

257
712

AN

ADDRESS

ON THE OCCASION OF

THE AUTHOR'S RESIGNING THE OFFICE

OF

PRESIDENT OF MIAMI UNIVERSITY,

COMMENCEMENT DAY, AUGUST 9TH, 1849.

BY E. D. MAC MASTER.

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CINCINNATI:

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1849.

A D D R E S S .

GENTLEMEN OF THE BOARD OF TRUSTEES,  
AND FELLOW CITIZENS:

With the act which I am now to perform terminates the connection which for four years and a half I have held with this University. I leave it, not because my expectation is less confident than heretofore of the ultimate success of the objects for which I, along with my associates here, have laboured, or of the principles upon which those objects have been pursued; nor because I feel a less deep and lively interest than at any former period in the University itself. But I have always held my relations and obligations to the Church of God to be paramount to all others of a social kind; and hence I have been induced to believe it to be my duty, in obedience to a judgment which I felt bound to respect, to accept an appointment to take part elsewhere in the instruction more immediately professional of a portion of the candidates for the Christian ministry in the branch of the church to which I belong. It is for this reason *alone* that I am about to resign into your hands, gentlemen of the Trusteeship, the office which I received from you, and to withdraw from the institution.

I think it not unfitting to the occasion, though the want of time and other considerations forbid a full review, to take a brief retrospect of the period in the history of the University which now comes to a close, and to say a few things in respect to its present condition and its future prospects.

The foundations of this University were laid at a very early period of the commonwealth, while yet the greater part of its territory was covered by an unbroken forest, the abode of

wild beasts and the haunt of the aboriginal savages. We cannot too much admire the provident care of those early pioneers of civilization at whose suggestion a munificent provision was, even before the organization of the commonwealth, made by the Congress of the United States, for the endowment of an institution designed to take the rank of a University. Whether there was adopted by those who had charge of the business the best economy in converting the congressional grant of lands into available funds, and in the subsequent management of those funds; and whether it would not have been a more judicious policy than that pursued, to postpone to a later period the organization of a college, to husband its resources, and, when the time for it had come, to establish, with a more adequate revenue, such an institution as the charter contemplates and the state now needs,—are questions concerning which it is not worth the while at this day to inquire. It is always easier to be wise after events, than before them. To utter the voice of complaint against those who at that early day, with honesty of purpose and zeal for the public good, acted according to the best light they had, would be the part neither of generosity nor of justice. It is far from my design, or my desire, to cast even by implication any reflection upon those who were concerned in the management of the institution at any former period. We ought to believe that our predecessors who from time to time, either as legislators, trustees, or immediate instructors and governors of the institution, had the direction of its affairs, did, not indeed all they could desire, but what in the circumstances in which they were placed they were able to achieve. It is however due to historical truth, and due to those who have come after them and who have had charge of the University in these last years, to say distinctly, that it *was then*, as it has continued to be ever since, in more respects than one, very far from being such an institution as ought to satisfy a well-informed and intelligent community; and that some of the chief causes whose effects have wrought out in the recent embarrassments and difficulties in which we have been involved, *have their origin far back in the first period of its existence, and in what are celebrated as its palmy and pros-*

perous days.\* With this statement reluctantly made, but susceptible of establishment by abundant and incontrovertible proofs, I pass on without further remark to the period of my own connection with the institution.

Acknowledging as I fully and cheerfully do, the talents, learning, and professional ability of several of the gentlemen who had from time to time been and then were connected with the Faculty, it is but the truth, and not so strongly put as the facts would sustain, to say, that at my coming to it the character of the institution for proficiency in study, sound discipline, and orderly conduct, was not, and never had been of any very high grade. Upon entering on the Presidency, it appeared to me, and I so said to you in my Inaugural Address, that in the progress of the community the time had come for taking some steps in advance of what had been attained to, and to proceed

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\* That this statement, which may be questioned by some, may not rest on my mere assertion, I give the following extracts from a public address of the first President on retiring from office. It is proper to say, that these extracts are in the address interspersed with various explanations and defences, for sake of brevity here omitted, and that the italics and capitals are mine. They are pertinent and valuable as being the testimony of the Head of the institution during the days lauded as "flourishing and prosperous," wept as being now passed away, and whose return is to be sought.

"But it is said—that the government of Miami University is *very lax*:—that the students both by night and by day are sometimes *disorderly*; that even classes or divisions of classes *take occasionally the government of the institution into their own hands*.'—This is a heavy charge; and *no charge of this nature is ever brought which is not founded on some real or very plausible facts*."

Again,—“But still one great cause of complaint is not noticed:—‘that the students of Miami University occasionally take the government into their own hands.’—Now here I say that **THIS IS A MATTER OF FACT**; but not in the sense in which it is sometimes represented. We have at present four Literary Societies, which meet and do business every week. We have also every session a number of occasional societies, more or less permanent. Now all these Societies are **PURE DEMOCRACIES**. They are all **miniature representations of the two Houses of Congress and of the different STATE LEGISLATURES**.”

“But still the great point is not met. Classes and portions of classes occasionally *refuse to attend to particular studies, or to perform certain exercises*; and *they are excused, or a compromise betwixt the students and the government takes place. Be it so*; though not exactly just in these terms. Is all the wisdom and good practical common sense exclusively with the man of grey hairs, or in the man invested with authority? The best of young men will occasionally *relax* in their efforts and become *tired* of a particular exercise; and when they say so, and propose a change, shall no regard be paid to an expression of this kind? \* \* \* \* \* Young men are expected to respect the frailties and failings of old age. *Their failings and extravagancies and eccentricities are equally to be respected* by those advanced in years; especially when they are accompanied, as they generally are, with candor, and honesty, and vigor of intellect.”

This is the testimony of a witness the most competent on the side of “the former days.” Whether it be wisely said that they “were better than these,” every one will judge for himself. What the condition of things in the time of my immediate predecessor was, and from what causes, all may remember.

190  
260

to carry out the original design to make the "University" such in fact as well as in name. In a subsequent communication I proposed to the Trustees measures for the establishment of schools for professional instruction, and for the increase of the funds which would be required in consequence of such enlargement of its organization. They, better acquainted with the actual condition of things than I as a stranger could be, while expressing their cordial approbation of the object, judged, no doubt wisely, that the way was not yet open for taking the necessary measures for its accomplishment.

One step in advance was deemed to be practicable. It was proposed to give to the course of studies in the existing college an extension making it about equal to that of the best class of colleges in the older states; and to require of students the actual bona fide accomplishment of this course as a condition of graduation. The Trustees were expressly advised, that if this course were adopted and actually carried into effect, it must be at the expense of a considerable, probably for a time a pretty large diminution in the number of our students; and that to this we must be prepared to submit without being moved by it. It was believed that by thus giving a substantial and, so far as the time allowed, a truly liberal course of academical training to even a small number of young men, and by whatever influence might be thus exerted indirectly upon other colleges, the University would be doing a more useful service to the community and better fulfilling its obligations, than by sending out thrice or four times as many, with an education little more than in name. The Trustees, so advised, with some hesitation as to its feasibility, consented to the course proposed. My respected associates *at present* connected with the Faculty from the beginning entered cordially and fully into the views which have been expressed, and have since with zeal and ability co-operated in carrying them out.

