

INAUGURAL ADDRESS

OF

REV. GEO. P. HAYS,

AT HIS INDUCTION INTO THE OFFICE OF

PRESIDENT

OF

Washington and Jefferson College,

TOGETHER WITH THE ADDRESS OF

REV. JAS. I. BROWNSON, D. D.,

VICE PRESIDENT OF THE BOARD OF TRUSTEES,

AND OTHER PROCEEDINGS.

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## Washington and Jefferson College.

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The ceremony of inaugurating the Rev. George P. Hays, President of Washington and Jefferson College, took place on the evening of the 21st of September, in the Town Hall at Washington, Pa., in the presence of the Trustees, Faculty, students, and a very large and attentive audience of strangers and citizens. The opening prayer was offered by the Rev. S. F. Scovel, of Pittsburgh.

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### ADDRESS OF REV. DR. BROWNSON.

PATRONS, FRIENDS, AND FELLOW-CITIZENS:—In the absence of the venerable Dr. Beatty, President of the Board, the duty has devolved on me, as Vice President, to represent the corporation of Washington and Jefferson College in the ceremonies of this evening. Regretting the reason of my appearance in this way, it nevertheless affords me the heartiest pleasure, not only to express the feelings of mutual congratulation shared by all parties to the transaction before us, but also to perform an official part in consummating a relation which, I trust, is to be both permanent and eminently useful. In retiring also from the position of President pro tem. of the college—a position accepted merely for the purpose of gaining time for a judicious selection of a permanent President—I now rejoice with all the friends of the institution, that we are about to have in this place of honor and responsibility a gentleman whose zeal and power in a portion of the work committed to him is not an experiment, and whose talents, attainments, and character are a satisfactory pledge for all the rest. Coming into this office with the advantage of undivided time, his ardor of devotion to his duty assures, with the blessings of God, the success which we all so much desire. For this result, may we not believe that the prayers of hundreds unite with ours to-night before the throne of the Father of mercies?

The circumstances of our institution are propitious and inviting. Springing into strength by the consolidation of two venerable colleges, it represents and perpetuates in unity all the rights and honors, the aims and obligations, and the memories and hopes of both. From the dates of their respective charters in 1802 and 1806, until their union in 1865,

these sister and rival institutions nobly accomplished the purpose of liberal education in behalf of the country and the church, as far as their circumstances allowed, each of them making a record of usefulness which can never be blotted out. That union, however, fulfilled at length the long-cherished desire of most of their friends and of the public at large, by whom their proximity to each other and their strifes for popular favor had been regarded as a hindrance to the advancement demanded by the times. At the time of its occurrence, it was indeed a necessity not only of progress but of continued existence, amidst the stirring competition of colleges, with the aid of unwonted endowments and appliances. Both were likewise under the pressure of expense, increased by general causes more than double; whilst for years each had separately appealed for help in vain. But even then union was not the result of a spontaneous movement on the part of their respective authorities. It was only reluctantly consented to by them, under an imperative public demand, especially a demand uttered by the Alumni of both institutions. The inducement which finally turned the scale was a most generous pecuniary offer, upon condition of union within one year.

But that union proved unsatisfactory. In name and corporate form there was one college, but in fact its operations were divided between the two old localities, with undue cost, and with the continuance, to a great extent, of the old jealousies. Again, therefore, the clamor arose for absolute *consolidation at one place*, and neither Alumni nor patrons would be satisfied without it. For a time the Board refused to listen, but finally yielded, and, after patient and anxious inquiry, adopted the measure which found its expression in the amended charter of 1869, under which, by a two-thirds' vote, the present location of the consolidated college of Washington and Jefferson was decided upon. There has now been one year of experience under this consolidation. Circumstances not necessary to be mentioned here, which were perhaps natural in view of the importance of the changes thus wrought, operated, for a time, to decrease the number of students. But these have happily passed away. At the opening of the second term of the year we were enabled to go forward with all the classes. A number of the students who had gone to other colleges returned, and still more, who had gone home to await results, resumed their places. The Faculty and students addressed themselves to the full measure of their work, and the year of trial ended with an institution really united, sending forth ten graduates from her halls, and ready to start forth upon a new and high career.

