

reached the dawn of manhood, to lay a good foundation against the coming time, by fostering habits of practical kindness, and self-control—by mental discipline and study—by cultivating all those qualities which give elevation to the moral and intellectual character—in one word, by not wavering between right and wrong, but by learning the great lesson of acting strenuously and unhesitatingly on the light of conscience.

The studies of this place, as far as they relate to mere human learning, divide themselves into three branches.

1st. The study of the laws of nature, comprehending all parts of inductive philosophy.

2dly. The study of ancient literature—or in other words, of those authentic records which convey to us an account of the feelings, the sentiments, and the actions, of men prominent in the history of the most famous empires of the ancient world. In these works we seek for examples and maxims of prudence and models of taste.

3dly. The study of ourselves, considered as individuals and as social beings. Under this head are included ethics, and metaphysics, moral and political philosophy, and some other kindred subjects of great complexity, hardly touched on in our academic system, and to be followed out in the more mature labours of after life. Our duty here is to secure a good foundation on which to build; and to this end we must inquire what ought to be the conduct of the mind in entering on any of these great provinces of human learning.

I. A study of the laws of nature for many years has been, and I hope ever will be, held up to