The public voice, including that of those persons and classes of persons in the community who in other ways have made it sufficiently manifest that they were actuated by no friendly feeling to the University, or to those in charge of it, has in all the forms in which that voice usually expresses itself, and without any exception which has reached my eye or ear, ac-

corded to the Faculty credit for fidelity, and for a measure of ability greater than they would claim for themselves, in conducting the instruction of the institution. There has been, so far as known to me, no specification of any act of discipline charged to have been erroneous. All the cases of discipline which have occurred have on review been approved and confirmed by unanimous votes of the Trustees; and the strongest cases in terms as full and emphatic as the Faculty could desire.

There has, however, existed a combination of causes of various kinds, which have operated to throw obstacles in the way of the accomplishment of what we wished, to produce a greater diminution in the number of students than was expected, and to create difficulties in the institution. Some of these causes, whose effects have developed themselves in our recent difficulties, as I have already said and now repeat, had their origin far back in the first period of the existence of the University, and continued through what are sung as its flourishing days to grow with its growth and strengthen with its strength, until inveterate habit had become too strong to be corrected without a violent resistance to the remedies applied. Of these causes some, sufficiently mischievous in their effects, were in their nature transient and have already passed away; and others of longer standing have spent their chief force, and may be expected soon to cease. A work in this respect has been done, for which those who have done it may have got little credit, but which, it is nevertheless true, it was indispensable should be done, if the University was to be made an educational institution of really sound and wholesome character. Sufficient time has not yet been afforded to overcome the difficulties to which I have referred and to recover from the depression in the number of students which they have produced. But I make bold to say, and to say confidently, that in every other respect except that of numbers, the University is now superior in its character to what it has been at any previous period, and is placed on a better foundation than ever before to insure a sound, healthful, and truly useful existence. And, although it cannot be denied that some causes of

a more general and permanent nature still continue to exist and must be expected to do so, which will more or less operate to hinder its success, yet I entertain the confident expectation that henceforward the course of the institution will be one of, not very rapid, but gradual, sound, and healthful improvement.

If I have been influenced by any undue bias in taking this view of the present condition and prospects of the University, I at least am not altogether singular in it. An honorable gentleman, who exerted perhaps a more active influence than any other person in for a time preventing the Trustees from fully and unequivocally sustaining, as they finally did, certain measures which I deemed necessary for the remedy of existing evils, and who probably will go as far as any other in dissenting from some things which I now say, lately wrote to me in the following terms: "I agree entirely with your opinions of the chief causes of the present condition of our Institution. I might add additional causes to the existence or degree of the mischievousness of which you might not assent: and doubtless you could cite still others in regard to which I might venture to disagree from your judgment. But they would in either case be the minor causes of these misfortunes, and are not now worthy of repetition or consideration. But I wish to add an opinion of my own in relation to them all. And that is, that *they were pretty well removed; and that your own future career in your late office, being thus disencumbered of these obstacles, would have soon demonstrated by its full success that such was the fact.* On this account I regretted your resignation, as I always regretted it. And let me say for other members of the Board, who were likewise in opposition to certain measures which you doubtless considered expedient and just, that I know that they too regretted and considered it a misfortune, that you should have thought proper to leave our helm *after the storm was past and the skies seemed brightening.*"

I have deemed myself at liberty to make the present use of this extract from the letter of my honorable friend; first, because I know that from the open frankness which so distinguishes the character and conduct of that gentleman, he would

not on such a subject be unwilling to say publicly what he would say to me in private; and second, because, after some further remarks in respect to the then pending election of a new President and Greek Professor, he writes at the close of the sheet: "If Mr. — is with you, show him this letter, as he has written to me on the same subjects. Indeed, as I am conscious of pure motives in all respects, I submit my notions to you to be used precisely according to your own discretion."

In reply to the expression of regret, uttered in what is perhaps the tone of reproach, in this letter and from some other quarters, at my withdrawal from the University, I beg to say, that, entertaining the view which has been expressed of the whole matter, it would be pleasant to me, having met some opposition in what I have deemed it my duty to do, to remain here until time should justify in the ultimate results the wisdom and propriety of the measures which I have thought to be necessary, and which in the end have been fully sustained. It is, indeed, with reluctance, against my personal inclinations, and only in obedience to what was urged upon me by others to be a duty of paramount obligation, that I have consented to leave the institution just at this juncture.

It, however, affords me not a little gratification in retiring from the University, that the Trustees have with entire unanimity appointed to the office which I leave a man whom, from an intimate and confidential intercourse of many years, I know to be a Christian gentleman and scholar, possessing in an eminent degree qualities which fit him for the place to which he is called. In the members of the Faculty *at present* in commission as Professors he will find the zealous and efficient co-operation of gentlemen of distinguished ability in their several departments, and earnestly devoted to their professional duties.\* Under these circumstances, so auspicious, the friends of the University have cause of congratulation and of hope.

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\* In the provision of houses for the President and one of the Professors, general improvements on the University buildings and grounds, the increase of the library and apparatus, and the purchase of a very valuable Geological Cabinet, there has been these four years an increase of property much more in amount than the temporary and floating debt contracted.



While, however, I thus deliberately and confidently express these views which I entertain of the present condition and prospects of the University, the actual realization of the hopes which we cherish of its future success very materially, nay vitally, depends upon its being exempted from the influence of those causes which have in past years injuriously affected its interests, and which still continue to exist. In order to this, those causes must be known and clearly and fully understood, that at least the force of their action may be diminished, if they cannot be wholly removed. It is not the part of a manly spirit to shut our eyes upon dangers that lie in our path, and refuse to see the fatal rocks on which our bark may be wrecked, or the still more dangerous suck of the treacherous whirlpool that is likely to sink it in the depths of the sea. Nor is it the part of true friendship for him who has sailed these waters, and has had cause to know where on the fog-covered sea these dangers lie, to keep silence. Were I less the friend of the University than I am, I would stop with what I have already said. But related as I have been and expect to be to it, it is not possible that I should not feel a very deep and lively interest in its future success, usefulness, and honour. Will you then bear with me in briefly indicating what are some of the causes which create obstacles in the way of its success, and threaten to defeat our endeavours and disappoint our hopes; and believe that what I say springs from a sincere friendship for the University, and an earnest desire to promote its best interests?

I have said that some of the causes producing our late difficulties were temporary in their nature and no longer exist. These I pass over in silence. They were indeed while they lasted fruitful enough in mischief to the University, and through their influence on it inflicted some wrong on persons who were deprived of all power to prevent or to remove evils, for whose existence nevertheless, by those unacquainted with the facts, they were held to be responsible. But I see no benefit, public or personal, to be now gained, which would be a compensation for the inconveniencies of uncovering matters which would not bear the light, and exposing to public view things which had better lie concealed in the darkness in which they had

their birth and their being and which is so appropriate to them. I however think it proper to say, that there exists, partly on the Records and files of the University, and partly among my own private papers, and will be carefully preserved, *documentary evidence* that will enable the future historian of the University to set some transactions of the last four years and a half in a light in which they have not been seen by the public, and to make all men understand what have been the true causes and who the real authors of the difficulties by which we have been embarrassed. A day is coming for the formation of a correct judgment upon these matters. Meanwhile men who have the consciousness of having done their duty can afford to bide their time.