It is at such a crisis of progress and hope that the Board of Trustees have, at the same time, advanced a tried and trusted Professor to the Vice Presidency of the college, and also elected another honored son of Jefferson to the Presidency. The significancy of these and kindred movements is not to be mistaken. "Forgetting those things which are behind," we intend to "reach forth unto those things which are before." A great institution is to be built up, which shall for generations to come fulfill the expectations of the friends of sound education in a region of country unequalled alike in the general ability and disposition to educate. That achievement can

be wrought only by united and vigorous action. The endowment is to be increased. Large additions are to be made to the Libraries and Apparatus. New buildings are to be erected. The best possible accommodations for students are to be secured, with the greatest possible reduction of their expenses. And our educational standard is to be raised to the highest attainable point. And all this demands money and labor. Here at the centre, and throughout the entire region of our work and influence, there must be a common cause. All the interests of society, government, and religion unite in the demand, and wait to be benefitted by the performance. The trust of two generations descends to us, rendered sacred by the tears, sacrifices, and prayers of the fathers, who, having lifted the standard of truth amidst the desolations of the wilderness, fell asleep in the faith of the promises. Our children and grand-children advance to receive the legacy at our hands, with the increase of these years of prosperity in the nation and the church. Union of purpose and effort has been the demand of the impatient public, long vexed with our rivalries; let there now be a just co-operation, and the success of the great enterprise is certain. God and man expect liberal things at our hands, answering to the matchless natural and spiritual endowments of the large and central territory we represent. The generous examples alike of the East and the West will put us to shame if we should be delinquent. Let the college be amply equipped, and then held to the highest responsibility for its work.

It is important that our attitude be properly understood. We do not propose to embody and represent any of the one-sided tendencies of the times, by the sacrifice of the achieved wisdom of past generations. Neither shall we fail to adopt all that is worthy of the name of progress. The happy combination of scholarly conservatism and advancement in practical application is expressed in our curriculum, and belongs to our avowed aims. We have two collegiate courses, each with regular graduation, to both of which our Preparatory Department is common. One of these is the time-honored scheme upon the basis of thorough training in the Classics and Mathematics of the college proper, as heretofore conducted in this and other countries. For this there is no substitute adequate to its established mission of literary culture, by mastery of the sources and refinement in the process, and of professional preparation, by means of the knowledge it furnishes, but far more by its matchless power to develop the thinking and reasoning faculties, and prepare them most thoroughly for original and independent investigation in mental, moral, and physical philosophy. The other course is framed with reference to the wants of another large and respectable class of students, whose limit of time or resources may forbid them to go beyond it. Or it fits as well those whose life-purpose to gain special training in Science with reference to business or the arts, or to reach distinction in one or more branches of Scientific inquiry, by the concentration of all their powers upon them, will make such a course the most economical and effectual expenditure of means and study. There is no just conflict between these schemes. Each deserves the most vigorous prosecution at our hands. It is not *This or That*, but rather *This and That*. These courses of study are not only confided to the same Professors, so far as they

fall under the range of their respective chairs, but the several classes of each department have the fullest advantages of the other, according to their choice and time. In every possible case, the Academical and Scientific classes are instructed and examined together in concurrent studies, for their mutual benefit. Every effort is made also by the Faculty to avoid all invidious distinctions of rank between these several classes.

All this means enlargement, progress and adaptation to the times. The modern languages of Germany and France are associated in the catalogue with those of ancient Greece and Rome; and with high sanction in the Faculty itself I may venture the hope that instead of a choice between these modern languages, in the Scientific course as now, they will both soon hold a necessary place not only in this, but also in the Academical course. Together also with the science of theory and demonstration, we have made a fair beginning in Technical and Applied Science; only let us carry out this beginning into the fullest possible development, with all the advantages of the Museum and Laboratory. In short, instead of following the bald utilitarianism which would reduce the college to the level of the academy or the high school, if not the common school, we propose rather to elevate and enlarge it in all its departments and functions, ever holding it true to its noble mission of thorough scholarship and the best development of mental power. Meanwhile, also, let us multiply and raise to the highest possible degree our noble common schools, high schools, and academies, both as tributaries to our colleges, and also, within a narrower sphere, virtually colleges for the masses, to whom the college proper may be beyond reach.

But let ours also be in the most emphatic sense a Christian college,—not sectarian nor exclusive nor narrow, but yet thoroughly imbued with the genial and heavenly spirit of the Gospel. Let its intellectual culture and attainments be in hallowed association with moral truth and conscience. Let its text-book in religion be the Bible, both in the vernacular for general instruction, and in the *inspired originals* for special study, so that, as far as possible, our students may not be dependent on others, but able to verify and interpret for themselves by the only infallible standard. Let our Professors be at once scholars and Christian gentlemen, safe models in thought, manners, and life. And let all the aims of the institution be sanctified by habitual prayer for the gift of the Holy Ghost, to “shine in the hearts” of Professors and students alike, “to give the light of the knowledge of the glory of God, in the face of Jesus Christ.”

