

ADDRESSES

AT THE

INAUGURATION

—OF—

REV. SYLVESTER F. SCOVEL,

—AS—

PRESIDENT OF THE UNIVERSITY OF WOOSTER,

OCTOBER 24, 1883.

WOOSTER, OHIO.

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ADDRESS IN BEHALF OF THE SYNOD BY

REV. JOHN DEWITT, D. D.,

PROFESSOR IN LANE THEOLOGICAL SEMINARY.

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ADDRESS IN BEHALF OF BOARD OF TRUSTEES BY

REV. JOHN ROBINSON, D. D.,

PRESIDENT OF THE BOARD.

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INAUGURAL ADDRESS BY

PRESIDENT S. F. SCOVEL.

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1883.

The inauguration of the third President of the University of Wooster, Rev. Sylvester F. Scovel, D. D., took place on Wednesday afternoon, October 24th, 1883, in Gymnasium Hall on College Hill. At two o'clock a procession was formed at the University, arranged in the following order:

Students of the University.  
Members of the Synod of Ohio.  
Faculty of the University.  
The President-elect.  
Board of Trustees.

Thus arranged, the procession moved to Gymnasium Hall. The students were arranged in classes, and arriving at the Hall, opened column, standing on each side of the entrance, the lines extending nearly to the University. President Scovel, the Board of Trustees, the Faculty, and the members of the Synod passed between the lines into the hall.

The Faculty and Board of Trustees occupied seats on the platform, the students the tier of seats on the right, the members of Synod those in the center, and the visitors those on the left. The large and spacious hall, which the members of the Senior Class had beautifully adorned with appropriate decorations and mottoes for the occasion, was filled to overflowing.

Rev. James Black, D. D., Professor of Greek, and Vice-President of the University, called the assembly to order and announced that Rev. Dr. Charles S. Pomeroy, of Cleveland, the Moderator of the Presbyterian Synod of Ohio, would preside over the exercises. After a beautiful voluntary rendered by the College Quartette, composed of Misses Minnie Proctor, Mabel Carran, and Messrs. Waddell and Dunlap, Rev. A. A. E. Taylor, D. D., LL. D., opened the exercises with prayer.

Rev. John De Witt, D. D., then delivered the address in behalf of the Synod of Ohio, Rev. John Robinson, D. D., of Ashland, O., the address in behalf of the Board of Trustees, Rev. A. A. E. Taylor, D. D., the retiring President, placed the keys in the hand of his successor, followed by the inaugural address of Rev. S. F. Scovel, D. D., President-elect.

## Address in behalf of the Presbyterian Synod of Ohio.

Schmitt

In speaking on behalf of the Synod of Ohio, I desire, in the few moments which I feel at liberty to occupy, to say something in justification of the intimate relation which this ecclesiastical body sustains to the academic body, whose chief executive officer we have assembled to inaugurate.

The Synod of Ohio, an organized portion of the Church of Christ, has founded, is the proprietor and guardian, and though not immediately, is ultimately the governor of, this University. We have here an example of a relation common enough in the history of the Christian Church: organized Christianity inspiring, directing and qualifying the instruction intended to promote the higher learning. Here the liberal arts and the physical sciences submit themselves to the guidance of religion, and here religion appears both as the inspiration and the ultimate *regula curricula*, intended to secure to the students a humane and liberal training. I state the relation between the two bodies, represented on this interesting occasion and united in fulfilling this great trust, in the boldest language I can select. For it is just this relation of religion to education, in which religion precedes, inspires and governs education, that, so far as time will permit, I desire to justify.

As all of us know, such justification is now demanded at our hands. The tendency to secularize education was never stronger than it is to-day, and the disposition to secularize it is nowhere more pronounced than among many of those who are interested in enlarging, in one direction at least, the boundaries of human knowledge. The claims of the physical sciences not only to a large consideration, but also to determine the curriculum, and the disposition of no inconsiderable portion of those who are chiefly interested in these sciences to dethrone religion as the governing element in a broad system of education, and either to hold it to a subordinate position, or entirely to eliminate it from the system as a foreign disturbing, and so far forth, a vicious factor, are so well known that I need not dwell on them at length. But so powerful and persistent is their advocacy that a notice of them, and a justification of what this ecclesiastical body regards as the true view of the relation between religion and education, seems not only timely but imperative.

It is obvious that if religion is to appear at all in an educational system, it must be given the regnant place. This is due to the nature of religion. If Religion cannot lay its hand upon the helm, it will not "abide in the ship." It was only when skepticism as to the various religions of the Empire had prepared the way for a lifeless and powerless syncretism, that the gods of the provinces stood peacefully in the Pantheon at the Capital. No one of these gods was sovereign because all of them were disbelieved. To say of religion that it may have a place which is not supreme, is to say that it may have no place. If it address men at all, it must address them in the one mood appropriate to its nature, and that mood is the categorical imperative. In this respect it will not come into competition with literature or the physical sciences.

It must speak with authority, and not as the scribes. Nor do we make this assertion on the ground of any mathematical computation, which ends with the conclusion to which the distinguished litterateur, about to visit our country, has given expression in the words that "religion is another name for conduct, and conduct is three-fourths of life." Any statement of the relations of religion to life in terms derived from the science of numbers must be utterly misleading and vicious. For all the relations of religion, whether to the individual, to the race, or to any systems with which it is affiliated, are not quantitative, but qualitative; and the quality of its relations is to be inferred from the absoluteness of its ultimate truths and the imperativeness of its demands. It is a question of detail, merely, whether either in a system of education or in an individual life, religion should specifically occupy three-fourths or one-fourth of the curriculum or of the time. But it is a question of principle, and therefore of vital importance, as well as of profound interest whether in the educational system, religion is or is not to be regarded as constitutive, architectonic and dominant.

Let me repeat. If the only place given to religion is one which it must yield to the speculations of physical science, it has no place at all. It would be as idle to affirm that it has a place in the life of an individual who should postpone its claims in obedience to the demands of secular business or the impulses of physical passion. I take it to be something inconceivable, a contradiction in terms, that religion should be affiliated with any system of intellectual training, and at the same time be any other than supreme.

Now, Christianity, as we believe, is the exclusive religion. Christianity and religion are exchangeable and synonymous terms. Whatever is truly to be affirmed of the relations of religion to education may be affirmed of the relations of Christianity to education. This is our faith; and it is but a short as it is a necessary step to the conclusion that the normal system of liberal training is one which is pervaded by the spirit and regulated by the truths of Christianity. Either this or nothing. Education must be utterly secular, or Christianity must ultimately qualify, and let us not fear to use the word—must limit education.

It is just this qualification and limitation of education by Christianity that those who favor their separation are disposed to emphasize. "Historically," we are told, "religion, in the form of Christianity, and science, as represented by physical investigations, have been always in conflict. And this conflict has been the result of the endeavor on the part of those who have assumed the guardianship of Christianity, to direct the higher education. Had religion moved upon its own plane, attending strictly to the guidance of human conduct, this conflict would never have taken place; and science and religion, by their absolute separation, would each have been able best to fulfill its mission in elevating the race. Religion would have gained by freeing itself from unprofitable discussions, and learning would have gained by its liberation from the trammels of dogma."

In opposition to this statement, and to the doctrine with which it is associated, I shall intimate rather than state a mere outline of a single mode (one out of many modes) of the historical proof (and there are other proofs) that revealed religion, when set free, as Christianity, to exert its legitimate influence on the world, at once and in the most powerful and unique manner began to assimilate the elements of human knowledge, and revealed its harmony with intellectual activity and its appetency for human learning; that, moreover, it stimulated in the highest degree the human mind to increase and systematize its knowledge; and that it has thus revealed itself, historically, to be the most powerful incentive to the search for truth and unity, and the chief factor in the intellectual training of the race.

That the outline of this proof may be brought distinctly before us, let us begin by noting one or more of the marked differences between the elder and later of the inspired revelations, the Old and New Testaments. It seems to me directly to bear on the subject before us. The seclusion of Israel—their separation from the nations of the world—was ordered by the all-wise God, to the end that the truths of His being, His character and His gracious purposes to the fallen human race might be effectively revealed in their sublime sim-

plicity and purity. Whoever will give to the subject serious reflection will, I am persuaded, be convinced that, speaking after the manner of men, by no other method than this seclusion of a selected people could so profound and unmixed an impression of the sublime truths of the living God, His holy law, and His infinite grace, have been made upon fallen man. Let us suppose these truths in their first dim unfoldings have been made to a people whom God has not secluded from the surrounding nations, and it is easy to believe that, anterior to their complete and full announcement, they would have become associated and interwoven inextricably with the false cosmogonies of the youth of the world, and that by such association they would, at last, have been discredited.