There are other causes of evil from which the University has suffered in past years, which still continue to exist and will, if they cannot be removed, hinder, if not altogether prevent its success.

First among these causes of evil is *a prevalent misconception of the true and proper object* for which a College is established.

In former times the class of schools commonly designated in our country by the name of "Colleges," had a specific object, well defined, and generally understood. This is not even instruction in the studies immediately and properly belonging to preparation for the exercise of the liberal professions; still less is it to do the work of the mere elementary and common schools; and least of all is it the communicating of the special knowledges and instruction by which men are fitted for the ordinary manual and industrial occupations of life. Not that these are not important in their own place; but a "College" is not the proper place to obtain instruction in them. Its specific and proper object is, along with the formation of good moral, gentlemanly, and Christian character, to give to youth that training in liberal studies of higher grade than those of the common school, or academy, and the consequent mental discipline, which constitute the fitting preparation for entering on the strictly professional studies of medicine, theology, law,

government, or general literature, science and philosophy. This has, indeed, been said before a thousand times. But what does that avail, if people will not *think*, and yet will talk and intermeddle with what they know nothing about, and will not be at the least pains to understand? If this one thing were understood and remembered,—the specific and proper object for which a “College” is established,—it would correct a thousand mistakes, and furnish the answer to a thousand objections which are continually urged against various things in the course of studies, the methods of instruction, and the system of training in our best constituted and best conducted institutions, and put at rest the vague, indefinite and crude, but erroneous and mischievous notions which are afloat on this subject in the community.

This misconception is not peculiar to our own part of the country. It exists elsewhere. Its disturbing and injurious effect is felt in the oldest, wealthiest, and in many respects most influential literary institution in our country. Harvard College,—the original institution designed for instruction in the undergraduate course of College studies,—beside being surrounded and overshadowed by three professional schools of Divinity, Law, and Medicine, with other institutions not connected with its own proper object, has of late had annexed to it I know not how many establishments designed in various ways to give instruction in the application of the physical sciences to the industrial arts. The only qualifications for admission to these establishments are, that the candidates “must be eighteen years old, and have received a good common English education.” “This regulation,” says the writer of a very sensible article on the subject in the North American Review, “shows the class of students for whom the school is designed, and the sort of education which it is intended to give. What would the founders of Harvard have said to a proposition for converting it into an ordinary English high-school, even of the first class? Certainly we do not undervalue the work done at such a school. Even primary schools must exist. But what then? Is the College to undertake to do every thing,—to take even the unbreeched philosophers and teach them their A B C? Or is it well that Harvard

College should constitute one grand hotch-potch establishment for the purpose of furnishing every article in the way of education that can be required between the cradle and the grave?" And we ask, is it well that Miami University should be made such an establishment as this?

A second cause from which the University has suffered, and which it will continue to encounter in the prosecution of its proper object, is *the inordinate devotion of the great mass of the community to mere material objects*, and the consequent *limited desire for that liberal education* which it is the object of a college to give.

This inordinate and engrossing devotion to material things, has existed in all times and among all nations. It has its root in that spirit of *atheism* which took possession of man when in the fall he apostatized from God; and the whole effect of which has been, leading him to put off the fear of God, which is the specific characteristic distinguishing man from the lower animals, to brutalize his whole nature.\* Forsaking and forgetting God, the great Spirit, men have ever been prone to overlook the spiritual in their own nature, and to give their chief regards to that which is material in their own constitution and in the world around them. The unparalleled advancement of the physical sciences and their applications to the industrial arts which has taken place during the last two centuries, and especially within the last fifty years, has given a vast impulse to this spirit over all the world in our own times. And the peculiar condition and circumstances of our own country, in the opening of a new continent such as this, of such immense natural resources and unbounded facilities for the rapid accumulation of wealth and increase of the means of physical enjoyment, has given to this devotion to material objects and interests among ourselves a prodigious intensity, remarked on by foreigners as a national characteristic, which is perhaps nowhere else known, and which is truly monstrous.

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\* "Unus erit magister et imperator omnium, Deus. Cui qui non parebit, ipse se fugiet, ac naturam hominis aspernabitur."—*Cicero de Repub.*, Lib. iii.

The effect of this is felt upon our colleges. The *liberal studies*,—mental and moral philosophy, classical learning, the *litteræ humaniores*,—the cultivation of which was the very object for which mainly colleges were originally established, except by a very limited number, are no longer held in esteem. A full course of academic studies and the exact, thorough, and finished training, which in the days of our fathers, if it was not always attained, at least was held to be the fitting preparation to qualify men for filling honourably to themselves and usefully to their fellow men the high and responsible offices in the church and in the state, are no longer considered to be necessary even for the professions *once called liberal*. Why should they? Why should they, when men can be preachers, and lawyers, and doctors, and professors without, and when stolidity and low-lived vulgarity sit in the Presidential chairs of our seats of learning,

\* \* \* “and the schools are become a scene  
Of solemn farce, where ignorance on stilts,  
With parrot tongue performs the scholar’s part”?

No, sure; metaphysics and Greek and Latin are old dead fossil petrefactions belonging to times long gone by and joined to the ages before the flood. *Mind*, and *Language*, the exponent of Mind,—what are *they* in this noonday blaze of the nineteenth century, when “Commercial Colleges” have been set up to teach young collegians to count the prices of bales of merchandize; and “Farmers’ Colleges” to *induct* them into the science of building a dung heap and raising turnips? \*

“Small skill in Latin, and still less in Greek,  
Is more than adequate to all they seek.  
What need of Homer’s verse, or Tully’s prose,  
Or Plato’s wisdom, if they learn but *those*?”

Oh! but these collegians study *things*, not *words*. They are *natural* Scientifics;—or, perhaps, scientific *naturals*;—dead against all *ideal* speculation, votaries of “the inductive philosophy,” especially the inductive philosophy of *vegetable*

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\* Of course there is no design to discredit any honest employment. It is not the occupation honours the man, but the man the occupation: but every thing in its own place and by its own name.

physiology. *Philosophy!*—umph!—Much like that in the comedy,—

Mihi demandatur  
 A doctissimo Doctore,  
 Quare *opium* facit dormire?  
 Et ego respondeo,  
 Quia est in eo  
 Virtus *dormitiva*,  
 Cujus natura est *sensus assopire*.

The result of this *verdant* philosophy so much in vogue is, that in Ohio, with some thirty or more colleges empowered to confer degrees in the liberal arts, and some fifteen or more of them after some sort in operation, there are not in them all half as many students actually accomplishing a bona fide college course, as would fill up four classes equal in numbers to those which are annually graduated at Princeton, or Union, or Yale.