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## OATH OF OFFICE.

At the conclusion of his address, Dr. Brownson said : Now let us proceed to the formal act for which we have assembled this day. The Rev. George P. Hays, of Allegheny, having, with great cordiality, been elected President of Washington and Jefferson College, the oath of office will be administered

to him by the Hon. William McKennan, Judge of the Circuit Court of the United States.

The oath of office was then administered with impressive solemnity by Judge McKennan, and subscribed, as follows :

I, George P. Hays, do swear by Almighty God, the searcher of all hearts, that I will support the Constitution of the United States and the Constitution of the Commonwealth of Pennsylvania, and that I will be true and loyal to the interests of Washington and Jefferson College, and discharge the duties of President thereof with fidelity, as I shall answer to God at the great day.

GEORGE P. HAYS.

I, William McKennan, Judge of the Third Circuit Court of the United States, do certify that the foregoing oath of office was duly administered by me and subscribed in my presence on the twenty-first day of September, A. D. 1870.

WILLIAM MCKENNAN.

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## KEYS, CHARTER, AND BY-LAWS.

Dr. Brownson then advanced toward the newly inaugurated President and delivered to him, in the name of the Trustees, a copy of the charter and laws of the college, as well as the keys of the college edifice, addressing him, in continuation, as follows :

Mr. President : These tokens of official jurisdiction are significant of your prerogative, both in the instruction and government of the institution now under your care. I will attempt no direction of your manner of administering your high trust, preferring to rest with confidence upon your own wisdom and fidelity, aided by the co-operation of the Faculty, and ever guided supremely from on high. Most heartily, however, do I congratulate you upon the matured experience and unanimous good will of the Trustees, upon which you may lean without hesitation ; upon the hearty support of the learned Faculty, which you may expect ; and upon the generous sympathy of the community, and especially of the friends of the college here and everywhere, with all your efforts to make the institution a success. On all hands you will be surrounded by friends, joined in the same great interest with yourself. You enter upon an office beset with peculiar difficulties ; but these, when met in a calm and brave spirit, tempered with prudence, may not only be easily overcome, but also turned to a large compensation. We give you every possible pledge of encouragement in your labors, and of prayer for your success in the Lord. The light of morning has broken upon the past few years of trouble, and a future of prosperity and usefulness clearly opens to the view of our faith. The advocates of sound and thorough learning, the friends of evangelical religion, and the true lovers of the country and the race, all beckon you onward. And, best of all, Jesus your Master waits to place the crown of the faithful servant upon your head.



## RESPONSE OF PRESIDENT HAYS.

Upon receiving the keys, President Hays replied : The unmerited kindness and confidence with which you and the Board which you represent have invested me with this office, profoundly impress me. In the presence of these mysterious evolvings of God's providence, I stand humbled and amazed ; and I accept this office and these duties only because I know that, as "there is no restraint to the Lord to save many or by few," so he can work his will by the weak as easily as by the strong. These are yet to me untried responsibilities, but in my fearfulness lest I should be unable to meet them aright, I am comforted by remembering the experience and ability of the Faculty with which I am associated, and the Trustees by whom I have been called. I accept with unquestioning faith your assurances of their counsel, co-operation, and support. To this position I shall at least bring an exalted conception of the influence of educational institutions on the intellectual and religious life of society, and a readiness to spare neither time, nor strength, nor effort to promote the welfare of this college. As I accepted these duties from a clear conviction that it is the leading of Providence, so I enter upon them, relying on the Head of the Church for the needed help, and prepared for personal success or failure, as he shall see is most for his glory.

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## INAUGURAL ADDRESS.

FATHERS AND BRETHREN, LADIES AND GENTLEMEN,—FRIENDS OF WASHINGTON AND JEFFERSON COLLEGE, PRESENT AND ABSENT: Variety in its unities is a characteristic of creation. Each genus has its differing species, and each species its distinguishable individuals. So the human mind, although fashioned after a common ideal, yet follows that ideal with endless varieties of detail and characteristic. All have memory, and reason, and judgment, and affection, and will ; but one has a retentive and another a treacheous memory,—one a sound and another a rash judgment,—one a predominating reason, and another uncontrollable passions, and still others, each of these in differing proportions. No one type would be desirable in all. Each has its special advantages under special circumstances.

