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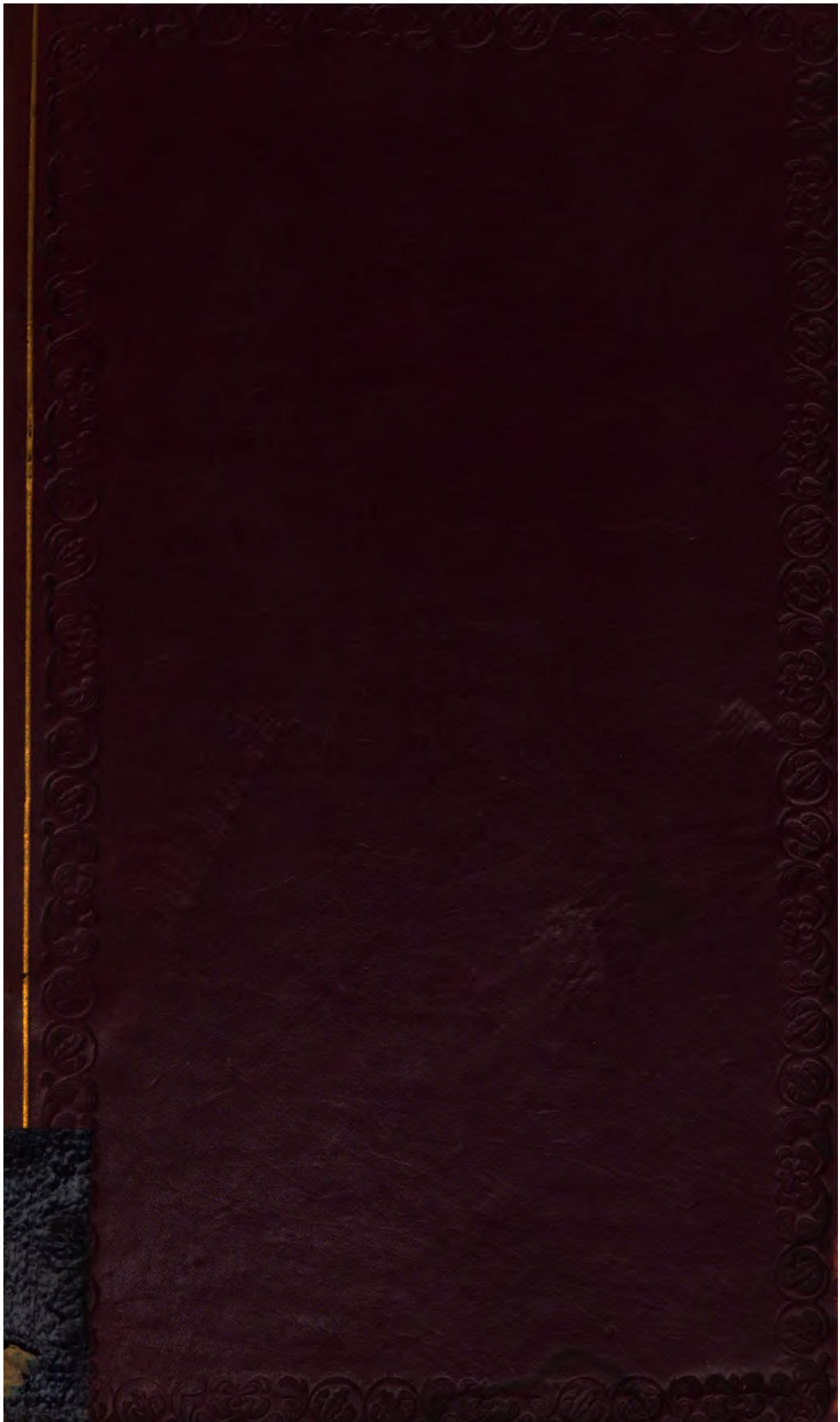
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Edward Daubeny.  
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AN  
ADDRESS  
TO A  
YOUNG STUDENT,  
ON HIS  
ENTRANCE INTO COLLEGE,  
BY EUMENES.