Nor, again, is Ohio in this respect singular. In old, enlightened, self-complacent Massachusetts, "the Athens of America," how is it? Why, more than twenty years ago there ~~was~~ established in Harvard College a "Professorship of the Application of the Sciences to the Useful Arts;" that is, of the *Physical* Sciences to the *Money-getting* Arts: for lucubrations about *Mind* and *Morals* are *not Science*; and what used to be called *Liberal Arts* are not *Useful Arts*. Two or three years ago a worthy gentleman gave some \$50,000, or \$100,000, to establish in the same institution another large foundation for a similar purpose,—a "Scientific School." There was not any "*Science*" in Harvard before that, unless it was "the Rumford Professorship." More lately another gentleman bequeathed to the college an estate estimated at \$350,000, one half to set up a great Farm-school at Roxbury; and the other half, I believe, for something else of the same sort. And an affectionate Alumnus of old Harvard expresses the confident belief that, if a wealthy manufacturer should leave half a million of dollars to the college, the whole income of it to be applied to keeping a cotton mill in Cambridge in operation forever, no doubt the Corporation would gratefully accept the trust, and watch diligently and anxiously over the turning of every spindle for centuries to come. Meanwhile, the number

of regular students in the undergraduate course has been diminishing; the complaint is that the machinery of instruction is large and costly out of all proportion to the number educated, and the old antiquated college, with its obsolete notions about dead languages and the like, is in danger of being quite lost sight of amid the broad foundations and overshadowing schools for teaching the young *Scientifics* in old Harvard the *liberal arts* of spinning cotton, mixing manures, and raising fat cattle. Says this Alumnus, after speaking of the studies which are specially the proper business of a college: "Harvard College was almost exclusively devoted to these studies for the first century and a half of its existence. But what a change has taken place, chiefly within thirty years! So many of the natural sciences have been crowded and jammed into the course of instruction, that the students are wearied and distracted by the number of the heterogeneous tasks imposed upon them, and learn nothing thoroughly. The old fashioned studies have been pushed into a corner, and the student has his option with regard to many of them, during a large part of his college course, whether he will pursue them or not. The professors undertake to instruct in *omni scibile*; the student gets a smattering of every thing and a knowledge of nothing. And still, as if the newly awakened scientific zeal and practical tendencies of the age had not sufficient dominion, the various outlying establishments of which we have spoken have been created for their especial benefit. The cultivation of the physical sciences, and even of the mechanic arts and trades, is the sole object of most of them." \*

If this be college life in the academic groves of "Athena," is it strange if the *litteræ humaniores* do not flourish very luxuriantly in the back-woods of the Miamis? Trustees, Alumni, students of Miami, are you willing that some Alumnus should take pen in hand and write just such an account as this of *your University*? Ohioians, are you content that all the education of your great state should be of this sort alone?

The question is not at all whether the mechanical trades, and other ordinary business callings, be honourable employments.

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\* North American Review, Jan. 1849.

273  
178

It is not at all whether the physical sciences and arts shall be cultivated. But the question is whether a college, in the proper, appropriated, and once well understood sense of that term, be the best place for the cultivation of that sort of knowledge; and whether this is to be the main business of our colleges? It is whether in this community an old fashioned education and training in *liberal studies*, such as used to be thought suitable to qualify men for the callings of the divine, the physician, the lawyer, the legislator, the chief magistrate, the philosopher, the professional scholar, be necessary and desirable. Does Ohio need that kind of education? That is the question. Or shall the *material* over-ride the *intellectual*, the *moral*, the *spiritual*; and engross the whole interest of the man?

I am uttering no extravagant and absurd philippic against the necessary offices of the common outward life. I teach no doctrine of asceticism, whether that of the Indus and the Ganges, or that of the Ægean and the Tiber; that of the Pagan, or of the paganized Christian. I am no advocate of that sort of simplicity which is close akin to the rudeness of ignorance and vice, or of barbarian slovenliness and squalour. All that really improves the condition and augments the comfort and well being of our outward estate should in its place be cared and provided for. Even the elegancies and ornaments that gratify taste and minister to the enjoyments of our physical nature, if they can be had without prejudice to higher interests, are not to be refused. They improve the mind, refine the sensibilities, embellish life, and well harmonize with the higher ends of man's being. But what I protest against is, that inordinate, over-riding, predominating devotion to the mere material objects of life which, to so great an extent, engrosses the whole interest of men, and subordinates all things else to itself. There is a race of *animals*,—I scarcely know whether I should call them *men*,—who seem to think, that the only use of their spiritual nature is to furnish *the power* to set in motion the material mechanism of their bodies, and to enable them to procure and enjoy the pleasures that come to them through their bodily senses. Sallust truly characterizes them as *mortales dediti ventri; quibus corpus voluptati, anima oneri*.



This base temper infects many in whom it does not rule with an absolute sway. In the class called par excellence "business men," as if their occupations alone were business, it manifests itself in the eager, dishonest, unscrupulous grasping after money,—the *auri sacra fames*, the accursed lust of gold, poisoning the soul, corrupting the conscience, cankering the heart, in such multitudes; and issuing not seldom in that strange and humiliating perversion of mind which regards money, not as a *means*, but an *end*, an ultimate good to be sought and possessed for its own sake. With these, as of old, the cry is, "Citizens, citizens, money first: virtue, after dollars."

"O cives, cives querenda pecunia primum est;  
Virtus post nummos: hæc Janus summus ab imo  
Perdocet; hæc recinunt juvenes dictata senesque,  
Lævo suspensi loculos tabulamque lacerto."

With the politician this perversion of mind appears in the low materializing ideas which pervade all his thoughts, his actings, his views of policy. How seldom in the legislative assemblies of our land, or in our political discussions anywhere, is there any reference to man as a spiritual, an intellectual, an ethical, a religious being! It is true, the chief care of the interests of men in these respects is committed to other agencies;—to the church, the schools, the family, the various private institutions of life. I bless God that it is so. Still, so intimate are the relations between this higher character and life of men and those objects which appertain to government, that a true statesmanship cannot but have a constant respect to them, and to the adaptation of legislation and of the administration of civil affairs to this higher nature of man. But no. The development of the physical resources of the country, canals, railroads, steamboats, locomotives, trade, currency, banks, tariffs, cotton, sugar, tobacco, corn, hogs,—these every where form the staple of political discussions, the depths and the heights and the whole circumference of our great statesmanship. With other classes this abject enslavement to the material shows itself in other forms. With the college student it comes out in the question,—Why, what's the use of *Greek*? I'm not going to be a preacher; and if I was, I guess I would 'nt preach in Greek. What's the use of *Logic*? I'm going to

be a doctor. *Metaphysics!* why, I never could exactly see through that. And what's the use? I'm going to be an *engineer*. Such questions from college boys commencing Freshmen are bad enough. The narrow views and sordid spirit abroad in the land, that infect the minds of our youth, and lead them to ask such questions, are hard to be borne. "The part of human philosophy," says Bacon, in a passage which he would seem to have penned with some of the prototypes of our modern utilitarians in his eye,—“the part of human philosophy which is *rational*, is of all knowledges to most wits the least delightful, and seemeth but a net of subtilty and spinosity. Most men are of the tastes and stomachs of the Israelites in the desert; that would fain have returned *ad ollas carinum*, and were weary of manna, which, though it were celestial, yet seemed less nutritive and comfortable. So men generally taste well knowledges that are drenched in flesh and blood; but this same *lumen siccum* doth parch and offend most men's watery natures.”\*

“Of what use are Greek, and Logic, and Metaphysics”—does some one ask?—Why, of what use is it *to eat*? Oh! to support life. But what use is it to support life? Why,—Why, to enjoy life. Well, is there no enjoyment in *knowledge*? That is the food of the soul; and to be without it is not good. To know, to think, to be a man of understanding, and of wisdom,—is that not to enjoy life? Has this no intrinsic value in itself, and for its own sake?