These mental varieties demand different methods of education. The mode most effective with some would prove utterly useless with others. Education, however, not only has to do with differing minds in its scholars, but it is administered by varied minds in the person of its principals and professors. Each of these has his own conception of what education should be given to the public, and will exert the influence of his position to popularize his own favorite style of institutions. Persons of similar

ideas will thus naturally tend to sympathize with each other, and each magnify in his own mind the soundness and reliability of the opinion of the others. The same affinities will operate in attracting the patronage of parents and pupils of like ideas. How natural, therefore, and indeed how inevitable, is it that every school of considerable age and importance should take on its own peculiar type and characteristics. These peculiarities are the native growth of its mental climate and soil. They will show themselves in the phraseology of its teachers and scholars, the traditions of the school room, and the associations of the buildings and scenery. Cambridge is not less marked by its mathematics, than Oxford is by its classics. In the University of Virginia instruction is by lectures. In Oberlin the Normal Department is a main part of the institution. Cornell is the champion of Modern Languages and Science, as against the classics and the old methods. Princeton is Calvinistic and Harvard Unitarian. So every college has its own characteristics, and a professor or student going from one to another will find himself in an entirely new atmosphere. As the influence of climate and surroundings on the development of our physical life is marked and important, so these features of the college life of given institutions are powerful educational forces, and deserve the most attentive consideration and oversight of officers and patrons.

Standing, then, as we do to-day, profoundly solicitous for the future effectiveness and prosperity of this institution of our pride, at this decisive point in its history, when of necessity it must either put on larger canvas, and be carried by favoring breezes of popular favor out into the deep sea of safe sailing, or be borne landward on malicious eddies, and stranded in the shallow waters of public indifference, it behooves us to take careful note of its structure and capacities that we may not undertake impracticabilities, and may take advantage of all our opportunities.

What, then, are the special features of this college, as indicated by its past history and traditions? Are they such as should be perpetuated? What changes should be sought for, and what new elements engrafted? And, upon the whole, is the institution such as deserves the patronage and affection of the public?

Such a discussion as is here indicated will, of course, exclude any extended consideration of the curriculum prescribed for graduation. Such a discussion is precluded, not because this prescribed course of study is not a matter of great moment, but because it is taken for granted what that course will be. American colleges, with all but absolute uniformity, have adopted the same curriculum. They all have four classes similarly named. They all prescribe Latin, Greek, and Mathematics, as the main studies of the Freshman and Sophomore classes; while Natural Science, and Intellectual and Philosophical Studies, are the burden of the Junior and Senior years. The text books may differ, but the substance is the same. No college prescribes Metaphysics for its Freshmen, or the Classics and Mathematics as the sole studies of its Seniors. The propriety of this prescribed curriculum for those proposing professional or literary pursuits is attested by the experience of the past; and until that experience is contra-

dicted by the unequivocal experience of the present and the future, it will probably be accepted as satisfactory by the vast majority of the educated world.

Just here, however, we meet a question much debated, on which this college has taken decided ground, namely: what is the best method by which an institution can provide for the education of those who, anticipating a life of educated labor, prefer utilitarian instead of merely disciplinary studies? Colleges originally were intended only for the education of thinkers, as distinguished from laborers. Now, however, labor is as much a work of the brain as an exertion of muscle. Invention has so indefinitely multiplied and varied the mechanical contrivances, by which thought makes the natural forces do man's work, that there has grown up a demand for an education in the science of the trades. The railroad engineer, by the movement of a lever, can transport in a single week, over hundreds of miles, the tons of freight that a thousand pack-horses could not have forwarded in a whole year. Any one, however, could lead a pack-horse along his bride path; but before the railroad can do anything, the civil engineer must lay out the track, figure up the tunnels, the excavations, and the embankments, describe the curves, and adjust by mathematics the inclination of the rails to each other; and for the bridges, on the basis of the strength of materials and their architectural structure, he must calculate the length of every span, and the length, shape, thickness, and kind of every timber and iron. After this comes the building of the engine, with all its science of steam, and cranks, and pistons, and pumps. This brief glance at one single form of scientific mechanics will show that, in this age of machinery, the scholars for such an education in the theoretic principles of the arts and trades might well be expected to be quadruple the number of those devoted to literary studies. This demand has been observed by the authorities of almost every college in the land, and scarcely any have been found that have refused to give it heed.

