.† France, when excelling the whole world in the arts and sciences of life, was still more preeminent in heartless infidelity, audacious wickedness, and crime. The students of the University of Paris, of the schools of Brienne and Metz have ever been the leaders in revolution, riot, blood-shed, and murder. Laplace, D’Alembert, Voltaire, Rousseau and Napoleon were men whose minds had been cultivated to the highest point of intellectual training, but whose icy hearts had been warmed by no genial beams from the Sun

*James VI, of Scotland.

†Dr. Arnold’s Miscellaneous Works.

of Righteousness. The wanton butcheries, the unparalleled cruelties, the awful devastations of the French Revolution, demonstrate most clearly the fearful consequences of an education which rejects the cardinal principle of sound scholarship,—“the fear of the Lord is the beginning of Wisdom.”

Our own country too, has furnished sufficient proof of the necessity for a religious influence in our Halls of Learning. The University of Virginia, under infidel auspices, was a terror to the land, a curse to the cause of education, in fact, a nursery of crime and vice. A few years ago, our brethren of the Episcopal Church abandoned the visionary scheme of restraining the students of William and Mary College, by the code of gentlemanly honor, and elected one of their purest and most evangelical Bishops to preside over the destinies of that noble institution.

Since then, a College without religious instruction, must necessarily be a public nuisance, is it not plain that the Faculty, who impart that instruction, ought to entertain the same views and opinions in regard to the proper interpretation of the Word of God? A house divided against itself cannot stand. Let a youth hear one explanation of Bible truth to-day, and another explanation of the same truth to-morrow, he will doubt the accuracy of both, and in a little time, under a system of conflicting expositions, will be prepared to discredit the whole of revelation. Our church therefore must look to its Presbyterian Schools and Colleges to furnish workmen to build up the waste places of Zion. Other evangelical denominations, as well as our own,—the Episcopal, Methodist, Baptist, Lutheran, &c., have felt the want of a more elevated piety among their youth receiving a literary and scientific education, and are accordingly establishing sectarian institutions all over our land. Godly parents demand for their sons something more than the diluted christianity of our State Universities, and the Jesuitism of Catholic Seminaries.

Such being my views of the expediency and importance of denominational Institutions, I could not hesitate in making a choice between Washington College, whose Presbyterian character is still in dispute, and Davidson College, under the immediate control of the church, to which I belong.

Your Honorable Body has thought proper to give me College Dis-

cipline, as the theme of my Inaugural Address. I approach with hesitation a subject surrounded by so many difficulties, and concerning which there are so many opposite opinions. The progressive spirit of the age, the habit of thought, now prevailing, the rise of Young America, have added new embarrassments to the ever perplexing question, "how are students to be governed?" With the Greeks, the most refined and cultivated nation of antiquity, the word education, *paideia*, was derived from *pais*, a boy or youth. Education with them, was therefore the training of boys, and the rules of discipline of the educators were of course simple, being such as were applicable to boys. But there are no boys in the 19th century;—all are merged in young gentlemen. Boots and cigars are used as soon as bibs and pinafores are fairly thrown aside. In one of our largest cities, a merchant being about to take his Young America son into partnership with him, asked him what sign the new firm should have, "John Jones & Father, to-be-sure," was the prompt reply. In a village not a hundred miles distant, a Father was asked in Court, "Is your son of age?" "Certainly, was the answer." "How long since has he been of age?" next queried the lawyer. "Ever since I knew him," replied the dutiful parent. Just so it is. The boy is a young gentlemen when thumbing his horn-book and primer,—a fine gentleman in the Old-field school,—an exquisite gentleman in the Grammar school, and a superlative, grand gentleman, by the time he reaches College. Indulged, petted, and uncontrolled at home, allowed to trample upon all laws, human and divine, at the preparatory school, he comes to College, but too often with an undisciplined mind, and an uncultivated heart, yet with exalted ideas of personal dignity, and a scowling contempt for lawful authority, and wholesome restraint. How is he to be controlled with his lofty notions, his nice punctilio, his delicate sensibilities, his chivalrous feelings! Will the old system of admonition and suspension be sufficient to coerce this high-blooded, mettlesome being? Admonish him? Why he will go off and laugh with his class-mates at the solemn visage and old-fashioned remarks of the Honored Præses, and jeer at the rebuking looks of their "most potent, grave, and reverend signiors," the venerated Faculty. Ah! I have known that thing to be done. Suspend him? The very thing he wants. He will then have time for a spree, a grand frolic, without the fear of having his orgies spoiled by a sight of the unwelcome face of one of the Professors. The fact is,