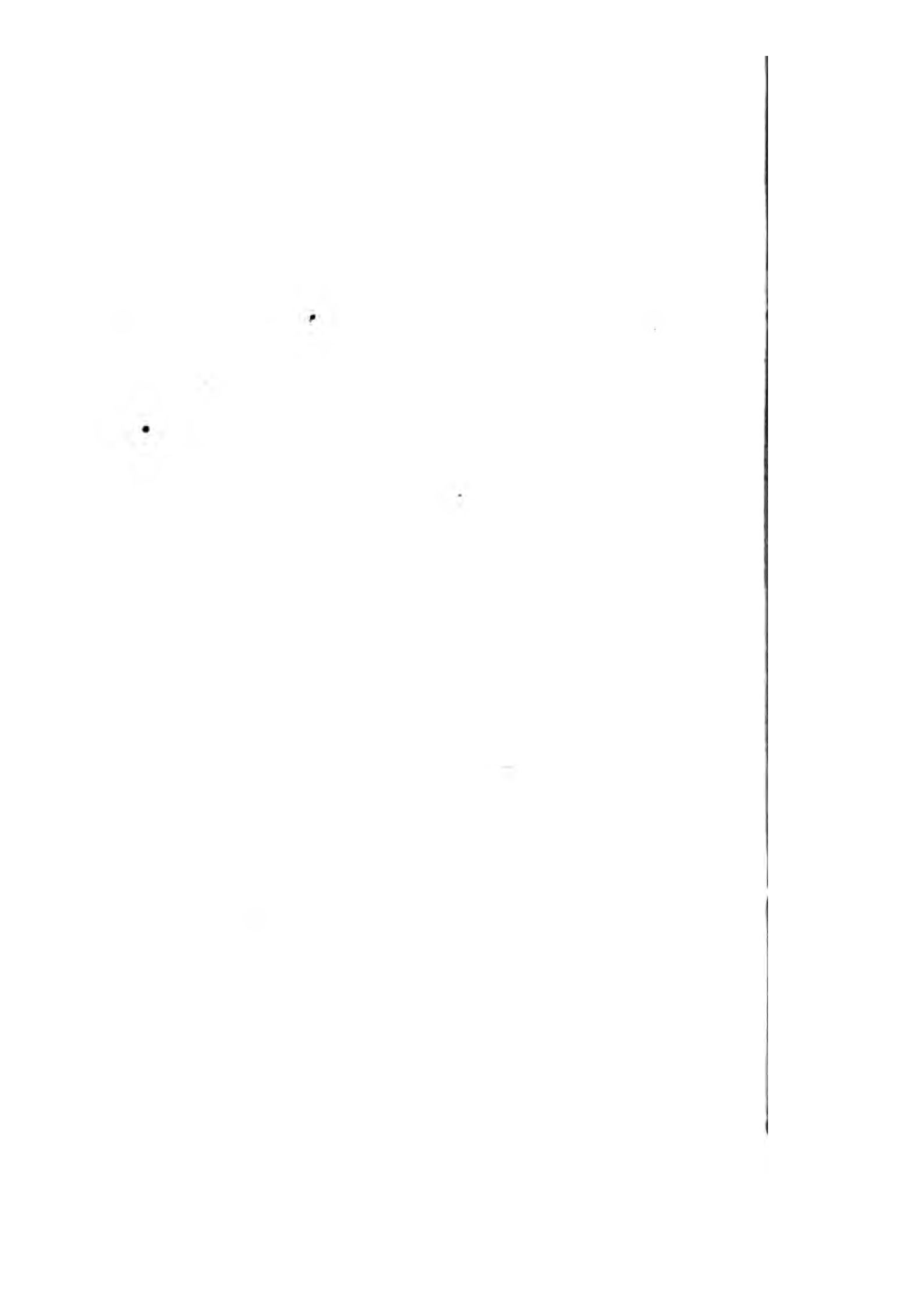
“ ——— SAPERE AUDE.”

OXFORD:  
PUBLISHED BY D. A. TALBOYS.  
1829.



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## ADDRESS.

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WELCOME, my young friend !  
Welcome to our University. Allow one of its members to hail your approach to this seat of the muses, and to express his fervent wishes that you may richly participate in all the advantages which an acquaintance with them affords.

I have ever contemplated the situation of a young man at his

first entrance into college with the most lively interest, as I consider it one of the most important periods of his life, and most likely to determine his future character on the great theatre of the world. I remember — I well remember — when, in my schoolboy days, I looked forward with longing expectation to the time when I should wear the academic gown, and engage in the wider field of literary competition, which a college opens to the ingenuous youth. You probably have experienced some of the same impatient desire ; and now that the long-expected time has arrived,

permit me to address you as a cordial friend, who can enter into your present feelings from no distant recollection.

My dear young friend ! you begin from this period to put away childish things : and as at present you look back upon the days of boyhood as past, and may say with the poet, “ Where are they ?—with the years beyond the flood ; ”—so the period of riper youth, upon which you now are entering, will soon be an object of retrospective survey in manhood ; and manhood itself, if you live so long, in old age. You will find each succeeding year glide away imperceptibly like the

past. Anticipate their flight ; and remember, that it would be melancholy at last to have no note to take of time—but by its loss.