We do not contend, however, for an employment of intellect that shall be abstracted from and have no relation to the actual occasions and uses of life. We do not set a mere contemplative life above that spent in the conduct of affairs. We do not urge the cultivation of a learning that shall withdraw itself into colleges and cloisters, and waste itself there upon empty speculations, without the accomplishment of any practical good. We admit, nay, we contend that, after the glory of the Creator, “the relief of man's estate” *is* the end to which all intellectual employment and all learning should be directed. But, then, we ask that man's estate shall be regarded

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\* Advancement of Learning.

as the estate of *man*, and not of the *animal*,—the *brute*. We ask that his estate shall be regarded as that of a being of a spiritual nature, of intellect, born of the skies, the offspring of God, and returning to God again ;—of a being the prime element of whose life is thought ; whose food is knowledge ; the relief of whose estate demands that the film of darkness be removed from his mind, that the vacuity of ignorance be filled, that the weakness of reason be strengthened ; who can recognize as the only true and adequate utility his own restoration by all knowledge and by all exercise to the image of the Father of lights. We plead that all sound learning shall go forth to mingle itself with the affairs of men, to shed light in their dwellings, to alleviate their burdens, to elevate their thoughts, to open to their eyes new visions, to awaken in their bosoms new hopes, and to breathe through their whole souls the inspiration of a new life. We desire to be able to say,

\* \* \* \* "Totamque infusa per artus,  
Mens agitat molem, et magno se corpore miscet."

A third cause of the diminution in the number of the students, and which is likely to continue more or less to produce the same effect, is *the want in the community generally of such a practical sense of the necessity, as a preparation for professional studies, of exact and sound scholarship and the thorough disciplinary training* which is usually to be had only by a long and severe course of academical studies, as to lead them to prefer a College which insists upon this as a condition of receiving its honours.

I have reason to know that there are not a few plain but intelligent people in the ordinary walks of life who sensibly enough feel the deficiencies, in the very qualifications which it is the design of College studies to give, of many who in various ways assume to be the teachers and leaders of the public ; and who do not hesitate to say that the country is groaning under the burden of these half-educated men, who to so great an extent crowd the different professions and fill the important offices of the community. There is, too, the devotion to material things notwithstanding, generally entertained the notion that a College education is the fitting preparation

277  
278

for entering on professional studies. But the multitude of Colleges, so called, set up without any adequate appointments or means of any kind, and often without even any proper views by those who conduct them of what education ought to be, and entirely dependent for the preservation of their precarious existence upon the tuition-fees they receive, along with other influences, produces a competition for students unfavourable to the maintaining of any high grade of study. But a College is a College; and there are multitudes who are not in a condition to discriminate between those which give a bona fide College course of instruction, and others which are really an imposition on the public. Multitudes more, both of youth and their parents, who do know that there is a difference, yet will not submit to the longer, more rigorous and more costly course, when what is called by the same name and professes to be the same thing can be had in shorter time, at less expense, and on easier terms. That some of our sister Colleges feel this evil, and would be glad to do what they deem practicable for its remedy, I am happy to know. It is an omen of good. But the disreputable facility with which other Colleges so called admit, almost without conditions as to qualifications, to matriculation and to their dubious honours, on the one hand has done not a little to bring all College education into discredit, and on the other is a serious obstacle in the way of those institutions which desire to accomplish the true ends for which a college should exist. The standard of requisition in this University, though higher than in former years, surely is not higher than ought to be insisted on. Yet every year these four years past students have left our classes, or declined to enter, because on examination refused the standing they sought; and have gone to several of the most numerous attended Colleges elsewhere, and been admitted nominally to standing a year, two years, and sometimes more, in advance of that which they could hold with us. Many others are known to have gone avowedly for the same reason to other Colleges.

The true object of College studies is to give to young men, beside the formation of high and noble and gentlemanly character, the intellectual development, training, and dis-

cipline qualifying them for the studies and the subsequent exercise of the liberal professions and for the conduct of public affairs in the different departments of life. To qualify men for this all their intellectual faculties must be quickened, sharpened, invigorated. They must acquire the power and the habit of searching and thorough investigation; of accurate observation; of keen-sighted discrimination; of precise, exact, and truthful conception and definition; of high, sound and just generalization; and of close and rigorous ratiocination on every subject of their inquiry; and of a sober, chastened, and well-balanced judgment, and broad, large, and comprehensive views upon all the great interests of man that come before them and on which they are called to act. To accomplish this object appropriate means must be used;—the exercise of these intellectual faculties in a course of long and severe studies and upon commanding objects of intellectual interest: and this must be carried on without the continual obtrusion upon us at every step of that miserable, mean-spirited, low-lived inquiry, what's its use?—its use in reference to a utilitarianism of the narrowest views and the most contracted spirit.

Well then,—if you wish that the young men who are to be your physicians, crude, and coarse, and low-minded, shall compound pills without knowledge and hawk them out without judgment and without conscience, to cure or to kill as chance may determine; college studies are of *no use to them*. But if you desire that the men whom you admit to the most confidential intimacies of your households, and into whose hands you put the life of yourselves and your families in the day of sickness and danger, shall be gentlemen of refinement, of delicacy, of honour; and, bringing to the investigation of medical science and its application with discernment and judgment to the healing art a well-disciplined mind trained to habits of observation, of reflection, of discrimination, of scientific inferring, shall become what so many of that enlightened and humane profession have always been, the alleviators of human suffering, the restorers of health, the conservators of life, the ministering angels of your households, so often driving the destroyer Death from your doors;—if this be what

you desire them to be, I need not tell you of what use to them is all liberal learning and the highest intellectual as well as moral culture. If you mean that your son shall be only a little scribbling attorney and quibbling, shirking pettifogger, the liberal studies of the College are of *no use to him*. But if you mean that he shall be a *lawyer*, with an eye to discern amid statutes and cases a *principle*, with the head to comprehend *the relation* between principle and principle, and with the soul to feel the moral dignity and grandeur of that great *body* of civil and criminal jurisprudence which the wisdom of ages has reared up as a bulwark for the protection of the *right* and the punishment of the *wrong*; the defender of the innocent; the worthy and able expositor and pleader of what is one noble department of that more general *Law*, "whose seat is the bosom of God; its voice the harmony of the universe; to which all things in heaven and earth do homage; the least as feeling its care, the greatest as not exempt from its power,"\*—if this be what you mean your son shall be, I need not tell you of what use to him is all good learning, and the severest discipline, sharpening his wits, and giving clearness, and grasp, and power to his intellect. If you intend your son shall be the hanger-on and hack of this or that unscrupulous and profligate political party, to take his cue from his file leader, to advance when the party advances, to recede when it recedes; to face about when it faces about;—all freedom of thought prohibited, all fearless and honest inquiry after and advocacy of the truth suppressed, all manly spirit of independence in his bosom crushed, all generous sentiments of justice and magnanimity in his heart extinguished, all sense of personal responsibility lost; to shout when he is directed to shout and hiss when he is directed to hiss, to applaud and to calumniate whom and what and when he is bidden; and take his pay in the share of "the spoils" he may be able to grab in the scramble of the division;—the veriest slave of unprincipled and heartless faction;—if this be what you intend your son shall be, why certainly a College is not the school to which you should send him. But if you desire that