Now it is the historical unfolding of these great primal, essential truths of revealed religion, in and by themselves, as objects of knowledge, in the life of a people carefully segregated from the rest of mankind, of which we possess the record in the elder volume of inspiration.

The severity of this seclusion of Israel is striking at every point in their history up to the close of the canon of the Old Testament. The divine call of their Founder was a call to separate himself from his country and his kindred. During his own life and the lives of his more immediate descendants in Canaan, they lived strangers in the land. It was a providential ordination, in order to perpetuate this seclusion, that before they were brought face to face with the civilization of Egypt they adopted a mode of life which was an abomination to the people among whom for more than two centuries they were to dwell. When, at last, they were led out of Egypt by a strong arm, they were not permitted to re-enter the land of promise and of hope, until, by a life of forty years in the desert, and by a process of religious and civil training, their character as a people was rendered still more distinct, and their separation from the world more thoroughly assured. When they entered Canaan it was still more to seclude themselves by utterly destroying its existing civilization and by exterminating its peoples. When their own civilization became complex, and international relations began naturally, though sinfully, to multiply, it was precisely the portion of the people most solicitous for national alliances that was cut off from the blessings of the covenant, and immediate communication with God. When the remainder were carried captive to Babylon, the segregation of Israel from the captors was again secured by a remarkable series of Providential dealings,—and when the remnant of these were permitted to return to their land and rebuild the waste places, events were so ordered that they returned, more than ever before, a peculiar people, with a new and profound devotion to the law and the religion of their fathers.

There is nothing so remarkable in history as the separation of Israel, the persistence of their peculiar civilization, notwithstanding their successive contacts, in war and in captivity, with all the great monarchies of the ancient world. Nor can we doubt that the design of this singular seclusion, this *instantia solitaria* of history was this, above all, that the great truths of revelation, in their purity and simplicity, in their naked sublimity, the truths of the living God, the law of God and the mercy of God might be adequately revealed and effect a permanent lodgment for themselves in the race.

Thus, while the race, apart from Israel, was adding to its knowledge of nature; while the wise men of the East were exploring the heavens, and laying the foundations of the eldest of the physical sciences; while the laws of mechanics were becoming slowly a possession of the human race; while, in Greece, the plastic arts, and the intellectual arts of poetry and oratory were developing to maturity, under the influence of the worship of nature; and while the mind of man was strained in its philosophic search after the ultimate truth that lies beneath the shifting and illusory phenomena of nature and of human life: while thus men were running to and fro, and knowledge was increasing, God was revealing, supernaturally, His own religion to the strangely isolated nation of Israel. Thus, historically, human knowledge grew separate from revelation, and thus revealed religion was given separate from human knowledge; each stood apart from and unrelated to the other.

Interpreting the mind of God, by the broad facts of history, it was His mind that the elemental truths of religion must be thoroughly revealed before religion and learning can be normally and healthfully allied. Of this revelation of religion, as utterly separated from human learning, we possess the record in the elder volume of Inspiration.

But history as distinctly reveals that it was not the design of God that religion and the acquisitions of the human mind should stand forever apart and unrelated. Rather does it teach that it is the eternal purpose of God to bring all knowledge (the sciences) and every imagination of man (the arts) into subjection to his revealed truth. And, unless I misread it, we are made to see both the beginning and the method of this divinely-ordered and therefore normal alliance of religion and learning; we are made to see this assimilation of learning by religion, and this subjection of learning to religion in the very structure and formal contents of the later revelations—the New Testament and Lite of Jesus Christ.

For what distinguishes the revelation of religion in the New Testament—I mean apart from its fulness, and considered specially in its literary aspects—what, I say, distinguishes the revelation of religion in the New Testament from that in the Old, but just this assimilation and subjection and employment of human learning? Instead of the picturesque and vivid language of an isolated nation, we find the truths of revelation embodied in a tongue the most flexible and rich in its power of philosophic expression. This wonderful Greek language religion at once assimilates, employs and subjects to its own holy purposes, and in the process so transfigures it as to create a new and lofty dialect. Nor does it assimilate the Greek language alone. What is still more remarkable, religion makes the Greek dialect and philosophy its handmaids; and thus, religious truth, which in the elder revelation had been announced in synthetic and poetic form, is now revealed scientifically, and subjected to the most rigorous analysis, as in the great Epistle to the Romans. Even the Hebraic mind of John, the mind from which sprang the most Hebraic book of the New Testament, the book of Revelation, does not hesitate to announce that in Jesus of Nazareth, the Son of God, is the Logos, for whom the Greek philosophy had been searching. Nor is this all. Not only are the Greek language and philosophy affiliated with the truths of Revelation, but Greek literature as well. The quotations by the great apostle to the Gentiles from the Greek poets, Menander, and Epeimenides, and Aratus or Cleanthes, are the first intimations of that amazing affinity which our holy religion has always shown with the finest flowering and fruitage of human genius.

This assimilation of language of philosophy and literature by our holy religion, thus brought before us by a contrast of the New and the Old Testaments, is a unique fact in the history of religion and of human learning. I cannot but regard it as the intimation of God Himself on the pages of inspiration, that human learning belongs to religion. As it is His revelation of one, and that not the least striking or sublime method, in which, historically, God, by Christ Jesus, is reconciling all things unto Himself—whether they be things in heaven or on earth.

The relation of religion and learning thus revealed in the very structure and contents of the New Testament, did not terminate with the New Testament canon. The persistence of this revelation is one of the most impressive and instructive facts in the history of the Christian Church. I have not time to dwell upon it even in the briefest way. To do so adequately would be to trace, in detail, through the Christian centuries, the advance of human knowledge. From the days of the Apologists onwards, learning has always advanced under the fostering care of our religion. In the schools of Antioch and of Alexandria; in Carthage and Hippo; in the old Rome on the Tiber; and in the new Rome on the Bosphorus, throughout the period of the ancient Church, religion is the great inspiration of intellectual labor. How true this is of the Middle Age I need not stop to say. Religion in Anselm assimilates the philosophy of Plato. In the angelical doctor it employs the dialectic and the metaphysics of Aristotle. And the true Father of the Inductive philosophy, who anticipated the Organon and the very Idola of his great namesake, is Roger Bacon, the Franciscan brother. It was to this wonderful and unique

power of Christianity to assimilate and employ all the triumphs of the human intellect, that the Western world was indebted for the Universities by which, most of all, learning was increased and transmitted from generation to generation. Bologna and Naples, the school of Egbert at York, the schools of Charlemagne in the New Christian Empire, with Alcuin as minister of education. The later universities with their tens of thousands of eager students—Paris, Colague and Oxford—sprang into being obedient, indeed, to a thirst for knowledge, but a thirst for knowledge which in turn owed its existence and intensity to the unique fact that Christianity alone among religions can assimilate and employ all the truths of human philosophy, of science and of literature.

It was, therefore, in the line of the whole history both of Christianity and of education; nay, it was but the unfolding of a principle imbedded in the very structure of the New Testament itself—that when Christianity was planted in a new continent, it began at once the establishment of schools and colleges for the higher learning. It is thus to the Christian instinct, if I may so say, to foster learning to the end that all knowledge may find its true unity in the revealed truths of our religion. It is to the Christian instinct that we owe the noble array of colleges and universities that have unspcakably blessed our land and people.

When, therefore, a body representing organized Christianity, founds and guides and fosters a University, it is only true to the spirit of Christianity, as it is revealed upon the pages of the ultimate revelation, and is manifest in the entire history of the Christian Church. And when, as in this favored spot, the higher learning submits itself to the guidance of religion, it is but placing itself in the one relation through which it best adds to its own triumphs in the realms alike of nature and of mind, and through which alone as well, it finds for its achievements their highest use, and in which it discerns for its truths their profoundest unity.