But, be assured, it is not more true, that the misimprovement of time must bring bitter recollection in the end, than that the right improvement of it constitutes present enjoyment. To lose—or, what is called, to *kill* time, is to destroy not only usefulness, but comfort. And this I would wish particularly to impress upon you, that if you would be happy you must be industrious ;—you must exert your faculties in the vigorous prosecution of

some useful objects. At school, application to business has been in a great measure compulsory. It must, henceforward, depend more upon your own will; and it is therefore of importance that your judgment should be convinced of its expediency.

Now—do not draw back from me under the supposition that I want to make you a very drudge, a slave to business. Believe me, I do not: and what I am going to add, I think, will convince you of this.—There are twenty-four hours in the day. How many of these would you think it reasonable to allow for sleep, food, society, recreation, etc.? Take an

ample proportion. Will *eighteen* hours be sufficient?—"Yes."—Well ; give the remaining *six* to business, and I am content. Do this regularly ; do it perseveringly ; and I will answer for the facility, comfort, and improvement with which you shall pass through the course of academic instruction.

But mark ; *regularity* of application (be the time shorter or longer) is the chief thing upon which your progress will depend. Be assured no *desultory* efforts will do so much as this. I therefore strongly recommend to you a constant adherence to some methodical arrangement of your

time. This will keep your attention alive to its silent lapse; and tends to form in youth a habit which you will find of the most important utility throughout your future life. Allot stated hours to the different occupations of the day: and suffer not trifles to make you deviate from them.—Rise early:—it will conduce to health of body and serenity of mind, as well as to despatch of business.—Leave not to one day the accumulated business of two. That is a ready method of losing both. Remember that ‘procrastination is the thief of time.’—While you are at study, give to it all the



energy of your mind; and intermit your application, whenever you find that you can no longer apply with vigour. Nothing tends more to enervate the mind than the habit of poring over a book without any mental exertion.

Before I quit this subject, let me caution you against a common error—the opinion that a superiority of natural talents will compensate for the want of application to study. Be assured it is a mistaken opinion. Your natural advantages, if duly cultivated, will facilitate your progress:—otherwise, mediocrity of genius,

with patient industry, will leave you far behind in the literary race.

I have recommended the diligent improvement of time, as essential not only to respectability and usefulness, but also to the comfort and true enjoyment of life. I have pointed out regularity of application, as the most effectual means of improvement.—Permit me now to say a few words upon the nature of those objects which will constitute your immediate employment in college.—Here is opened to you the wide and diversified field of literature and science. Here you are conducted along its various

paths; so far, at least, as will enable you to judge whither they lead, and to make progressive advances, hereafter, in such as most recommend themselves to your judgment, or your taste.

But you know that a man may pass through the finest country, with so little attentive observation, as to derive no accession to his knowledge, nor any gratification from the beauty of its scenes. There are men who have made the grand tour, only for the purpose of having it to say that they made it; and have therefore obtained no other advantage from their travels. And I have known too many pass through college

in a similar way ; — disgraced by having possessed advantages which they neglected to improve, — by having spent four long years in the regions of knowledge, and leaving them, in the end, as ignorant and uninformed as they came. I hope that you, my young friend, will spurn the thought of such indifference to the most interesting objects, that it will be your ambition, while in college, to attain a higher and higher rank in the scale of intellectual being. In this respect, there appears not so wide a separation between some of the brute creation and the savage, as between the savage—whether

of Africa or of Europe—and the man of cultivated understanding.

Survey with a rapid glance the different studies to which successively your attention is directed in the university: and say, which of them is not worthy to claim it;—say, of which you would contentedly be ignorant.

LOGIC develops the fundamental principles and laws of reasoning, explains its various modes, and examines and analyzes the different powers of the mind employed in it. If you would estimate the importance of this study, compare the close precision, the luminous method, the manly arguments of English

writers in the seventeenth century, when it was generally cultivated, with the flimsy, inconclusive, declamatory writings of those who neglect it in the present day;—men unaccustomed to think deeply, whose highest aim is to cover poverty of meaning with the tinsel finery of verbiage, and weakness of proof under the positiveness of assertion.—In truth, I have seldom met with a person ignorant of Logic, who, when engaged in any speculative inquiry, was able to distinguish between a sound and fallacious argument, to state the grounds of his own opinion with clearness, or to examine

another's with critical penetration.