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\* Hooker.

your son should aspire to be what is still higher than *the lawyer*;—"for the wisdom of *the lawyer* is one thing, and of the law-maker another;"\*—if you would have him aspire to be, and God have given him, what he gives to few, the head and the heart to be what is higher than the lawyer—to be a *Statesman*,—from a deep and thorough insight into the whole physical, intellectual, moral, and social constitution of man and of all the circumstances that go to modify the condition of man among different peoples and in different times, to evolve the great principles of legislation and government, and verifying these by lessons of wisdom drawn from the depths of a profound philosophy, and illustrating and confirming them by the light collected from the history of all nations and ages, with the penetrating sight, the far-reaching grasp of thought, the comprehending views, the generalizing and combining power, and the fertile invention of the ἀρχιτεκτονικὴ φρονησις,—the master-mind—to seize great political and economical truths which lie unobserved by other men, and to strike out new lines of policy by which the people are made prosperous and states are made great;—if this be what you would have your son aspire to be, then I suppose it is obvious enough of what use to him are the highest culture of intellect and the most earnest pursuit of all liberal knowledge and learning. If you expect those who are to be your future ministers of religion to dole out for the thousandth time in the stereotype phrases of dull insipidity, the common-place talk which they have absorbed from those around them, immixed and diversified ever and anon with their own erroneous crudities; or to supply with noisy vociferation and wordy volubility, or with low and profane antics and clap-trap devices, the want of thought, and sense, and piety;—why then indeed I do not myself see that *they* have any need at all of Greek, or Logic, or Metaphysics; or learning of any kind. But if you would have the men who are to be for you and for the world "stewards of the mysteries of God," and the preachers of that gospel which is to them who hear, in some the savour of death unto death, and in some of life unto life;—if you

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\* Bacon.

would have them, feeling the dignity of Heaven's high commission, God's embassy of reconciliation to rebellious men, and how dread a thing it is to stand between the Majesty in the heavens and perishing sinners, and treat with them of things involving such issues as those of the great salvation;—if you would have them, feeling this, to bring to the interpretation of the Sacred Oracles, beside the requisite spiritual qualification, the mental capacity and the intellectual furniture of independent interpreters, that having the mind of the Spirit therein, as Scribes thoroughly instructed unto the kingdom of heaven, they may expound and apply the Scriptures, that by the faith of these men may have God's gift of eternal life in his Son;—Oh! friends, if *this* is what you would have your future ministers of religion to be, then you will never again think of asking of what use *to them* is the disciplinary training that can by any and all means enlarge the capacity and increase the power of their intellect, or of the widest range of knowledge and learning that can be brought to bear upon *this* "relief of man's estate."

A fourth cause of the limited number of our students and of much of the talk against the University, is *the establishment of numerous Church Colleges*, and the prevalent feeling naturally fostered by these among serious-minded people that *State Colleges* are, by their very constitution and relations, unfitted to secure a proper religious character to youthful education.

We can count up not less than *thirteen* Colleges, so called, in Ohio alone, some of them formally, and all virtually belonging to particular religious denominations, each of which draws to itself a few students, who if it did not exist would go elsewhere. Most of these have been either started or pushed forward with renewed zeal within the last ten or twelve years. At least as many more can be numbered which have shot up like mushrooms within the same period in the States West and South of us, from which a large proportion of the students in former years at this University were drawn. Either this fact is not remembered in the invidious comparisons of numbers in late and in former years, or there is in its



suppression an untruthful spirit of detraction which I would not willingly impute to those who make these comparisons. But if truth be the object and the case is to be understood, this fact must be taken into the account. The *religious feeling*, where it has taken hold upon the mind is always, as it ought to be, the most active and influential principle controlling the action of men. And—alas! that it should be true,—religious party prejudice and blind devotion to mere party names, is a force that exerts a far wider sway than does an intelligent attachment to sound *religious* and *Church principles*. I will not here discuss the abstract question, which of the two great divinely ordained and co-ordinate societies,—the Church and the State,—is most competent, or to which it most appropriately belongs to provide for and direct the business of public education. For this I have no time now. But this I will say, that what have been assumed to be facts in most of the popular declamations upon the subject which I have heard or read, in respect to the comparative amount and kind of direct religious teaching in State Colleges, and in those professing to be denominational, are, in respect to some at least of these institutions, no facts at all. And I will say, moreover, that whenever this great question shall receive a discussion adequate to its magnitude and importance, and resulting in conclusions sound, truthful, and useful to society, that discussion must proceed upon a scrutiny of *all* the facts belonging to the question, and upon far broader and deeper principles than those on which the one-sided, partial, and superficial declamations to which I have referred have gone.

I do not deny that there are very strong arguments for the Church, rather than the State, being the director of public education; nor do I deny that there are in the present very imperfect and disordered condition of both the Church and the State, and of their unnatural divorce and estrangement from each other, many and serious difficulties in doing for the religious instruction of youth in a State College *all* which it would be desirable to do, and in the precise forms which might be best. But I believe that no small part of the arguments most commonly urged, and with most effect, against State Colleges, proceed upon low, materializing, and degrading no-

tions of the nature and functions of the State, and upon views utterly mistaken and erroneous as to the relations which of right *ought* to exist, and in a better condition of both *will* yet exist, between the Church and the State. Were the condition of both the Church and the State what it ought to be, and the relations between them what God has ordained that these relations should be, all the difficulties of the subject would cease; this problem about who should direct education would be solved; and both Church and State would harmoniously concur, each in the part appropriate to it, in the conduct of the business. I know who, on the one side and on the other, will shake their heads, look wise, and say, they do not believe a word of all this. I do not expect *them* to believe it. Nevertheless what I say is true. And if once a few men of sense, of sound principle, and of large and comprehensive views, and high moral aims, could be found giving direction to our public affairs in the councils of State and in the Ecclesiastical assemblies of the several branches of the broken and divided Church, it would not a little tend to hasten that day earnestly longed for by the wise and good, when the senseless profligacy of small-ware politicians which so often mars our State affairs, and the miserable partizan emulations and strifes which so much disgrace most of our religious controversies should cease, and the world be blessed in the restoration of God's own divinely ordained institutions to their normal condition and their natural relations one to another. That day though it wait; nay, though it tarry long, will come. Meantime it is a very grave question whether the best way, either to hasten it, or for the present to provide for the interests of sound education, be for Christian men to withdraw their influence from the State and its schools and give them up without dispute to Satan and his servants, and each religious party to separate from the body-politic, wrap itself up in the folds of its own chrysalis shell, set up its own schools, and take care of itself. Among other reasons of doubt, in respect to Colleges, I have greatly feared that the whole effect of this multiplying, batch after batch, by every party and every sectional interest of schools, called Colleges, but without any sufficient means of any kind, would be to concur with other causes active

enough without the help of this new auxiliary, in running the whole interest of sound and truly liberal education among us more entirely down into the ground, than would otherwise be the case.