that suspension is but a premium to idleness and vice. The vicious and lazy prefer life out of College to irksome duties in it. They go off and engage in amusement and dissipation till the end of their probation, and then return to College to be a dead weight to their classes, and to be dragged along some-how, until another glorious suspension is awarded to their merits.

Could the voice of all the Colleges in our land be heard, we doubt not there would be perfect unanimity in their testimony that a kind, faithful and affectionate talk with a student in private, may do good; but that a public admonition has a hardening effect, and is but the initiatory rite that introduces the subject into the fraternity of the vicious; and that same voice would proclaim that suspension is objectionable for three substantial reasons,—1st, it allows the student full scope for the indulgence of idle and mischievous habits. 2d, it disqualifies him to keep pace with his class. 3d, it makes him a drag to his class.

We can be at no loss to account for the foolish and injurious system of admonition and suspension, if we keep in view the ecclesiastical origin of Colleges; and that the present code of College laws and discipline is derived from that governing Monastic Institutions.

Chancellor Kent says—* “Corporations or Colleges, for the advancement of learning, were unknown to the ancients, and are the fruits of modern invention.” Again he tells us, that the ecclesiastical schools of Alexandria, Rome, Constantinople and Berytus, were the first to assume the character of public Institutions or Colleges.

Dr. Lieber says—“the more ancient establishments of learning, formerly ecclesiastical establishments, derive their origin from the thirteenth and fourteenth centuries.” Again, “previous to the age of Charlemagne, Europe had sunk into the greatest barbarism in consequence of the migration of the Northern and Eastern tribes, and the incessant and devastating wars which attended them. Charlemagne deserves the praise of having zealously striven to promote the cultivation of science throughout his vast dominion with the aid of the Englishman, Alcuin.” † The schools of learning established by order of Charlemagne under the supervision of this monk, were monastic in

* Commentaries xi, 269.

† Encyclopedia Americana.

their character. The first College in Great Britain, that of Iona, founded by Columbia, A. D. 563, was a school of Theology.* Hume, speaking of the monasteries in the reign of Alfred the Great, says—"they were the only seats of erudition in those days.† The University of Oxford, founded, or at least repaired, by Alfred, was essentially a religious Institution. The other three great Universities of Bologna, Cambridge and Paris, which threw a dim light over the darkness of the Middle ages, were the offspring of religious zeal and enterprisc. It is not strange then that a system of government and laws still exists in the Colleges of the present day, though wholly unsuited to secure good order and discipline. Admonition by his Superior was a terrible thing to the Monk: it was the distant muttering of the thunder of St. Peter's. The most hardened reprobate shrunk back with horror, from being exposed to ecclesiastical censure. College admonition, on the contrary, excites but anger or derision. Suspension from the privileges of his monastery and order, was a dreadful punishment to the cowed priest; the ban of the church was upon him. He became a shunned and degraded man, in constant dread of excommunication and the horrors of purgatory. But College suspension excites no such fear and alarms; it is even sometimes sought as an object of desire.

Their ecclesiastical origin will explain many anomalies and inconsistencies in our customs and laws. An eminent lawyer, speaking of the immunities of corporations from private responsibility, says, "The only solution of this anomaly we are able to offer, is, that in the country whence we have immediately drawn most of our legal principles, private corporations, for many centuries were exclusively ecclesiastical bodies, composed of individuals who could possess neither property, nor legal existence apart from the corporation to which they belonged.—Maxims of the common law which were justly applicable to monks professing poverty and destitute even of civil existence separate from their monastic character, have been strangely adopted by courts, in modern times, for the total immunity of speculators, who became members of banking corporations, free from responsibility, in person or property, for frauds of the most flagrant character."‡

*Pictorial History of England, vol. i, page 212. Brooke's Gazeteer. The system of ecclesiastical polity in this seminary is said to have been Presbyterian.