If we pass from LOGICAL to MATHEMATICAL studies ; there we behold the human mind ascending, from principles the most simple and self-evident, to such heights of discovery in the abstrusest properties of all things capable of numeration or measurement, as command our admiration ; — whether we regard them as objects of the most curious research, or as applicable to the most useful purposes in daily practice ; — whether we consider the infallible certainty with which the judgment rests on each step of the ascent, the



indissoluble connection between all the links of the extended chain, or the unlimited scope for continued investigation.

From pure MATHEMATICS, let us proceed to ASTRONOMY. On the outward face of the heavens, even the untutored rustic looks with inquisitive and admiring gaze. And will not *you* delight to explore the order and motions of the heavenly bodies, the laws by which they are regulated, and the various phenomena which they exhibit?

What shall I say of the other parts of NATURAL PHILOSOPHY, which investigate the forces existing in nature, and apply them



to the solution of her most complex operations; which lay open the means of employing them for the purposes of life, and aiding the organs of man, so as to give him powers unknown before; which satisfactorily explain the phenomena of sounds, and the still more striking phenomena of vision, which detects by palpable experiments the most secret properties of light itself—a substance so subtle in its particles, so amazingly rapid in its velocity, that it might be supposed to baffle the art of man's analysis!

Which of all these branches of physical science is it that does not hold out the strongest allure-

ments to the ardour of the youthful student? Till at length, in ETHICS, his attention is directed to the foundations of moral obligation, the duties which man owes to man in the various relationships of life, the origin of property and the social system, with the principles of civil government.

Let us turn our view from his graver *scientific* studies, to the *humaniores literæ*—to the classic treasures of Greece and Italy; which, after the initiatory acquaintance with them formed at school, he is now called to explore with a more ripened judgment, and a more manly taste.

Here, do we not behold his path strewed indeed with flowers? My young friend! they invite your hand. Range among them with delight: and cull their sweets with critical attention.— Here, converse with the sages and the wits of ancient days, with the historians, the orators, and the poets of antiquity,— living in their works. These men wrote, as the painter drew, — *in æternitatem*. And their works will remain the models of composition, the standard of literary taste; unless an iron age of unlettered barbarism should return.— Believe me, an intimate knowledge of them will amply

repay any labour it may cost : and by vigorous and well-directed application, the labour itself will rapidly diminish, while the pleasure and improvement will as rapidly increase.

On the other hand, if it should be your paltry object merely to *pass an examination*, and to avoid all study but what is absolutely necessary for that,—it will be no wonder if your academic course be unproductive of satisfaction, credit, or advantage. I trust you will never realize the supposition.

I have not, hitherto, touched on the excitement to diligence afforded by academic honours : and

upon that topic I shall only remark, that they are sometimes allowed to form too exclusively the inducement to literary exertion. In a numerous class, there are comparatively but few individuals who *can* win these honours; and, as a criterion of literary merit, they must be in a degree precarious. If you should not immediately attain them, let not this slacken your application to study. To that there are inducements more important than a collegiate prize: and even in the competition for this, perseverance often ultimately wins, what accident for a time denied.

But there are some, I know,

who cherish a most erroneous idea, that, although studious industry in college be needful, or at least expedient, for those who are to enter into some of the learned professions; yet for a youth of independent fortune it is not so necessary.—“The young squire may *take his degree*; and it will be a feather in his cap to take it: but *he* need not trouble himself to be a *scholar*.”—And he need not, indeed, if the only use of learning be to obtain a livelihood; he need not, if the summit of his desires be to spend his fortune in the indulgences of the table, and his time in the pursuit of the game on his estate

—an animal not so noble as his horse, nor better informed than his groom. But if he wish to fill with respectability the station which he holds; if he would desire any more refined enjoyments than those of his animal nature; if he would not have his intellectual debasement only rendered more conspicuous by his outward elevation;—then I must say, that for him it is more peculiarly needful to cultivate and inform his mind.

Indeed, I know not any class of persons to whom a *literary taste* is of so much importance as to country gentlemen. It humanizes their character; it affords



them a perpetual source of innocent and improving gratification; it raises them above the sycophants, on whom they are otherwise dependent for society—the bane of our gentry, the panders to their vanity, their passion, and caprice. And though *literature* be not *virtue*, yet I am persuaded that the want of it, and the want of that taste for it which early culture alone can form, have plunged many a man of fortune into *vice*. —Show me a gentleman of independent property to whom the elements of the sciences are not unknown, who can relish the beauties of the ancient and modern classics, and is fond of



spending an hour in his library :—show me such a one ;—and I am mistaken, if I do not show you a man more eminently distinguished by his character and his conduct than by his rank,—a man of urbanity of manners,—courteous and beneficent to his dependents, select in his friendships, temperate in his life, and useful in society.