But, to turn to the practical question of our own University. This feeling in favour of Church Colleges will have its day. Indeed there is, along, as I think, with some mistake, a sound principle at the bottom of it that cannot be shaken. There is no way for this University to secure itself against the effects of this feeling upon it, in respect to its favour with the community, its numbers, and its general welfare, but for it to maintain in itself a truly sound, decided and high moral and religious character. And the University ought never again to be allowed to be agitated and shaken by a question whether, in order to secure this, the government of the institution shall have such an effective control over all the arrangements and appointments made by its pupils, as to prevent the bringing to it as a public orator at its anniversary festival a man who had signalized himself by systematic and outrageous assaults, not merely upon the institutions of Christianity, but upon the fundamental doctrines of Natural Religion, and the relations of domestic life, and by publications of the vilest obscenity and in defence of the grossest Atheism. A decided, high, and consistent moral and religious character must be maintained, not merely in talk but in fact, or the University perishes. For as was said on a former occasion, "A Christian community will not sustain any educational institution from which an unambiguous and decided religious teaching and influence is excluded; and if there be others who would do so, such an institution carries within itself the sure and unfailing causes of its own speedy dissolution."

The great objection urged against the competency of a State college to provide for the proper religious instruction of its pupils, is, that from the number of different religious denominations among us, religious teaching, to avoid collision with all the diversified religious views, must be merely negative, and hence practically inefficient and useless. And it is true; this is the difficulty, and we need not blink it. In my Inaugural Address I expressed the hope that, "considering how

much the common ground is occupied by different Christian denominations, in comparison with that of their differences, it would be found practicable to unite the community in support of a course at once distinct and decided in respect to the great principles of true religion and catholic in its spirit." I told you at the same time that I was born a Presbyterian,—'t was in my blood,—and I could not be like Crambè's abstract universal lord-mayor, without any attributes of individuality, or even of species, or genus. I have acted in accordance with this avowal. That is, my conduct has been conformed to my principles. So far as I know, or have ever heard, this has been done without offence to my brethren of other Christian denominations, with whose ministers and people my relations and intercourse have been those of courtesy and kindness. I trust this will continue to be the case with my respected successor; as I am sure nothing will be wanting on his part to promote it. If there should be added to those now in commission other gentlemen of competent qualifications, who being of different religious connections, would hold themselves aloof from and above the little partizan emulations and jealousies of their sects, and as honourable men act in good faith toward each other, and together toward the University, I believe such an arrangement would meet the hearty concurrence of the gentlemen of the present Faculty. But whatever in this respect may, or may not be found practicable, all who really desire the prosperity of the University must concur in an open, manly, cordial, and united sustaining of its President and Faculty in maintaining a character for sound discipline, good order, morality and religion, that shall leave it nothing to fear from a comparison with any other college.

A fifth cause, the last which I mention, of our past difficulties, and which I should be glad to believe is not to continue to create obstacles to the future success of the University, is an *officious and very mischievous intermeddling from without* with the internal affairs of the institution.

I could not descend under this head fully to particulars, without uncovering transactions and exposing persons that I have said I will leave under the darkness which befits them.

But there are some things here which are of public notoriety, and of which it is fitting, and I trust it will be not without use, to speak.

First of all, then, allow me to say, that the business of education, especially in its higher departments, is a business which by its very nature takes rank with the other liberal professions of medicine, of law, and of divinity, requiring in him who engages in it, not only special talent, and capacities, but special studies, experience, observation, reflection, diversified and anxious preparation. Among other things it requires clear, just, and well settled views of the true nature and ends of education; of the constitution of the human mind which is to be educated; of what studies furnish the best instruments of education; of the best methods of instruction, of discipline, of the formation of character; and of many other questions of like kind. Now suppose a man has by many years study, in some measure, qualified himself for this profession; and because held to be more competent to this particular business than those who have used no such means of preparation for it, has been put into the office of an educator of youth, is it possible that he should be subjected to a continual interference, official and unofficial, formal and informal, of all kinds and sorts, and from all classes of persons, except the very small class who have the good sense and good manners to mind their own business and let other people's alone,—can this be without the most injurious effects? Would any other class of professional men—the physician, the lawyer, the clergyman,—endure it? Nay, would not even the mechanic,—the tailor, the shoemaker, the bricklayer,—feel such interference with him in his own proper craft, by persons ignorant of it, to be cause of complaint? I do not claim for professional teachers any more than for any other class, exemption from a just responsibility to their fellow men. But let it be understood, *what it is* for which they are responsible, and let them be held to this responsibility in some regular and known forms, in which it is possible for them to meet it. I say, then, that what all professional men are justly responsible for is *the ultimate results* of their professional agency; and their responsibility is to *the authority appointing them*, and through

that to the public where the public is concerned. But with them, in the methods by which they, in the exercise of their professional functions, attain these ultimate results, there can be an officious intermeddling *by no non-professional persons*, whoever they may be, or under whatsoever colour or pretext, without the most mischievous, and if it be habitual, the most ruinous effects. What is thus true of professional men in general, is pre-eminently true of professional educators of youth. If then we consider the nature of this business of youthful education; the special qualifications and preparation of various kinds requisite to fit men to conduct it wisely; the peculiar characteristics of youth at the time of life at which most students are who go to college; and the well known influences in a college going to give direction to their actings; it is evident how disastrous must almost unavoidably be upon a college such a thoughtless, senseless, reckless, unprincipled interference with its internal concerns, as this University has been lately subjected to. The wonder is, considering all things, that it is in a condition as good and as hopeful as it is.

The idle talk, of which there has been so much, was indeed chiefly by that class of persons who talk without meaning, or any definite design, any more than knowledge of that about which they talk; but, as Bishop Butler, in an excellent sermon on this loose use of the tongue, has it, "just that they will be talking." One catches up some vague rumour, and without any inquiry as to its truth, reports it to the next company of idle loafers, each of whom gives it currency with additions of his own, thus swelling the flood of senseless but not innocent nor harmless babble filling the country-side. The tide is helped on by the legion of worthless newspapers, the little sheets and the big, conducted by men of no character, whom no one ever thinks of holding to any moral responsibility, utterly incompetent to speak with understanding of matters upon which they pronounce so oracularly; but just fit for what is their own proper avocation, for their monthly hire, or the dimes they can get by hawking their commodity, to gather and serve up the daily or weekly mess of gossip garbage, with which they feed a vitiated appetite in the worst part of the populace among whom their papers circulate. In respect

to late difficulties in the University, the great body of people of good sense and good principle in the community, who in the end give direction to public opinion and control public affairs, have all along understood the matter and judged rightly in respect to it. But this is a class of persons whose voices are not heard in noisy talk in the streets and at the corners of the cross-ways; and hence time is required to correct the mischief done by the idle and senseless talk of persons of a different sort. There have, it is true, been other persons concerned in producing the evils of which I speak, who did not thus act without design;—who had *method* in their course of folly and obliquity, and knew what they were doing: but of these I will say no more.