† History of England, vol. i, page 74.

‡ Southern Quarterly Review. Vol. i. page 109.

The testimony of this distinguished legal gentleman corroborates the two positions that we have taken. 1st, that private corporations, such as Colleges, were originally ecclesiastical bodies;—2nd, that the legal maxims and principles which were held by those bodies many centuries ago, have been transmitted to their successors of the present day. We think it high time to disenthral ourselves from the shackles of Catholicism. We think it high time to put an end to the boast of the Papist that Rome governs the world by its literature, its maxims and its religion when it has ceased to control by its mail-clad warriors, its cohorts and its legions. Let it never be said that Presbyterian youth, in a Presbyterian College, are governed by a code of laws adapted to, and intended for, the cassock-wearing and shaven-pated minions of Popery. Let us away with this monastic foolery. The followers of Calvin and Knox have nothing in common with the stupid devotees of the scarlet woman of the Tiber. How then is a Protestant College to be governed? What must be its code of laws?

Here we would premise at the very outset of this inquiry, that the wisest and most wholesome laws will be destitute of all efficiency, and absolutely void and nugatory, unless they receive the support of the governed party. The efficacy of all law must depend upon the moral sentiment of the subject. The law has supreme control and sovereign power with a virtuous people, but is a dead letter with the vicious and depraved. The most judicious system of rules and regulations will be scoffed at, contemned and trampled upon in a College, where the moral tone is low. Well did the great Statesman of Massachusetts say, "we must look for security above the law, and beyond the law, in the prevalence of enlightened and well-principled moral sentiment." This lofty sentiment must be instilled and inculcated by the praying FATHERS, but especially by the praying MOTHERS, of the youth in process of training for a Collegiate course. The young man, who has been taught from his cradle, to reverence parental authority, and to respect Bible truth, and has learned that subordination to government does not involve meanness and cowardice, will be distinguished by a manly, an upright and an honorable deportment throughout the whole of his College career. Youthful impetuosity may possibly betray him to follow a multitude to do evil, *but his sober second thought will be right*; the monitions of conscience will be heard above the clamor of passion and prejudice. Any College officer of moderate observation can find out

in three months, what students are blessed with pious and judicious mothers. *Loose, careless family government, is the great obstacle in the way of efficient College discipline.* Another formidable difficulty in the way of an elevated standard of scholarship and a high tone of moral sentiment in our seminaries of learning, is the deplorable want of right training of the mind and heart in our primary schools. The candidates for the Freshman class, and, in many instances, for the higher classes, have not been taught to *think*, and to exercise their reasoning faculties. They have learned words just as parrots learn them, without connecting ideas with those words. The first year in College has to be spent mainly in the effort to divest the mind of a mischievous culture, or want of culture. There are many honorable exceptions among the teachers in our Academies. North Carolina has lost a public benefactor in the lamented Kirkpatrick. Still it is an undeniable truth that the teaching in our preparatory schools is deplorably defective. However, under the most unfavorable circumstances, much may be done in College towards elevating the mind and purifying the heart even of the student, who has not enjoyed the inestimable blessing of godly parents and competent instructors. God will honor an Institution, whose Head honors HIM. The character of a College depends mainly upon the character of its President. Let him be false, sly, hypocritical, intriguing, irresolute in the exercise of discipline, cringing to popular favor; every exalted sentiment of virtue and honor will be crushed to death under his pernicious administration. The students will be disorderly, discontented, and ripe at all times for riot and rebellion. Let him, on the contrary, be honest, pure, guileless; a man whose heart is so full of the fear of God, that it has no room for "the fear of man that bringeth a snare," his College will be distinguished for lofty piety, and gentlemanly propriety. Let such a President have the faithful cooperation of a firm, discreet, and competent Faculty, he will be able to make the Institution over which he presides, a blessing to the world, and an ornament to the Church of Christ. A wise, God-fearing President, a pious and efficient corps of Professors constitute then, in our opinion, the first and most important element of College discipline. An Institution presided over by such men, must be preëminent for its manly piety and thorough scholarship. It is humiliating to reflect that there are but few such Institutions in the world. An eminent Englishman, speaking of the Colleges of his country, says that they are but