We are therefore, brethren, no narrow bigots in respecting as we do in this young and growing University, the normal union between religion and education. If history is "philosophy teaching by examples," we are but true to philosophy; for we are true to the history of the triumphs of the human intellect. We do but act in harmony with the lessons of history, when we make Christianity the underlying, the governing, the formative element of the system of training here adopted and employed. For if history justifies any system of education, as the wisest in its method, as the broadest in its culture, as the noblest in its ultimate fruitage, it is that system which affirms that Jesus Christ, as represented by Christianity, is the author and finisher of human knowledge, as He is the author and finisher of religious faith.

Called therefore to speak, at this time, in behalf of the Synod of Ohio, I bid the University God-speed, and I do confidently invoke for it the sympathy, and gifts and prayers of all who love sound learning, as well as all who value true religion.

Nor may I close this brief and inadequate address, without a reference to the special purpose for which we have assembled. We do heartily congratulate, as a Synod, the Board of Trustees on the fact that they have given to this University another Chief Executive in whom the great truths I have announced find most noble and conspicuous illustration. The past is secure. We cannot do less to-day than give voice to our joy and gratitude, as we recall the administration of the President who returns to us with more than doubled power and value, the trust committed to his care. I shall not stop to characterize in detail his administration further than to say that we may well congratulate the man, who under God, has been permitted so largely to contribute to a splendid chapter of what future generations shall read with gratitude, as the heroic period of the history of this University. The past, I say, is secure. And so, I dare to prophecy, is the future. Remembering that we are met to inaugurate a Chief Executive, in whom broad culture and exact scholarship are sanctified by religion; in whom the scholars' love of truth is allied with the pastor's love of men, and both are fortified by Christian conviction; in



whom zeal for study has already revealed itself as blent with singular power in difficult administration, we thank him for his willingness, manifest by his presence, to assume this great and important trust. Nor do we thank him alone. But in this secularizing age, we thank God also, and take courage—confident that the triumphs of the past are but the pledges and harbingers of greater triumphs in the future, as under God, we shall do our part in bringing all science, all philosophy, all literature, all art into *subjection unto Him*, who is the head of all intellectual principality and power, and into unity in Him, who is, Himself the ultimate and eternal truth.

## Address in Behalf of the Board.

*Robinson*

REV. AND DEAR BROTHER:—On behalf of the Board of Trustees I address you now. The times in which you are called to take charge of this Institution are peculiar, auspicious, hazardous. Mind is awakened as scarce ever before in the world's history. The masses are restless in all civilized lands. They are seeking enlightenment, discussing every subject pertaining to social life, science, philosophy, theology. There is also a clamor for what is especially regarded as a practical education; that is, one that bears directly upon the arts and industries of life; that can be coined into money or help to civil position. The whole world is rapidly becoming a field for educated activities. Emulation, rivalry, antagonism everywhere are seen, not only in commercial enterprises and territorial enlargement, but in the diffusion of systems of thought as well. This is an age of skeptical questioning. Nothing is too sacred to be submitted to the scalpel of self-conceited criticism. No truths are too old or too well established to be questioned or even scouted as superstitious. Startling hypotheses glide easily in the apprehension of many, into scientific systems, theories into established verities, half-truth postulates into granite corner-stones structures of that embrace the highest interests of man, mortal and immortal. The missing links, extended gaps and permanency of form apparent through six millenniums, all disappear like morning mist before the purpose to establish the doctrine of creation by evolution and the primary postulate that evolution is from the lower forms upward as well. The silly, extravagant, fatalistic teaching of the pagan ascetic Gaudama are gravely set forth as the "Light of Asia," and of at least equal excellence with the Christian Scriptures. And the puerile dreams of Swedenborg, or the sleight-of-hand of spirit tricksters take precedence in the minds of many, of the eternal verities of God's Word. The occurrence of two or three words and their collocation in a record 3,500 years old in a language long since dead are made to set aside virtually the whole testimony in favor of the inspiration of the Old Testament Scriptures. And this is called "Higher criticism, most conclusive reasoning." The old theories and forms of civil society are breaking up. Republicanism is yet in the crucible and Nihilism bursting out here and there like smoldering volcanoes. These are some characteristics of the times in which we live and in which you are called to preside over this Institution. They clearly demand:

1st, That the education given here shall be thorough. The deepest sciences and philosophies should be mastered. A careful, and as nearly as attainable by man, infallible discrimination between truth, half-truth and falsehood in every department should be made. Truth must be defended from all assaults and students furnished with the best weapons of defense. Right, truth, purity must be established amid the apparent chaos prevailing. In order to this mind with all its powers must be called forth, strengthened, harmonized with eternal principles inlaid, and proper methods of investigation inculcated. Surface work will not do. A mere smattering of the subjects of study is not enough. Cramming for set occasions will not answer. Your students need not crutches, but stalwart limbs. I charge you, then, see to it that your curriculum be broad and your instruction and culture thorough.

2d, Your students are to be members of society, citizens, I trust members of that highest society over which the Man of Calvary presides,—perhaps leaders in it. They ought, therefore, not only to be models of cultured activity, but of quiet, cheerful obedience to law; promoters of order. They are from homes not all of which, it may be, give the best culture in this direction. They are feeling the novelty of freedom from old restraints, the early impulses of self-will and fancied liberty and the force of a desire to assert their own manhood and womanhood. There may be vices also peculiar to college life, and vicious natures seeking opportunity of development. They will, therefore, need wholesome restraint and direction. They need to learn obedience to divine and human law by submitting to college law. The grand old Church you represent here emphasizes individuality. She sets every man before God and the world in his individual, personal responsibility, stripped of all adventitious surroundings that might seem to excuse dereliction. But it equally emphasizes submission to all human law when not contrary to the divine, without condition or reserve. I charge you, then, seek to govern well. Let your government be paternal, forbearing, by appeal to manhood, reason, conscience, but peremptory if need be, even to the cutting off all collegiate privileges, but all pervaded by the spirit of the Great Ruler and the purpose to promote the weal, temporal and eternal, of the subjects.

3d, But this University originated and has thus far been conducted with supreme regard to the interests of Christ's kingdom. It is the child of prayer. It is the child of the Church—I trust also of God. It is the agency of the Church of this State for discharging her responsibility in the line of thoroughly trained, pious, devoted workers for all departments and needs of society. It is her instrument, and the only one she has in this great State, for raising up and thoroughly qualifying a ministry to supply her own wants and the wants of the world as she is responsible for that supply. Ultimate and mighty help to the cause of Christ in the whole broad world, this is the primary end of its existence, the justification of its being, the vital spirit that pervades its whole organism. Nor is this a narrow spirit or purpose, as many represent, but the broadest and highest and noblest that human institutions can seek. The mind in which grace reigns is best suited for the grandest efforts and achievement of the greatest successes of human intellect. Where the trust and peace, the love and hope and joy of the Christian prevail, the mind is best fitted for safe, deep, thorough investigation. When the soul, sweeping the horizon of time, and eternity as well, finds itself at peace with all, in harmony with all, and promised only good from all, and looking up to the throne recognizes the unchanging smile of God; then, with weakening passions restrained and obscuring prejudices held in check, it is prepared to do its mightiest and most beneficent work. Spiritual health is at once the best tonic and mightiest stimulant to intellectual vigor. Then all truth, scientific, philosophic and theologic, is pursued *con amore*, because therein our Great Father is revealed in all His might and majesty and beneficence. For the individual, then, the path of piety is the way to highest intellectual and moral as well as material success. And the sheet-anchor of hope for our race is the Church—and you will pardon me nor think me narrow if I emphasize, the *Presbyterian*, here. But the Church to do her work effectively must have for her ministry men trained so as to be able to defend her against all the subtleties of error; set forth impressively her great system of truth and salvation, and push her conquests to the end of the world. The broadest, grandest object any institution can have, therefore, is the effective inculcation of religion in order to the thorough intellectual and moral training of young men and women and their equipment for the greatest possibilities of work for good that belong to humanity.

In the name of the dear old Church, as well as the Board of Trustees, I charge you, therefore, that you make this primary purpose of the University the chief end of all your arrangements, all your government, all your teaching. Let your teachers be men and women who can say of all their work, "O Christ, I do it all for Thee." Let every lesson be an index pointing to divine truth, the highest end of life, God the center of being, authority, goodness. Let consecration to God be the very center of the Institution and all its work.