To the poorer student our University affords numerous advantages. And if you be such, my young friend, I hope you are not ashamed of being poor. There is no disgrace in it ; and many of those who now fill high stations in life, are not ashamed of its

being known that they were once in college such as you. Only maintain independence of mind; establish respectability of character; exert your mental powers with diligence; regard your tutor as your friend, and approve yourself worthy of his friendship:— you need not then fear but you will reach, at least, the *aurea mediocritas* of a competence, beyond which, I trust, you will not suffer any anxiety of desire to extend.

Be assured, wealth is less connected with happiness than is commonly supposed. And one of the great advantages of a collegiate education is, that it ren-

ders the happiness of a man less dependent upon outward circumstances. Live within yours, whatever they be. Abhor the idea of incurring debt. It embarrasses—it distracts—and often vitiates the mind. Be virtuous; be useful; be industrious;—and you will be more happy than the riches of Peru could make you.

There appears in some students a contemptible vanity, that opposes the regulations of academic discipline. I trust you will think such a temper beneath you. It is foolish; it is absurd. Without discipline and subordination, such a seminary as this could not subsist: and those who

enter it are supposed to be aware of the rules by which it is regulated; and, in seeking admission, profess a willingness to submit to them. I should think I insulted your understanding if I dwelt longer on this topic. I pass from it to one with which I shall conclude; because I wish to leave a sense of its importance alive upon your mind.

Youth is the season of warm and open affections. I do not wish to repress, but to regulate them. And they need regulation, especially in selecting your companions, and forming your friendships. Here you cannot be too circumspect. Do not *hastily* con-

tract intimacies so close, as to make it difficult to dissolve them. The character of your intimates will attach to *yourself*; and with reason;—for they will assimilate you to themselves. Whatever be your present determinations of academic regularity and diligence, you will soon be laughed out of your resolves, if you associate with persons of a contrary disposition; and will insensibly become as dissipated and idle as your companions.

Aim at forming no friendship in college of which you may be ashamed in future life: and remember, that all rational and permanent friendship must have

its basis in esteem. Beware, therefore, of being determined in your choice by qualities that are merely *pleasing*: and if such be combined with vicious habits, they only render the object more dangerous. Those who are the least eligible as companions, will frequently be the most obtrusive in pressing their society upon your acceptance. It will need *firmness* to resist them. Without firmness of character, the fairest resolves are destitute of stability; and the breath of a fool's jest often proves sufficient to overturn plans the most important.