“the nurseries of idleness and vice.”* This is lamentably true in our own beloved land. An occasional scholar is sent out from their walls, whilst thousands of conceited ignoramuses are spawned forth with not Algebra enough to equate their minds with zero; Latin enough to read their parchments; Greek enough to know the difference between *tetupha* and *fa sol la*; Astronomy and sense enough to know the gender of the Man in the Moon. The testimony of President Edwards is very decided as to the low standard of moral sentiment and scholarship in our Literary Institutions. He says, “it seems to me a reproach to the land, that ever it should be so with our Colleges, that instead of being places of the greatest advantage for true piety; one can’t send a child thither, without great danger of his being infected as to his morals. This is perfectly intolerable, and any thing should be done, rather than it should be.”†

Here then are two high authorities as to the condition of English and American Colleges. We learn that it is no better on the Continent of Europe, and that in many Colleges it is only necessary to pay the regular tuition fees, and stay out the two, three, or four years of the required course. An Englishman proposed to a German University to pay the fees beforehand and save his time. After some little demur, his proposition was agreed to, and his diploma, with its mystic characters and ponderous seal, was duly delivered. Flushed with success, the learned graduate next proposed to buy a degree for his horse. The answer of the conscientious Faculty, was somewhat withering:—“We sometimes give diplomas to donkeys, but never to horses.” Just so it is:—ninnies take degrees, and blockheads bear away the title of Bachelor of Arts; though the only art they acquired in College was the art of yelling, ringing of bells, and blowing horns in nocturnal rows. This lamentable state of things in our Literary Institutions is due, we think, mainly to the want of the general diffusion of a spirit of emulation among the students. The first three or four in each class are incited to put forth all their powers in the contest for the College honors; and it may be that the last two or three in their respective classes use some exertion to escape deficiency and the odium of a *speciali gratia*. But the great mass of the students have no stimulus at all, and, unless for-

*Bowdler.

†Edwards on Revivals. Page 530.

tified by high religious principle, must speedily acquire idle habits, and learn to drone away their time between lounging, cards, cigars, and whiskey punch. The industrious youth must be discouraged in a College where the idle and vicious stand upon precisely the same platform. The student, who has trimmed his midnight lamp in the laudable desire to master the difficulties of mathematics, and the intricacies of Language, feels that of right he ought to be above the rowdy who has spent his hours in gambling and drunkenness. But without the grading system, all, except the first three in the graduating class, are on the same undistinguished level. How disheartening this must be to the studious, the orderly and the well disposed. Has it not the effect of chilling and repressing all generous zeal to excel? Does it not level downwards and place the energetic and aspiring in the same class with the lazy and worthless? The Saviour of mankind held out rewards as an inducement to exertion. His disciples, in like manner, stimulated to enterprise; and the great Apostle to the Gentiles exhorted to "provoke one another to good works." Are we wiser than what is written? Dare we repudiate the principle that the Son of Man has laid down in the parable of the talents,—the principle of encouraging effort and rewarding merit? Just in proportion as there has been christianity and sense enough in our Colleges, to take the Bible as their guide in this particular, have they made progress in sound scholarship. The grading system has made the Military Academy at West Point, the first school of science in America. It has elevated Yale College, Nassau Hall, Miami University, Washington College, Hampden Sidney, Jefferson College, &c., &c. South Carolina College has reaped rich fruit from it, though it has been but partially introduced into that most deservedly popular Institution. We once heard the accomplished Superintendent of the Virginia Military Institute say, that without the grading system, his southern West Point, the pride and pet of the State, would not remain in existence a single week. Horace Mann, in his seventh annual report to the Board of Education of Massachusetts, speaks of the Prussian and Scottish schools as the best in the world. In these the teachers are careful to excite to the highest point a spirit of emulation and generous rivalry among their pupils. Mr. Mann, after a personal inspection into, and a thorough examination of these schools, gives this decided testimony: "by the mode above described, there is no sleepiness, no droning, no inattention," in the recitation

rooms. It appears also, from the report, that the French stimulate their youth in a like manner in a very high degree. "In the room of the Head of the Royal College, at Versailles, I also saw, says Mr. Mann, "the portraits of those students of the College who had won prizes at the University. This display and the facts connected with it, speak volumes in regard to the French character, and the motive-powers under which not only the scholars, but the Nation works."