And now as the symbol of the confidence reposed in you, the authority given, your right to the position you occupy and your reminder of the responsibilities resting upon you, the keys of the buildings devoted to the uses of this University will be delivered to you. Henceforward, by the authority of the Board of Trustees, you are its head until God shall order otherwise.

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Remarks by Rev. A. A. E. Taylor, D. D., LL. D., in  
Delivering the Keys.

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Ten years ago this month, from the President of the Board of Trustees I received the keys of this Institution as symbols of the office of President. They have been pleasant to carry, yet growing at times quite heavy; and have increased somewhat in number, though not as much as could be desired.

In relinquishing this position, I take pleasure in transferring these keys with the authority which they imply, to one who possesses our entire confidence and warm affection, and for whose success in this sphere we have the highest anticipations. (Delivering the keys to Rev. Scovel): Dear Brother, may you receive the same sympathy and affection from Faculty and Students that I have enjoyed and that have brought to me so great strength and comfort. And may God bless you in your noble and arduous labors.

## Inaugural Address.

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*Gentlemen of the Board of Trustees, Brethren of the Synod of Ohio, Fellow-Teachers and Fellow-Citizens:*

It is now twenty-four years since I met, in a first visit to Springfield, Ohio, the then venerable and now sainted Dr. Hoge, and learned that his errand there concerned the location of a proposed Synodical College for Ohio.

I came to reside there the following year, sharing the hope of the vicinity that there would be a college, and that we should have it. Five years later, when I left the State, the project was still unrealized. Eighteen years more, and I return to find that you have evolved with a wonderful rapidity, strictly proportioned, too, in vigor and rank of being to the previous period of incubation—not a college, but a *University*. Instead of finding myself in the presence of the average feeble growth of the Western Colleges, established in the second quarter of our century, I stand, in some amazement, before a sinewy, well-appointed and well-settled yet still developing Institution, with impetus enough already gained to go alone if its parent forsook it, but with such brawn and promise in its proportions that parental pride has no notion of such a thing, and would not listen to its saying "Corban" for the world. Out of the way of its earlier struggles, I am the more astonished at the result. I have scarcely seen even the rubbing of the fairy lamp, and lo! here is the palatial work of the genii. As I rub my eyes a little, to make sure of my identity, gentlemen of the Synod, I am gradually penetrated with the conviction that the greatest "Ohio idea" I know of is—Wooster University!

Pushed forward with unexampled energy and success (so far as I know the history of Church Colleges, old or new), attaining at once an honorable rank, both as to resources and intellectual product, already planting its taught as teachers and preaching in many lands and languages by those to whom it has preached; sensitive to modern educational progress in its methods, while true to our changeless principles in its life, and responding earliest of all institutions under ecclesiastical control to the coming woman's demand for the higher education, I find in the University all the cherished convictions of my life's experience and observation recognized and practiced.

And now that I am to be added to the working forces you have harnessed to it, I am confident that I shall find no worry in the length of the traces, and feel no reluctance in the employment of every ounce of vigor, and experience no desire to change the direction. I am satisfied with the *theory* of the institution, charmed with its judiciously-outlined courses of study, and shall be, I am sure, responsive to the many wants I perceive yet to be supplied, and promise you faithfully to press them upon you and the communities you represent to the full extent of my opportunities and your patience. I have already learned to know and love and trust my noble associates who have borne the heat and burden of the days, and have deepened my admiration of the skill and wisdom and manifold resources and self-denying labor and liberality of my predecessor and friend, whose relinquishment of a work so dear to him, the University will find, I fear, increasing reason to deplore.

Now, therefore, relying upon you (as I trust we both shall rely upon God) to the development and not to the alienation of this great interest, I, [daring reverently to use the words of my father's inaugural,] "*Give myself this day.*"

And, at the beginning, upon what of the varied interests about which our common life is to be concerned, shall I concentrate your thoughts, and through it give some evidence of what our common convictions are, and some intimation of the ends to which our united endeavors are to be bent? I have chosen a direction which harmonizes with the past of the institution as I read it, even down to the original prayers and purposes of the devoted few who thought out the work nearly a fourth of a century ago, and from them to the noble executors of the past fifteen years, and a direction in which I hope the future will present constant advancement, and from which the institution will never swerve, and beyond the dignity of which it never can go. For the justification of this seemingly extravagant statement I must refer to the discussion of my theme—

## INTELLECT AND CHARACTER.

And indulge me here in a preliminary caution. When the superiority of character to intellect is affirmed, no disparagement to intellect is designed and certainly none to intellectual training. Far from that. We believe firmly in the nobility of intelligence and in the real value of knowledge. It has been proven that from the apparently unpractical "star-gazing" has arisen the safety that changes the ratio of loss in vessels that double Cape Horn from one in four in the 16th century to less than one in forty in the 19th. And as much might be said for medicine and surgery, for law and justice. The value of knowledge to the individual, to society and to the State is traditional in America. The views of the fathers might be freely and fearlessly quoted here. Enthusiasm for knowledge and crusading against ignorance is, for us, simple patriotism! American college-planting is the admiration of the world. "That tenacity of purpose," says President Gilman, "with which a few settlers in the wilderness held on to the idea of a liberal education, in spite of their scanty crops and scantier libraries, their wide separation from the old-world seats of learning and their lack of professional teachers, is one of the noblest of many noble traits possessed by our forefathers, who were never so weary or so poor that they could not keep alive the altar-fires in the temples of their religion and of learning." And surely it would be no less anti-Presbyterian than un-American to disparage the discipline of the intellect or lessen its significance—since Knox in Scotland or Calvin in Geneva. There is nothing in our faith or practice that quarrels with the largest acknowledgment of the next to illimitable power of the human mind. Its varied powers, deep mysteries and wide generalizations and lofty imaginings and penetrating reasonings; its deep-sea soundings and wide aerial excursions in search of truth; its marvelous history and its subtle laws; its keen sensitiveness to the higher side of matter and of life to which it lies so closely and yet from which it is so radically distant; and its crowning power to perceive the things of duty and of deity: all these move our reverence and we exclaim, "In reason, how like a God." Moreover, we know that the cultivated man is the real man, and utterly decline that nonsense of Rousseau and others, whose disgust with civilization arose from their own vices—about finding the typical man in the wild woods. The material may be found there, as the timbers of a whole navy may be, but never a ship or a man. We fully share the prepossession of Emerson, who said that "neither years nor books have yet availed to extirpate a prejudice then (in college days) rooted in me that a scholar is the favorite of heaven and earth, the excellency of his country and the happiest of men." Sacrificing intellect to character would be to repeat the Romish mistake of the centuries when the mind of the average man was of no consequence if his soul was saved, and that was rather easier to save ignorant than instructed. This was the mistake which arrested education in the 6th century and made the growth of the papacy synonymous with the growth of ignorance, and laid Christianity open to the keen reproach of leaving learning to the Mohammedans, and became eventually the mother of all abominations in superstition and feudalism with its robber-Barons and all the destructive rebound of the Renaissance. No! the intellect is the

ground-work and furnishes the material for character to build with. Have you heard the old refrain:

"It isn't all in bringing up,  
Let folks say what they will;  
To silver scour a pewter cup,  
It will be pewter still.  
Neglect may dim a silver cup,  
It will be silver still."

Character wants the fine quality in the metal she is to shape into perennial beauty. Without the creative imagination—one of the highest phases of the intellect—no ideals are possible, and without ideals no symmetrical character can be attained. The broad intelligence is an essential preface to the moral life-task. Dugald Stewart has admirably said that "a comprehensive and enlightened understanding is but rarely unaccompanied with a corresponding enlargement of heart; and still fewer are the cases in which a weak, shallow and contracted head does not contrive to shape for its own end a selfish, casuistical and pettifogging code of morality." I shall not, then, be misunderstood when advocating the superiority of character, as disparaging the intellect or its culture. I make the caution so marked and ample—not because it is necessary to the case, but because there are some "weak, shallow and contracted heads," a part of whose "pettifogging morality" it is when any would make the good supreme anywhere in life to cry out vociferously, "Narrowness," "Reaction," "Out of sympathy with mind and culture and learning and—the 19th century." We have just taken pains enough to undercut their approaches. Far from disparaging intellect, we exalt it, and strictly in the interest of character. For if intellect be so much, what must character be if it is more? He who wishes his climbing to be reckoned highest does not deny the height to which the next below him has clambered. He who wants an invention to be accepted demonstrates its betterness on the best that has preceded him. So we start fairly on the task before us only when we have some just, or at least approximately just, conception of the intellect. We stand ready to say "there is nothing great in the world but man, and nothing great in man but mind,"—if we shall be allowed to add: except that only greater thing, *Character*.