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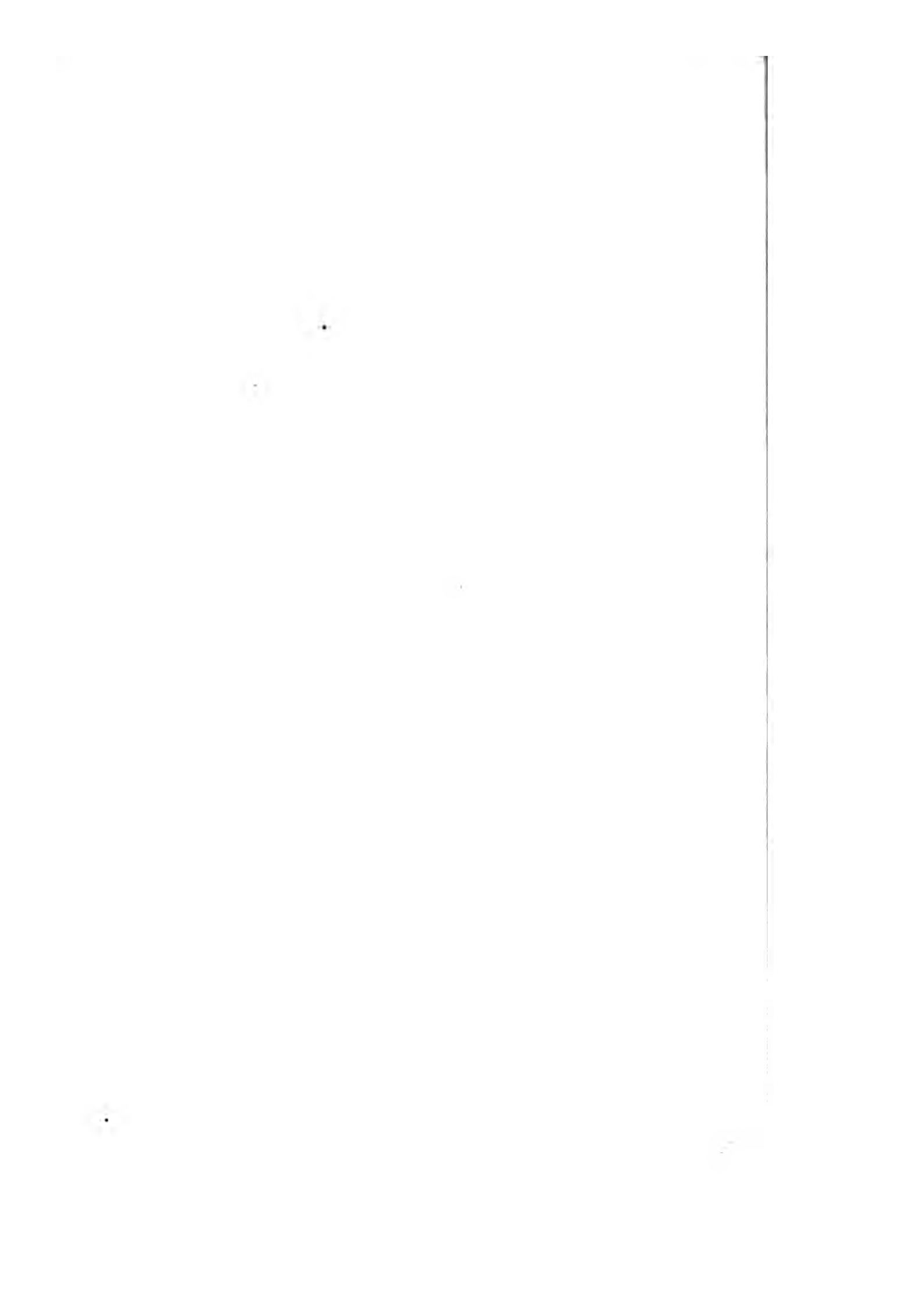