Your Honorable Body thinking, in unison with the wise educators of Europe and America, that emulation is conducive to sound scholarship, have introduced the grading system into your College; and it will never be abolished so long as there is regard to the teaching of the Book of books and to the lessons of experience.

But whilst the plan of grading all the students at their recitations must raise the standard of scholarship, it is not sufficient in itself to bring about habits of order and attention to business. The studious are generally well behaved, but not always so. It sometimes happens that those who stand highest in their respective classes, are disorderly, and remiss in attention to the regular College exercises. Is it right to leave them wholly without restraint? Again, there are many delinquencies, and many infractions of law that must pass unnoticed without the demerit system: such as tardiness in attendance upon prayers and recitations, lounging about public places in study hours, disturbances in rooms and about the campus in study-hours, disorder in Chapel and Lecture-rooms, &c., &c. These things are not usually, if ever, reported on the circulars sent home to the parents of the students. The most soft-headed advocate of lax discipline will not contend that such offences ought to be tolerated. But they can only be reached in one way; and that is by giving demerit to the delinquent for every neglect of duty, and to the perpetrator, for every violation of good order and decorum. Let the penalty of dismissal be attached to a certain number of these demerits, and the vicious will either be restrained or cease to affect others by their bad examples.

John C. Calhoun is the Father of the demerit system as it now exists in the Academies and Colleges of our land: and in nothing, were the wisdom and sagacity of that illustrious man more eminently displayed. Some who have not had as many ideas in a whole life-time, as passed through the mind of the great Carolinian in a single hour, may object

to the system of grading and demerit as oppressive and tyrannical; but it has received the seal of approbation from the most respectable Colleges, from the Academies, from the Common Schools, and even from Sabbath-schools, throughout the length and breadth of our extended Commonwealth. What, can it be tyrannical to keep a true account of the scholarship and behavior of the students in a College! Do the proposed systems go beyond this? Can truth be objectionable? We had thought it odious only to the Father of Lies and his devoted followers. We had thought that honest men every where loved candor and plain-dealing. We had thought that all wise parents wished full and authentic information in regard to the habits of study and deportment of their children. Now, any man above the level of idiocy, must perceive that this most important information can only be given through the plan of marking every recitation according to its desert, and of recording every delinquency and misdeed. In making then a truthful exhibit of conduct and scholarship, we have only provided to meet the wishes of judicious parents and guardians. We readily admit that a College, that faithfully and truthfully reports the moral and intellectual character of its students, will be kept for a time in the back-ground in point of numbers. There are many, very many, young *gentlemen*, who do not wish honest report of their actions. These will prefer to enter the Botany Bay Colleges, where they can hide their good deeds under a bushel—Colleges which make all the circulars pleasant and flattering. We have known a youth reported No. 1, in the Junior class, who could not demonstrate the first proposition in Geometry. The rule is to report all to be head. Every student is No. 1 in scholarship, No. 1 in deportment, No. 1 in all the christian graces, and, it may be, No. 1 in good looks and politeness. Ah! how these circulars do please the fond mothers: they love so much to think that their sons are so good and so smart. But the old gentlemen shake their heads. “John was not a prodigy for piety and learning at home, how is it that he does so well at College? There must be something wrong?” And thus these polishing and varnishing Colleges excite the same sort of suspicion that the faded belle excites, when she appears in public, after having stopped up all the crevices and wrinkles in her face with French paste, and after having daubed over her sallowness with vermilion and red ochre. People will look knowing and say that her beauty is too gaudy and too unchangeable. Precisely so with the

oily Colleges; they create distrust by their very unction and lubrication. They alarm by the unvarying beauty of their reports. The world will not believe that *all* the students in College belong to the congregation of Latter-day Saints. Let suspicion be once awakened, and the members will be speedily transferred to the honest Institution struggling on with its handful of students. The wise will prefer a College with but forty working students, to one that has three hundred idle young gentlemen, for the same reason that we prefer one true man to fifty vicious donkeys. "Truth," says Lord Bacon, "is in order to goodness." There can be no goodness without candor. There can be no good, well-regulated College without truthful reports, and these can only be made by means of the grading and demerit system.