"Who loves not knowledge? Who shall rail  
Against her beauty? May she mix  
With men and prosper! Who shall fix  
Her pillars? Let her work prevail!"

I. The general proposition is that character is superior to intellect because it is the element which conditions the intellect in its exercise, its development, its safety, its usefulness, its enjoyment and final result. Character is the wise, strong friend of the intelligence—the Mentor of its rashness, the Great-Heart for its timidity.

(I.) As to the *exercise* of intellect, these relations are inseparable and full of interest to all who desire a complete manhood. The two are not strangers, much less foes. Mind reaches its true self only in the serene region of steady morals. Aristotle believed in the beneficent power of character. He affirms that morals must come first that man may really understand intellectual pleasure. "It is by the gradual perfection of our moral nature and by this method only that we are brought into that state in which the intellectual principle is able to act purely and uninterruptedly. The improvement of our moral and intellectual faculties will go on parallel to one another. Every evil habit conquered, every good habit formed, will remove an obstacle to the energy of the intellect and assist in invigorating its nature." (*Ethics*, p. 11.) And again: "The consideration of the moral virtues takes precedence of that of the intellectual, because the formation of moral habits and the consequent acquisition of moral virtue must be the first step to the unimpeded energy of the intellect, and therefore to the attainment of intellectual virtue." (*Ethics*: Arg. to B'k II). The very gateway into large exercise of the intellect is through character. "The essence of the intellectual life," says Hamerton, "consists in a constant preference for higher thought over lower thoughts. \* \* Intellectual living is not so

much an accomplishment as a state or condition of mind in which it seeks earnestly for the highest and purest truth." (*Intellectual Life: Preface.*) But this describes that which borders on character. Without the influence of the moral nature and the will, the larger exercise of the intellect is impossible. Volition must supply attention. Self-restraint must be employed. Concentration is mainly moral energy. Purpose must be formed. Thus we step from the armory of character equipped for the intellectual arena.

(II.) Character is no less essential when we consider the *development* of the intellect. Principle fires and exalts the mind. What so stimulating, for example, as genuine moral indignation? Such stimuli bring growth to the mind, though it be unconsciously. "It is not so much the intellect that makes the man as the man the intellect. In every act of earnest thinking the reach of the thought depends on the pressure of the will; and we would emphasize therefore \* \* \* that discipline of the individual \* \* \* by which intellect is penetrated through and through with the qualities of manhood." (WHIPPLE: p. 68) We are just receiving into the library some of the books of that distinguished educator and theologian, Dr. Erasmus D. MacMaster, whose name I revere and whose thought was often beyond his time. Forty-one years ago he said: "Nothing can be more pernicious in its effect on the intellect \* \* \* than that bluntness of discernment in questions of practical morality, those vague and limited and unsteady and perverted notions of right and wrong, that dormant state of conscience, which are unfortunately too abundant around us. Nothing, nothing! but the predominating influence of high moral rectitude as the governing power in men, can give that enlargement and capacity to the intellect, that force of thought, that vigorous tone of sentiment, that elevation of purpose and that firmness and consistency which are essential to the highest order of mind." (*Hanover Bacc.* 1844, p. 1.) "It would seem, indeed, to be a law of the Creator that that just proportion of parts which constitutes so important an element in the beauty that pervades His works, exists between the development of the head and that of the heart in man, and that there is an established connexion between a sound, enlarged and high intellect and a corresponding perfection of the moral part of our constitution." (*Ibid.*) "I have no doubt but that it is a general law which might be rectified by the most scrupulous and widest induction—an induction extending not to individuals only, but to whole nations and races—that the highest order of intellect is found connected with a corresponding development of the moral nature." (*Ibid.*) The correspondence is subtle and exact. Whipple writes: "The student will find there is no grace of character without a corresponding grace of mind. He will find that virtue is an aid to insight, that good and sweet affections will bear a harvest of pure and high thoughts, that patience will make the intellect persistent in plans which benevolence will make beneficent in results; that the austerities of conscience will dictate precision to statements and exactness to arguments, that the same moral sentiments and moral power which regulate the conduct of life will illumine the faith and stimulate the purpose of those daring spirits eager to add to the discoveries of truth and the creations of art." And it becomes only plainer yet when we remember that it takes moral fibre to bear the drudgery which is associated with every step of mental development. The plain truth is, that character alone makes good students and banishes intellectual laziness. What is the almost invincible foe of the right result from our grand systems of popular education but simple intellectual indolence, and what is the parent of that but low character which has feeble motives and a feeble will? Some of the students of our public institutions are as little disposed to exertion as that great big beggar who asked alms of Montaigne, and when the philosopher said, "Are you not ashamed to beg who are so well able to work," answered, with unutterable pathos, "O, sir, if you only knew how lazy I am."

Without character, the brightest intellect is in danger of being satisfied in attaining a somewhat higher than average rank, and may be overspread with the mildew of indolence, robbing the world of some great treasure of thought. But give it character, which will supply large motive and a steady will to hold a high aim, and the progress, with the blessing in it, is assured.



We can easily understand how character acts upon the memory, that marvelous faculty of mind on which our identity and even our eternity seem to rest. A quiet conscience is a prime requisite for a good memory.

The man who would remember well must be true to himself and to other men; he must not be self-persuadable to bias or prejudice; he must cultivate absolute truthfulness in relation and reputation, and in order to these must reach a thorough discipline to earnest and wide-reaching attention. "It is well to remember" that, while the liar has more pressing need of a good memory than any other man, he is of all men the least likely to possess it." (Int. Sci. p. 277.) It is also clear as to effectiveness in speech. Sincerity of character makes sincere speech, and it is always sincere speaking that does the work. It was so when Socrates met the Sophists; as it was when Demosthenes conquered Eschines. That has been called the true rhetoric—in which "thought is consubstantiated with things." This consubstantiation is the constant life of true character and *must* come out in its speech. Here laid the wisdom of that penetrating man, Delsarte, "Would you have your speech bear fruit and command honor? Two qualities are needful—virtue and a knowledge of the art of oratory. Cicero has defined the orator as a good man of worth—*Vir bonus dicendi peritus*. Then above all, the orator should be a man of worth. Such a man will make it his purpose, and the good is the true end of oratorical art." (Preface p. 19.) On what line of application should we reach a different result? There can be no other. At every step and in all directions, character is the true motor in mental development.

(III.) Nor any less distinctly does character condition the welfare of intellect as its *safeguard*. That is a fine saying of Lord Bacon: "I would open every one of Argus' hundred eyes before I used one of Briareus' hundred hands." Deeper yet might we go and say that Argus and Briareus together might form a conspiracy of sight and muscle to work infinite damage, and it were better that both should slumber unless that supreme and regnant conscience can also be awakened—for which, alas! there was no divinity in the Greek Pantheon, and no corresponding force in Greek life.