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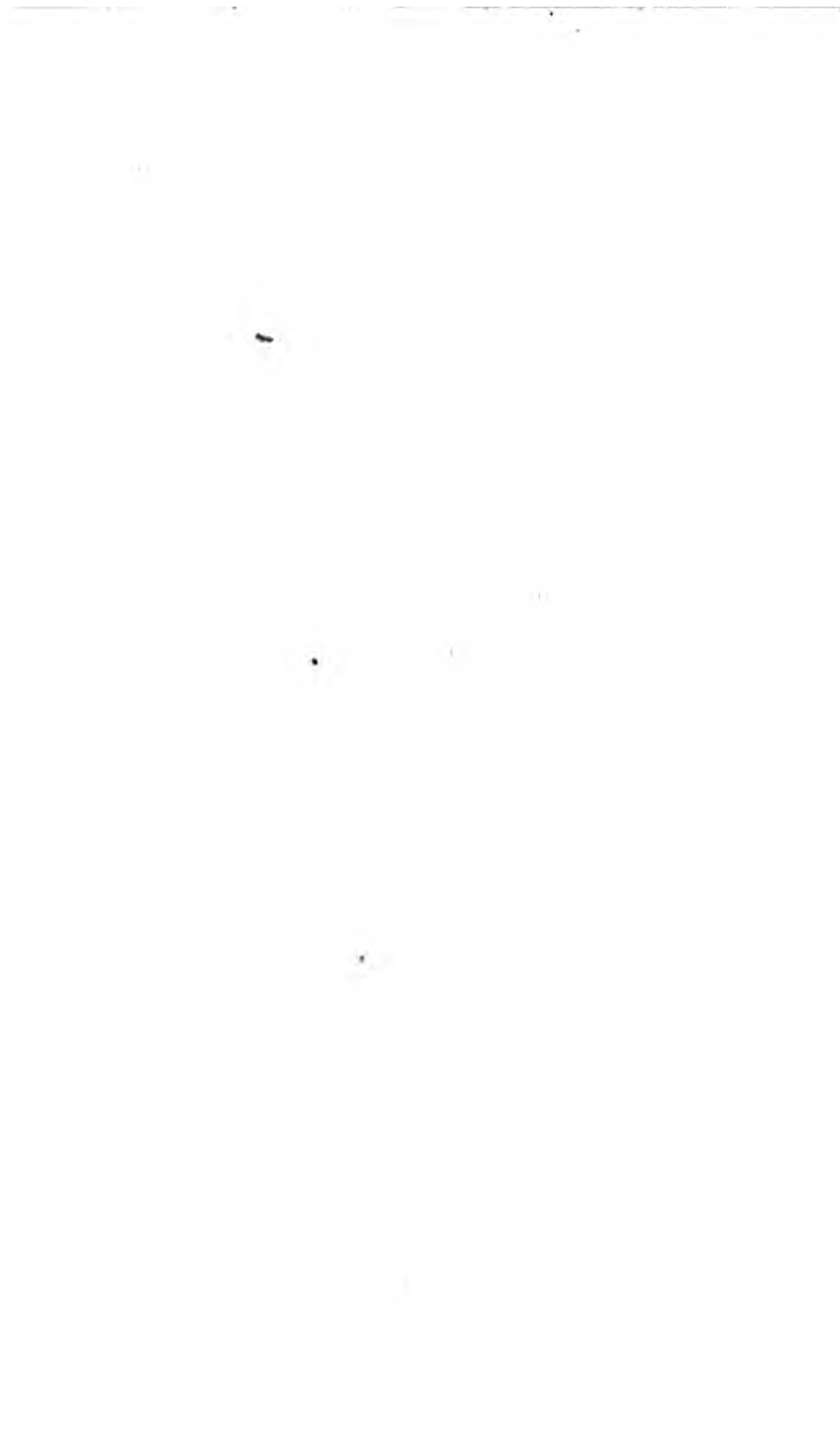