Another essential element in College discipline is the system of responsibility. This should be so carried out, that some one should be accountable for every offence. The occupants of rooms and tenements should be held responsible for all violations of law in their vicinity, until the names of the violators were given up. The respective classes and all collections of students, should be held accountable for any offence committed by one of their body, until the name of the offender became known. This plan would enlist all the well-behaved, and well-disposed on the side of law and order. They are not required to inform on the wrong doers, (which is contrary to the tone of all Colleges,) but are simply expected to make the wrong doers inform on themselves. Then the rowdy, who has not principle enough to come forward and exonerate his fellow-students, would soon loose caste among them, and be ejected from the College by the force of public sentiment. Thus an element of self-government would be thrown into the College. The great mass of the students would perceive that it is to their interest to restrain the disorderly, when every infraction of the rules and regulations brings down punishment on their own heads, unless assumed by the guilty. The maintenance of good order then would be made to depend, not upon a few College officers, but upon the governed party; just as it is in civil society, where the execution of the law rests with the people. The system, which we propose, is then essentially republican in its character, and suited to the genius of our people. The government of Colleges is at present an Oligarchy designed for the "wretched, dronish monk in his cell with his horse-hair, scull and

hour-glass," but utterly unsuitable for Protestants and Republicans.—Our plan has been in most successful operation in Washington College, Va., for some three years, and it has contributed much toward making this venerable Institution the most orderly in the Union. And what is far better, the system meets the cordial approbation of the students themselves. It gives the studious and law-abiding a good excuse for keeping loafers and rioters away from their rooms and tenements. The latter will then be thrown upon each other for society, and will congregate together around their filthy whiskey bottle, like ill-omened vultures around a rotten carcass.

But while this mode of government is most acceptable to the students, it is no less pleasant to the Faculty. Under it the Professors need not prowl stealthily about the campus like spies around an enemy's camp. All they will have to do, when there is a disturbance in any of the buildings, will be to locate it. The rioters will then most surely be compelled to inform on themselves. Should the disturbance be on the campus, or away from the College premises, an inspection of rooms will ordinarily be sufficient to lead to the detection of at least some of the guilty. There need be then no watching of the students, than which, there can be nothing more ruinous and demoralizing. Treat young men with distrust and suspicion, and you will but too often make them unworthy of all confidence. Watch them when behaving well, and they will soon give you something to watch for. We are inclined to think that the old Prowler, who prowls about seeking whom he may devour, is the author of the prowling and spying system in our Colleges. The Professor who dodges about the campus at night will acquire a stealthy, night-hawk cast of countenance, and be no more respected by the students than any other bird of darkness and ill-omen. Our proposed mode of government is diametrically opposed to espionage, and imposes no degrading duty upon the College Faculty. Still there are some who will object to it as involving the punishment of the innocent with the guilty. We reply to this *semblance* of an argument, 1st, that this is not necessarily so; if the innocent suffer, it will be because they have not the firmness to maintain their rights against the guilty: 2nd, that even in the best regulated society, the upright and law-abiding are punished on account of the lawless and wicked. Good citizens are taxed for sheriffs' fees, constables' fees, &c.;

are taxed to aid in erecting court-houses, work-houses, jails and penitentiaries. This is hard, but society cannot exist without it. The tares grow with the wheat, and the wheat loses strength, nutriment, vigor and beauty, by connection with them. It is the law of God.—We cannot set it aside.

Again, in every College in America, except Davidson, there is a common deposit fund formed by the contribution of all the students, which is set aside to repair the damages committed by vicious rioters. We have known some four hundred dollars paid out for breakages, made chiefly by a single worthless rowdy. Now, would it not have been far better for the students to have held this wretch accountable for his misdeeds, than to have been taxed in this enormous manner? Had they a right to squander the hard earnings of their parents in pampering to the viciousness of this malignant creature? Had they but held him responsible for his excesses, his conduct would have never been so indecent, and outrageous. Since the adoption of the scheme of responsibility in Washington College, damages to property are seldom committed, and when committed, are promptly met by the perpetrator.