The intellect rushes to its own ruin, as Horace predicts of all unguided power, if unballasted by character. If we have seen that it needs the stimulus of high purpose, we can now see its need of the restraint of principle. Gladstone cites Sir Y. C. Lewis as saying: "The moral sentiments may be so ill-directed as to deprave the judgment, even when the understanding is remarkably strong. Men of this sort may be great, but cannot be wise, for by wisdom we mean the power of judging when the intellectual and moral faculties are both in a sound state." Distinguished authority could be quoted for the affirmation that the truthfulness of our intellections depends much upon our moral state. Probable reasoning is the field in which our largest life is lived, and yet it is just there that the antecedent prejudices of wrong moral bias, most powerfully affect the ultimate and decisive judgments of the reasoning power. Moral inertia and dislike of high ideals make whole masses of men incapable of being led "even to a cleaner sty"—(as witness the failure of the Second Amendment). Character only can secure intellect against egotism and pride. It is sober in self-estimate, modest before the unknown, and humble before the unknowable. Intellect unchastened often thinks itself able to "girdle the universe in forty minutes," and even "patronizes Deity." It is in danger of being self-sufficient, all-sufficient, and therefore insufficient. Character guards intellect against the ruinous results of the vices. How many of the world's brilliants have obscured themselves in shame, and gone into the outer darkness for want of it. It is a fearful sum to think upon—the total waste of intellectual power through moral weakness. Were man a machine and not a vital organism, there might be less of this; but now that he lives, there is no help for it. Vices must enfeeble and deprave the intellect. President Porter answered David Swing's inquiry as to how the brightest men stood as to virtue (and others agreed with his answer): "Genius in our college drinks less than stupidity—whisky is passing away from the highest order of mind and is to be found in possession only of the more sensual and less bright." Even Henri Taine tells the young men of France that "vice abases the soul" and destroys "half the will," and gives the thoughts a "habitual undertone of

bitterness and sadness," and that their nonsense of touching everything to know everything will end in "loss of energy and of capacity for action." The best results, therefore, are not to be expected from intellect, however keen and however carefully disciplined otherwise, without some means of getting out of the power of the indolence, the conceit, the fear, the vice, the low aims and motives which so powerfully contend against the noblest work for the mind or with the mind. That, character supplies.

(IV.) And now take that superb quality which wears the plain name of *usefulness*, but which is allied to all greatness thereby, and see how the case stands. I suppose even the most devoted idealist would not deny that use lies at the bottom of all culture, even though some arts are said not to "grind in the mill of use." And just here lies the glory of character as conditioning intellect. All usefulness—of a large pattern—depends on a just independence. With this alone is right knowledge powerful to right action. Given defective moral character, and you may see the right as clear as the Matterhorn at mid-day, and yet go creeping away into the dark valleys of self-indulgence. And why are men such "monkeys" and "sheep" and "echoes" in the imitation of vice, except for want of the character to stand alone on the platform of principle. Intellect without character leaves the educated "in spite of their grand generalities at the mercy of every bullying lie," (one has said,) "and ready to strike colors to every mean truism, and to shape life in accordance with every low motive which the strength of wickedness or stupidity can bring to bear." —(Whipple). How weak some thinkers and orators have been in critical times, and how sturdy the men of character—such as Washington.

And in this matter of practical utility, the very terminology of mental and moral science may instruct us. The table of contents of almost any two text-books will demonstrate the difference. Run down the column of Prof. E. J. Hamilton's recent and able book on the "Human Mind," and your sensation passes into Cerebralism, and you are then occupied with Associationism and Objectivity of Thought, and the Ultimate in Thought, and Ideal Existence, and Logical Necessity, and the Unconditioned, and Contingency and Probability, Perception and Concomitant Perception, Phantasy, Predication, Ratiocination, Intuition, and are glad to find at last that you end in Entity and not in Non-entity. Not but that much plainer matter lies beside these terms, and not but that under these terms lies much territory where the gold of the land is good, —but what fugitive things they seem. The practical reason thinks you might dive for them as Scottish boys duck for apples on Hallowe'en, and get nothing for your pains but a wet face.

But how solid the tread of Gregory's Christian Ethics (a Wooster work, by the way.) Its aim is to set before the youthful mind "the highest attainable life and mission." (Preface). It treats of "Theoretical and Practical Ethics." The first brings us to the Nature of the Moral Agent. (Man self-active. Man as embodied spirit. Man linked with God). It discusses the Springs of Action, the Arbiter and Executor of Action, the Guides of Action; the Nature of Virtue or the Dutiful in Conduct; the Philosophy of the Life of Duty with its Conscience and the Moral Task, and its Free and Holy Will. And then its yet more practical side gives data for the whole line of duties to self, to fellow-men and to God; and packs the three great circles of life with directions and discriminations as steady and clear as the North Star.

*Which is the more useful?* The philosophy of mind sets before us, to be sure, the noble art of thinking; but the moral science calls us to the mastering of a larger ideal and then to its still more difficult realization. If there is room for diletantishness and cloud-land dreaming in the intellectual science, only a fool or a villain could fail to feel the tide of earnest life that flows through the science of character. The science of mind is initial and preparatory, the science of character is final and complementary. The latter is fruit to flower, actual to ideal, building to plan, New Testament to Old. The one is the science of thinking, a discipline of perfection; while the other is the science of being, a discipline of realization.

And consider how after unilluminated human thought had done all it could do to arrange the problems and rules of thinking it had always to undertake the problem of character and action.

Eastward you see Zoroaster, Confucius and Buddha attempting the task. In Greece the Sophists must be succeeded by Socrates and even Plato by Aristotle. Further westward still and you find in Rome all the flotsam and jetsam of Grecian dialectic methods followed by Seneca, who was of the earliest to divide "between a Scholastic and a Practical Philosophy," judging the latter to be most essential because its primary object is "individual morality—*philosophia praeceptiva*—and himself followed by Epictetus, the slave with the free soul, who reduced the moral system of the Stoics to the simple formulary (*sustine et abstine*,)—sustain and refrain—matchless in English as to music and utterance and strong enough to lighten all burdens by steady endurance and banish all vices by invincible self-control. The place of the study of character in the history of the world's noblest life vindicates the claim that it conditions intellect in practical utility. Thus President Gilman, analyzing social science says: First, physical well-being. Second, morality or social order—*i. e.* those conditions of society which are favorable to temperance, chastity, honesty, frugality, industry and quiet. Third, intellectual culture and study of all the agencies to promote mental power. Fourth, finance. Fifth, sound legislation. Here again character by its precedence in the scale of importance, conditions intellect.

Go to the common judgment of mankind, and you find no uncertain sound in answer to our challenge. Much knowledge or many principles, which is counted the best furnishment for a young man entering upon real life? If the test of success be personal influence, the fundamental condition of that is found in force of individual character. "No varnish or veneer of scholarship," exclaims another, "no command of the tricks of logic and rhetoric can ever make you a positive force in the world." Character, far more than scholarship, determines the place and power of each graduating class which leaves the care of the college.

And when you enter that distinctively noble range of life which depends upon disinterestedness and self-sacrifice and heroic devotion to a noble and right cause, we have only come to perceive how more absolutely than ever our claim is exact. This range all men acknowledge to comprehend the utmost possibility of usefulness. I do not mean the philosophic "Altruism"—that pale spectre of the heart-warm and living devotion of Him who came "not to be ministered unto, but to minister,"—that counterfeit of an Ignatius saying: "I am grain of God, and must be ground between the teeth of the lions for the life of men." No! but I mean the steady tests of unselfish planning and living and dying; I mean the heroisms which come with a life given to conflict for the right against hoary errors buttressed by power and money; I mean that staunchness which makes real reformers, the sturdiness that made Luther's words "half battles," and all his battles victories; I mean the persistence of the Covenanters and the grit of John Knox; and I say, when it comes to that whole region of life, intellect is useful only as character conditions it: and then the two together pass into that state of incandescent brilliancy which is the nearest approach human nature ever makes on earth to the transfigurations of heaven.