I think it, in this connection, due to justice and truth to say, and I do say it distinctly,—that in the case of the excitements and disturbances which to some extent have lately existed in the University, a measure of blame has fallen upon the students disproportionate to their comparative demerit. It is true, that the miserable mismanagement of a single exciting question, which unavoidably came up, gave opportunity for the exertion of a sinister and dishonest influence upon them; for a time, in respect to some of them, poisoning and perverting their minds and misleading them. But I say, and say confidently, that if the students had been let alone, that question would have been settled without any serious difficulty. And so it is universally. I have never known any case of serious difficulty in college government that was not *made* by the misconduct of persons other and older, if not wiser and better, than the students themselves. As a student, and as concerned in college instruction and government, I have had some opportunity to know what is in young men at college. And I know that, while they may be subject to impulse, inexperienced, excitable, and sometimes perhaps rude; if let alone by other persons, and rightly dealt with by those to whom the government of the college belongs, they are not intractable, but will in the end do what is right. I have the best reason to know, that a body of college students as large as has been here these four or five years past has been governed, with scarce an act of disorder on their part, for years together, and without any

absurd farce of *judicial procedure*, which is utterly unadapted to college government, and which there is no power to carry out and no active and efficient public sentiment to sustain;— and I know that what *has* been done in this regard *can* be done again. But if the talk of the streets is to take part in the government; if there be a busy, meddling and profligate interference of a body of persons without the college, who were themselves nurtured and schooled in disorder, and expressly indoctrinated in the right of the pupils of a school to take the government of the school into their own hands and to overrule the proper governors; and if there be a clandestine and mischievous interference of other persons, exerted to thwart and defeat what is done by the proper authority of the institution, it will not be strange if there be found difficulties in maintaining its proper government.

I beg to advert to one point more, closely connected with this general topic; and I persuade myself that neither my object nor my feelings in doing so will be misunderstood by you.

In all the older and well established colleges of our country, which have acquired character and reputation, the President of the College is made a member, and generally the President, of the Board of Trustees. This provision was introduced by men who understood the nature of a college, and what is necessary to its proper organization and management. Its introduction arose from the obvious necessity of having present at a Board, whose members (beside the fact of their being, however intelligent and well informed, in respect to the business of education, non-professional men), reside at a distance, meet generally only for a few hours once a year, and transact their business without previous consideration, and often in haste, some one whose office it is to be fully and particularly acquainted with it; who beside a general report of the state of the institution, is able to give needful information on questions which may unexpectedly arise. Often a few words of information or of explanation, so given at the right time, may prevent the most serious difficulties afterward. The obvious truth, indeed, is, that no college ever was, or can be well conducted which has not a *Head*,—such in fact and not in name merely;—who, put into his office because judged



competent, and wholly devoted to and intimately acquainted with the whole business of the institution, shall be *the confidential adviser of the Board, and their chief executive officer*, having an effective control over the administration of its affairs. This is what is universally understood to be the office of the President of a college; is designated by the very title of his office; and is necessary to the performance of its functions. That the person who holds the office should be clothed with such powers is indispensable to the performance of its duties. Without this the man may, by the force of his personal character, if he has any, more or less exert influence. But we do not need the wisdom of a great statesman and philosopher to teach us that, "a government cannot be established by influence alone; it must possess power. Force of persuasion may do much; may obtain influence; but it cannot govern."\* The same thing in this respect is true of Mantua as of Rome; of a college as of a state; of government on the smallest scale as on the greatest. If there be a government, there must be power. In the case of the President of a college, as he is universally understood to be invested with authority sufficient to enable him to give character to its administration; is more than any other man, or almost than all other men together, in fact held responsible for its success or failure; and has in reference to this responsibility and his own reputation in connection with it, a deeper personal stake than any other person in the concern; it is a matter of obvious propriety, that he should have powers adequate to the performance of what is demanded of him. Simple justice requires that responsibility and power be commensurate.

I cannot therefore but think that it was an error, that in the time of one of my predecessors, for the remedy of a particular and temporary inconvenience, supposed then to exist, a change was made in the fundamental law of the University, rescinding a provision grounded in the very reason of things, and sanctioned by the precedent of nearly, if not quite, every college of high grade in the land; and that its President was ejected from a place in the Board, and stripped of all powers, until I know not whether, beside the conducting of the religious worship of the

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\* Guizot.

institution, there be left to his office a single official act which he has the legal right to perform, except that of acting as chairman of the Faculty, and affixing his name to the leases of the University lands.\* At least, I say again, responsibility and power ought to be commensurate. And if this be the extent of the powers with which the President of this University is clothed, why, let this be known to all men, and let him be held responsible only for presiding with decorum at the deliberations of the Faculty, and writing his name in a fair legible chirography at the right times and places.

Of these causes of past embarrassment to the University, and which I fear may still continue to oppose obstacles to its success, I have spoken plainly. I do not think the case to be hopeless. On the contrary, I believe that some of the most mischievous of the causes of our late difficulties have passed away; that there are clear and unambiguous indications of a better condition of things; that, as my honorable friend expresses it, "the storm is past and the skies are brightening." It is to promote this end, which we all desire, that I have said what I have. So far as this depends on the co-operation of the community, there is hope. While I know not to address to the people flattering speeches, I am a believer in the doctrine of "the sober second thought" of the people, and have, under the proper conditions, an abiding confidence that whenever a great practical question of public interest, such as this of College education, can be gotten fully and fairly before their minds, their good sense will finally give the right decision. I would cherish and act upon the sentiment of a distinguished publicist; that "it is one of the greatest marks of a noble citizen to be able to see one layer of public opinion through another; or if he does not see it, to trust in God that it must be there, and act accordingly."† In respect to the people of this part of our country in particular, I am persuaded that, along with an activity of mind more general and

\* Bacon says of Henry the Seventh: "His laws were deep and not vulgar; not made on the spur of a particular occasion for the present, but out of providence for the future." It is always an error, when in legislation there is a disregard of what that great genius elsewhere significantly calls the 'Leges legum, ex quibus informatio peti potest quid in singulis legibus bene aut perperam positum aut constitutum sit.'

† Prof. Lieber's Pol. Ethics.

intense than is perhaps to be found in any equal population elsewhere, there is an openness, directness, and boldness of character which give promise of the best results ; and a sturdy manliness of spirit that can bear to have the truth told them, and profit by it. If I had not felt this confidence, I would not have spoken as I have done. I am not your enemy, nor the enemy of the University, because I have told you the truth. To know the evils which exist is the first step in order to their cure. There is no wisdom and no kindness in covering over evils and crying, Peace, peace, when there is no peace. The true physican probes the wound he means to heal. God himself probes to the bottom of the heart the spiritually diseased whom he designs to spiritually heal. If I were less the friend of the University than I am, I would have said less. Surely, in the wonderfully rapid growth of our population ; the prodigious increase of wealth and physical means of power among us ; the intense activity of mind so eminently characterizing our people ; and in the controlling influence which this great central region is evidently destined to have over the whole Union of States, and through it upon the world and all the high interests of man ; we have all in common, as citizens, patriots, philanthropists, Christians, motive enough to unite our most strenuous exertions in favour of whatever can promote our preparation as a people for fulfilling well our high vocation. Among other means of this, one is to secure this University to the interests of a sound, high and truly liberal education, which may qualify those who shall enjoy its advantages for performing honourably and usefully the offices in the state and in the church which they may be called to fill.

In conclusion, gentlemen of the Board, I fully and cordially reciprocate the sentiments of personal good will and kindness which you were pleased on a late occasion to express. I now resign into your hands the office of President of the University ; and with a deep and abiding interest in whatever concerns the success, well-being, and true honour of the institution ; of all in any way connected with it ; and of the great State by whose authority it is established ; I earnestly and fervently invoke upon them the Divine blessing.