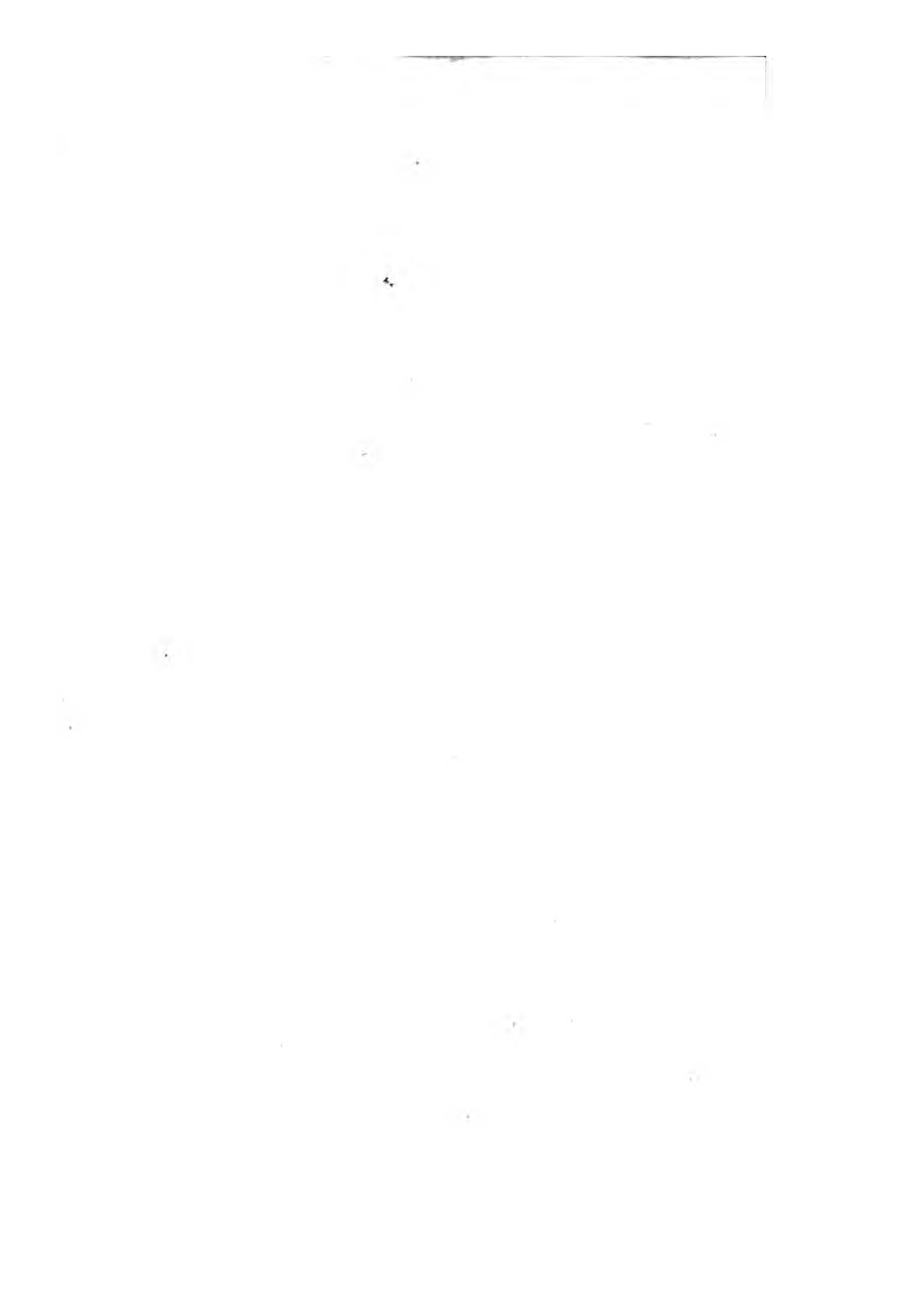


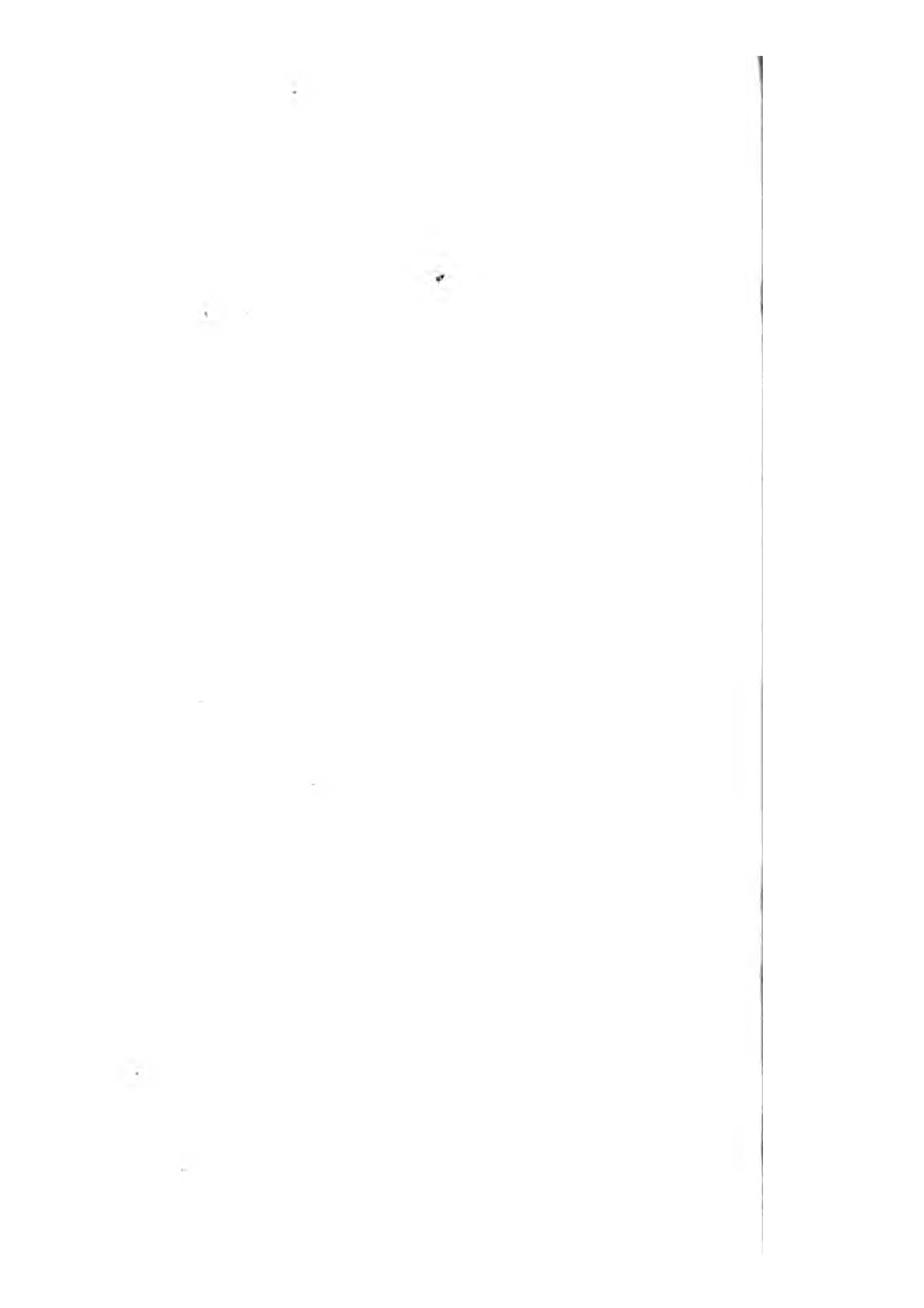






























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