(V) Yet again, we discover that we are not independent of character even in our intellectual *enjoyments*. The products of thought and imagination, the rich tapestries of literature and the Dakka-muslin tissues of fancy, the massive speculations of the deep and the floundering of those beyond their depth, with the Alhambra trceries of art and the thrilling marvels of music, are all conditioned largely as to our power to perceive and enjoy them by the state of our moral nature. That which is highest in us enjoys that which is loftiest in the products of the mind. We cannot but be subjective in our appreciation of things. For how many is the mission of the best in the world scotched and ruined, and the worst admitted to rule in its place because of the defective or vitiated character that put life below the level of such achievements of the mind. Why do real reforms always people the reading-rooms and depopulate the saloons? Because rising character demands the food it is now fitted to enjoy. "To him that hath it shall be given," and only to him. "Verily, I say unto you, they have their reward." Never were plainer sentences

uttered to show that one's own only can come to Him. The subtlest affinities of our whole being rule in what we call a man's tastes. Thus Carlyle, in his emphatic way: (Hero Worship, p 99,) "Without hands a man might have feet and could still walk, but consider it, without morality intellect were impossible for him; a thoroughly immoral man could know nothing at all. To know anything, a man must first love the thing, sympathize with it, that is be virtuously related to it. If he have not the justice to put down his selfishness at every turn, how shall he know? His virtues, all of them, lie recorded in his knowledge. Nature remains to the bad, to the selfish, to the pusillanimous, forever a sealed book; what such a man can know of Nature is mean, superficial, small, for the uses of the day only. But does not the very fox know something of Nature? Exactly so! It knows where the geese lodge." It might also appear that even objectively we find the noble works of Michael Angelo, Thorwalsden, Beethoven, Mendelssohn and others more enjoyable when we know of the honest and worthy characters of these gifted men! How hard to be satisfied with the beautiful creations of bad men. The more gifts the greater need for character to go with them, if the joy they bring to the world is to be unimpaired. The true and heavenly in Art, Poetry and Music must be got at by the public through an immense amount of soil and unpleasantness connected with the character of those whose works are admired, and alas! often expressed in the works themselves. All bear me witness that intellectual enjoyment would be vastly quickened if we could always associate noble sentiments with noble characters in the writers, and could be rid of the silliness and even of the immorality of talented people who are steadily lowering their own product and our enjoyment. God meant the beautiful and the true and the good should all mingle in the cup where we are to taste unalloyed pleasure. Thus character conditions intellect in those who may enjoy its products, and in the fitness of the products to be enjoyed.

(VI) And lastly, here, we can discern as to *final results*, that character conditions intellect most absolutely. Are there any final results save as what men think comes to permanency, in what men come to be? In character only does intellect come back upon itself with a completed and satisfactory circuit. Plato might well mourn that with all Pericles had done in Athens for art, he had not made any one better—not even his own sons: and who is there to care a fig how *things* grow if *men* diminish? If there be no issue from intellection to the building up of a better manhood, then a truce to the laborious proof of a difference between vital action in man's soul and the so called correlate vibrations of light on the corrugated surface of a pond stirred by a passing breeze! Why wish to have anything more in us than scintillates there, if, after all, there be only scintillation—a quivering and a dazzling, and then, when the breeze is gone, stagnation and nothing? Nobody can understand how thoroughly character conditions intellect until he stands at old Sir Thomas Brown's point of view to say: "The world I regard is myself. The earth is a point not only in respect of the heavens above, but of the heavenly and celestial part within us. Nature tells me as well as Scripture that I am the image of God. He that understandeth not this much, hath not the introduction or first lesson, and is yet to begin the alphabet of man." Aye; it is there—at the alphabet of man—that we begin to comprehend how useless and vain is the "knowledge" which may only puff up, if disconnected from the charity which buildeth up. Knowledge is unsatisfactory, incomplete, essentially fragmentary, hurrying away from us and we from it; "in much learning is much grief" and "he that increaseth knowledge increaseth sorrow;" and this said, too, by one who could command; "with all thy gettings get wisdom," etc.; "she shall bring thee to honor," etc. But character as a final aim and result for knowledge presents us with the perfect satisfaction of the good conscience, with the phenomena of that growth of which the cycles of eternity only can witness the full blooming, with that moral completeness to which, not from which, we are hurrying, and to such results in short as are able to bring the "days of heaven upon the earth." Can any one doubt which is the greater instinct in the bee, that which discovers honey in a flower, or that marvel of material and social phil-

osophy which appears in the honey comb and in the well-ordered life of the hive? Intellections of every degree may be honey-finding, but the results are known to be valuable only in character. Everything must be tested by its effect upon men: and this finds its overwhelmingly solemn attestation in the fact that it is what intellect builds into character that is assumed by our great Moral Governor to be its one product worth preservation, and on *that* the pivot of the final judgment before the great white throne must turn. Men appear there and disappear thence not by what they know but by what they are.

I have presented, then, an outline of the departments in which character proves its superiority to intellect. Its conditions (I) the exercise, (II) the development (III) the safety, (IV) the usefulness, (V) the enjoyment, and (VI) the final products of the intellect. These departments furnish a wide field for the induction which they unmistakably indicate. I am convinced there is no line of facts of greater significance and importance. Only when educators succeed in making it plain that to be great one must be good, will education yield its most perfect fruit. The average mind will then be bright and strong with royal impulse and will, having the steel temper character: while genius will reach loftier heights than ever and cease to leave such unsatisfactory and even baneful legacies as it has often done in the past.

"Who loves not knowledge?  
 Yet is she  
 Half-grown as yet, a child and vain.  
 She cannot fight the fear of death.  
 What is she, cut from love and faith,  
 But some wild Pallas from the brain  
 Of Demons? Fiery-hot to burst  
 All barriers in her onward race  
 For power. Let her know her place:  
*She is the second, not the first.*  
 A higher hand must make her mild  
 If all be not in vain; and guide  
 Her footsteps, moving side by side  
 With Wisdom, like the younger child.  
 For she is earthly, of the mind,  
 But wisdom heavenly, of the soul;  
 O friend, who camest to thy goal  
 So early, leaving me behind,  
 I would the great world grew like thee  
 Who growest not alone in power  
 And knowledge, but by year and hour  
 In reverence and in charity."

—*In Memoriam*: CXIII.

And now, substantially, my task is done. I pass over the whole tempting line of historical and biographical and national illustration, save only to remark that the greatest of the world's teachers, leaders, thinkers and even warriors have been men in whom intellect has been under the control of character, either as personal worth or strong will.

And I pass over the proof that the opposite conception is one of the greatest dangers of our times, except to say: (1), that the objectors to that which has been maintained are legion, and all are ready to quote Buckle fluently as to the worthlessness of the moral element in man's development, as compared with the intellectual; and to say, (2), that others would point to the brilliant but bad men and (3); that the idolatry of success irrespective of the means used to obtain it; and (4), the reckless condoning of selfishness and sins of genius; and (5), the constant tendency of the so-called intellectual and æsthetic progressionists, who underrate moral statics, and overrate intellectual dynamics, inquiring not, "Is it right," but "is it bright," not, "it is pure, moral, elevating," but, "is it artistic?" all of whom are doing their best to debase the very mind and art they profess to worship; and (6), the prevalent lawlessness of the day which intensely dislikes, and for very evident reasons, all moral restraints and for the same reasons exalts intellectual liberty—I say that I will stop to say that all these bring us the

sense of the danger that is upon us of an insane devotion to the intellectual as opposed to the moral; and of a return to an essentially sophistical period in which everything shall float about in an endless whirl of shallow thinking with no fixed moral convictions to guide and no religion to ennoble—in which life shall become finally molluscous and spineless and sapless and senseless—in which we shall have wrong living and low thinking in place of the “plain living and high thinking” of our noble past, and out of which will come a world as fully given over to the control of a false intellectualism as ever the antedeluvian world was surrendered to a false animalism. Against this tendency, swinging now one way for 300 years, we must arouse to prove what must be proven, unless God means to desert the race—that neither body, brain nor taste can ever gain and hold the throne of the race originally belonging to God, and conscience and character.

I pass over also the relation of this supremacy to education in general, save only to say that on the educational plane the most extravagant claims of intellect are put forward and there the keenest battle is to be fought for the conditioning and restraining office of character; and that sound sense and good policy demand the extension of this fruitful principle over every department of education, public and private, common and collegiate; and to say that with irresistible force does all the dominance of our greater and graver interests over the amount or extent of our knowledge demand that the ground principle and constructive idea of our whole education shall be *character-making*.

And thus we reach the closing words which respect the relation of our theme to our University.

Gentlemen and Brethren, we are certainly building into the largest and surest forces of human nature, and therefore, hopefully, into the widest plans of the beneficent Father of all in His education of the race, when we consider this principle settled for this institution and actively apply it to the institution's whole inner life. Our idea must be that of careful and thorough intellectual culture under a continuous pressure of an atmosphere of conscience and duty. This is the only way to a complete manhood, and this science and duty. Do you remember Huxley's metaphor—life is a game of chess with nature represented as a calm and wise angel. “Well now,” said he, “what I mean by an education is learning the rules of this mighty game. In other words education is the instruction of the intellect in the laws of nature, and the fashioning of the affections and of the will into harmony with those laws.” Aye! that's the whole of it, if but we may substitute “the laws of God,” which are the laws of our whole nature, for his definite phrase. That is education to know the laws of God in nature and elsewhere, and then to “fashion the affections and will into harmony with those laws.” This lofty ideal is set in the midst here and toward it we must steadily clamber. The men who shall represent this ideal will be characterized as men of “thought that wills or of will that thinks.” Character and intellect in their right relations make up our ideal. Somewhere about our building I should like to see this in illuminated text:

“Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well,  
May make one music, as before,  
But vaster.” (In Memoriam.)