But we will take higher ground in advocacy of the plan of accountability. We contend that there is no principle more fully developed in the pages of the Bible, than that the All-wise God himself, holds nations and communities responsible for the actions of their guilty members, until punishment is meted out to their offences. We read that a delinquent Prophet sought to flee in a ship of Tarshish, and thus escape obeying a divine command. But the waves rose in their fury at the blast of the breath of the Almighty, and would have dashed the frail vessel to pieces, had not the guilty refugee delivered himself up, and compelled his associates to cast him into the raging sea.

Again, we are told that when Achan had sinned in the accursed thing, the hitherto victorious armies of Israel were seized with a panic, and “turned their backs before their enemies.” The Captain of the chosen people of God fell on his face, murmuring, “O Lord, what shall I say, when Israel turneth their backs before their enemies?” The stern reply came: “Up, sanctify the people, and say sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take the accursed thing from among you.”

And not until the miserable offender had given himself up, confessed his sin, and met his merited fate, were the warriors of Joshua able to fight with the hosts of the Amorites. But we need not multiply instances, which must be familiar to every well-taught Sabbath-school scholar in the land. The sickly sentimentality that sympathises with the criminal, and extenuates his crime, finds no responsive echo in God's Holy Book. The depraved heart, and the depraved heart alone, hates justice and palliates guilt. The abolition of capital punishment in some of our States—the making heroes and demi-gods out of cowardly assassins and cut-throats,—the combinations of judges, lawyers and jurors, to acquit the most abandoned culprits, show that the spirit of infidelity is spreading like a pestilence throughout our country. It is time to stop this maudlin whining about the blighted hopes and ruined prospects of thieves and murderers. The victims, we think, deserve full as much compassion as the villains.

Let the youth in our Colleges be taught that God himself has said of the good man, the inhabitant of Zion, that he is one, "in whose eyes a vile person is contemned."* Let them learn to set their faces against vicious practices, and hold up to condign punishment rowdies and miscreants.

The Literary Societies of our honored University, have done much to correct the false sentiment of sickly sympathy for the low and vulgar, and to bring about a high tone of gentlemanly honor and propriety. But, we think, that the system of responsibility is better calculated to remove wrong notions about screening crime and to banish the wicked, dangerous, mischievous, infidel compassion for the lawless and refractory, which is now so prevalent in all parts of the world. Our educated young men are to exert a powerful influence for weal or for woe upon the age, in which they live. Under the proposed plan, they will acquire the habit of sustaining law and order in College, and may therefore be expected to be found on the side of truth and righteousness in all after life.

The last element of College discipline, we can now allude to, is the restraint of the polished society of a town or city. In such an atmosphere, a young man loses his individuality and self-importance. He is

*Psalms xv, 4.

not so puffed up with his own grandeur and dignity, and consequently not so apt to wax fat, like Jeshuren, and to kick at wholesome laws and the exercise of proper authority. Literary conversation, the softening influence of beautiful and lovely ladies, the noble examples of the manly, upright and honorable of the sterner sex, will inspire him with lofty aspirations and abhorrence for every thing mean and vulgar. Novelty too, will attract his attention, rational amusements and diversions will be afforded him, and consequently he will have something better than mischief to think about. His mind also, will be so stored with the pleasant, the instructive and the entertaining, that it will have no room for that sourness and discontent, which beget disorder, rowdiness and rebellion.

We have now performed the task imposed upon us, and leave the subject and discussion with your Honorable Body, confident that whatever your decision may be, it will be with candor, fidelity and impartiality.

Finally, we would confess with humility and self-abasement, that the wisest code of laws, and the most strenuous exertions on the part of Trustees and Faculty, must fail to build up a College without the blessing of the Lord. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." We would then call upon godly parents and the friends of the College, to join us in earnest prayer to the Lord of Sabbaoth, that it may be made a fountain, whose streams shall gladden the City of our God.