This dominant idea must shape our curriculum, determining away from that narrowing culture which arrogantly claims to be scientific and to be large enough to fill the student's whole horizon, (as though there were no science but that of atoms, and no larger horizon than may be swept with a telescope and no loopholes in the thick vault of sense through which man may discern spirit within matter and God above them both,) we will go with our steadfast forefathers whose “educational system did not begin with seminaries or special training of any one class but with schools of general culture—colleges of the liberal arts, as good as could be made with their resources.” We cannot neglect aught that is a character-making study.

Character needs a rounded culture with all the gentler as well as all the sterner influences. A full curriculum must not neglect Music, Art or General Literature. The plea that embraces all that refines is as valid as that which maintains all that gives sinew and strength. Character is not rugged only but the positiveness of the Christ with the whip of small cords, chastened by the refinement that found the lilies to be handsomer than a be-spangled Solomon.

Brethren! the place of character in our work is secured by the place of Christ in our motto—*Christo et literis!* Christ and character are—in a certain high sense—synonyms. Men really know the second only as they know the first. He taught its elements exemplified, its highest types, commanded and commended it to all men and made the issues of eternity upon it. He loved men destitute of it, but only so that he might restore what had been lost and bring them to the "fullness of the stature" of "perfect man in Christ Jesus." We shall never wander from Christ while we make character condition as end and aim all our intellectual discipline; and we shall never misconceive character while we hold fast to Christ and keep Him first in our motto and our hearts.

And in that high trust to which this institution has been already so signally called—the provision of a ministry for a perishing world—this dominant idea may serve still as our guide. More than gifted are graces, and more than learning is character. A manly ministry, with substratum of solid qualities fitting for work at home and abroad must be as indeed it has been the product of such a life as the principle just unfolded infallibly creates.

But to realize this ideal in its perfection; transform this theory in its amplitude into practice; actually to form character, a far more difficult task than to train intellect; to overcome moral inertia; to neutralize poisonous forces; to evoke motive-power and supply direction, "Who is sufficient for these things?" Let us invoke the only power that *can* do what we long to see accomplished.

"In the still air the music lies unheard,  
In the rough marble, beauty lies unseen,  
To wake the music, and the beauty needs  
The Master's touch, the Sculptor's chisel  
keen.

Great Master touch us by thy skillful hand,  
Let not the music that is in us die.  
Great Sculptor, hew and finish us; nor let  
Hidden and lost, thy form within us lie."  
(Bonar.)

## Extracts from "Historical Sketch."

By the consolidation of the Synods in 1882, the Institution passed by succession into the proprietorship and under the government of the present Synod of Ohio, according to the terms of its charter. The new Synod, at its first meeting, accepted the trust, received the Annual Report of the Trustees, and unanimously gave its endorsement to the University. The former Synods had accorded to the Board of Trustees the privilege of nominating members to fill its own vacancies as they should occur, and nominations thus made were confirmed by the new Synod. The University is therefore both by legal succession, and by formal acceptance, the possession and instrument of the present Synod of Ohio.

Thus inaugurated, this Institution has been watchfully conducted in the spirit of its Founders, by the selection of Christian teachers loyal to the Presbyterian Standards, and by the active promotion of piety among the students.

During the brief period of its youth, it has sent forth into the field seventy-five ministers, who have settled in twenty States of the Union, and it is represented by Ministers and Teachers in the mission-field of Persia, China, Siam, Brazil, Bogota, Alaska, and the Indian Tribes. No less than forty others of its Alumni are now preparing for the Ministry, some of them having already dedicated themselves to Foreign missionary work. There are also in the present classes not less than fifty who have the Ministry in view, besides others who will doubtless assume this work. Many of the sons and daughters of Ministers have also been educated with very little expense, and others unable, without assistance, to secure an education, have been liberally aided.

These facts are mentioned simply to show how valuable such an Institution may become to the Church of Christ, in the promotion of religion among the young, and in the turning of their minds toward the sacred calling.

From the beginning there have been in attendance in the Collegiate and Preparatory Departments 1,510 students, of whom 1,171 are young men and 339 young women. These persons entered the Departments as follows:—*Collegiate*—young men, 477; young women, 122; *Total*, 599. *Preparatory*—young men, 694; young women, 217; *Total*, 911. But 388 Preparatory students have already passed into the Collegiate courses, making 907 Collegiate students, while many others now in Preparatory classes will doubtless advance into the higher Department. Students have come from more than twenty of the States of the Union, and from about four-fifths of the Counties of Ohio, one fourth of them being now drawn from without the State. The number of young women attending has steadily increased until fully one hundred are now enrolled, not including the students of Music alone.

For the securing of proper preparation for our Collegiate Courses and to assist in maintaining the standard of scholarship required in the best Colleges, it became necessary to establish a Preparatory Department, taught, by thoroughly trained teachers.

In connection with the admission of young women it became necessary to establish a Musical Department, which has been very successfully conducted during the past year. The great advantage of a certain degree of Musical culture in young men also, and particularly in Candidates for the Ministry, will be apparent, and the experiment as far as conducted has proved highly profitable.

We are sorely in need of a building for the accommodation of young men and of a Hall for the young women. The expense caused by remitting tuition to Candidates for the Ministry and to sons and daughters of our poorly paid Ministers, falls heavily upon our finances. The Church should supply us with funds to meet these expenditures, incurred on its behalf, which annually amount to not less than twenty-five hundred dollars, and the payment of which by the Church would relieve almost entirely the difficulty of self-support upon our part.



## Collegiate Department.

### FACULTY.

- REV. SYLVESTER F. SCOVEL,  
PRESIDENT, and Professor of Mental and Moral Sciences.  
O. N. STODDARD, LL. D.,  
*Emeritus* Professor of Natural Sciences.  
SAMUEL J. KIRKWOOD, PH. D., LL. D.,  
JOHNSON Professor of Mathematics and Astronomy.  
LEANDER FIRESTONE, M. D., LL. D.,  
Professor of Anatomy, Physiology, and Hygiene.  
REV. JAMES BLACK, D. D., LL. D.,  
QUINBY Professor of Greek Language and Literature, and Acting  
Professor of English.  
J. O. NOTESTINE, A. M.,  
Professor of Latin Language and Literature.  
JAMES WALLACE, A. M.,  
Professor of Greek.  
WM. Z. BENNETT, A. M., PH. D.,  
Professor of Natural Sciences, and Instructor in French.  
Miss ANNIE B. IRISH, PH. D.,  
Professor of German Language and Literature, and Instructor in French.  
KARL MERZ, MUS. D.,  
Professor of Vocal and Instrumental Music, and Director of the  
Musical Department.  
REV. W. H. JEFFERS, D. D., LL. D.,  
Lecturer on Greek Philosophy.  
HON. MARTIN WELKER, LL. D.,  
Lecturer on Constitutional and International Law.  
O. F. WISNER, A. B.,  
Instructor in Mathematics.  
JOHN C. SHARPE, A. B.,  
Instructor in Elocution and English,  
REV. THOMAS K. DAVIS, D. D.,  
Librarian.

## Preparatory Department.

### FACULTY.

- REV. SYLVESTER F. SCOVEL,  
President.  
JAMES WALLACE, A. M.,  
Principal of Preparatory Department, and Professor of  
Greek and History.  
O. F. WISNER, A. B.,  
Instructor in Mathematics.  
JOHN C. BOYD, PH. M.,  
Professor of German and Latin.  
Miss AMANDA M. FLATTERY, A. M.,  
Instructor in Latin.  
JOHN C. SHARPE, A. B.,  
Instructor in English and Elocution.  
GEORGE KRICHBAUM,  
Instructor in Penmanship.  
HUGH M. KINGERY,  
Instructor in English Branches.  
Miss CARRIE E. PEPPER,  
Instructor in German.  
Miss MIRIAM M. DAVIS, A. M.,  
Assistant Librarian.