It has generally been met in one of three ways; first, by diminishing the time allotted to the regular studies, to make room for these applied sciences in the regular course, and so require them to be studied by every candidate for a degree; or, second, by a large list of elective studies, giving the student his choice among a number of courses of study, all securing the same degree at graduation; or, third, by organizing a separate scientific department, with a prescribed course of its own and its own peculiar degrees. This last is the course adopted by this institution, as it is also by Yale and Lafayette. Some institutions and their friends, confining themselves to scientific education alone, deny that it is possible in any way successfully to accomplish these ends of classical and scientific instruction in the same institution. This issue is probably one that can only be settled by experiment; for if it is a fact that they can be carried on successfully in the same college, all theories to the contrary go to the winds. Let it be noted, however, that it is a question of government and college public sentiment, and not of the compatibility or incompatibility of the studies themselves. The only reason why they should not prosper together is the asserted impossibility of preventing those of one department looking down on those of the other.

If among the Faculty and the students there can be maintained a feeling of entire equality and respect, there is no obstacle to their complete success side by side, each being stimulated by emulation with the other. The testimony is uniform that precisely such a public sentiment has so far been maintained in this college. Every professor is the peer of his brethren, no matter in which department his studies may be; and every student is equally welcomed, and is instructed with equal fidelity, no matter in which department he may enter himself. For the perpetuation of this desirable public sentiment in the college, it would seem to be the duty of trustees, faculty, students, and friends to co-operate with each other.

This being done, the system of departments has this marked advantage over the elective system, that it makes it possible to maintain in greater vigor, and employ more successfully as an educating power, the association of the students with one another. The importance of this inner life of a college as an educating force will be referred to hereafter; but its employment to any large extent must be impracticable, where the members of a given class rarely meet together, and in their separation have their sympathy destroyed by their interest in entirely different studies. A college life may indeed remain, but a class life is certainly impossible to the same degree that it would exist if their studies were the same.

The fatal defect of the method of thrusting the scientific into the regular course is, that neither can then be done thoroughly. The establishment of high schools on the one hand, and on the other the intensified competition for students, resulting from the multiplication of little colleges dependent on their tuition for their existence, has almost abolished the academies, which in former times, through two years of study, laid the foundation for the classical course at college. Almost the whole of the valuable classical training now given is thus crowded into the four years of the college course. To shorten that materially, and yet save it from dwindling into a burlesque, is impossible. But the scientific education is now spread over a field so vast that it cannot possibly be compressed into a shorter term than three years without destroying its thoroughness. Valuable results are seldom attained in less than three years; and four would be better than three. It is thus obvious that to crowd both of these into a four years' course is to do neither well. When, therefore, the authorities of this institution decided to make an effort to meet this just and pressing demand of the public for a scientific education, they did wisely in organizing therefor a separate department, and the aim in that direction in the future should be for its enlargement and perfecting.

Before leaving the curriculum of studies, one other subject requires serious attention. In the early history of this country, most of the colleges were founded with special reference to the advancement of religion—and that particularly in the way of educating a learned ministry. As a result, moral studies took a prominent place in their course of instruction, and a steadfast effort was made to maintain around these colleges a Christian atmosphere. And yet, remembering the character of the founders of these institutions and their object, it is surprising how long the Bible was almost entirely excluded from their list of text books. In later years, some

colleges have admitted the Bible to a nominal place in their course of study, and a few have placed it where it should be, among the laborious studies. Surely it is just to assert that the Authorized Version is as classic English as Bunyan or Shakespeare, while Paul's Greek is not inferior to Xenophon. Revealed theology is as important and instructive as natural theology, and the philosophy of the Scriptures is as logical and complete that of French or German metaphysicians.

Moreover, the present controversies concerning the limits of religious instruction in State schools has brought this question into new importance. The non-committalism of statesmen, by which the recognition of Christianity is excluded from constitutions and political documents, is struggling to force the educational institutions of the State into like neutral ground between Popery, Boodhism, Mormonism, Skepticism, and Christianity. If now the colleges and schools, controlled by religious men and ministers, practically select the same ground, then that battle is already fought and lost.

The theory of this college, from its foundation through all its history, has been thoroughly evangelical, and no purpose is more definitely fixed than that it shall continue so. Throughout the whole classical course the New Testament in the original language is an important part of the studies. Probably an extension of the instruction in this subject given to this department, in methods adapted to their progress, would be every way beneficial to all the students. It would tend to develop within them the symmetry and rounded completeness of that noblest style of man, the Christian gentleman. "No one can be considered an educated man, who is not acquainted with the authoritative documents" of Christianity. It is equally as important to society as it is to the individual. The general sentiment of every community is determined by its educated men. Their utterances are accepted as decisive on all questions by their confiding neighbors. If, therefore, the future of this college is in any wise befitting its past, it is of the utmost moment that correct views be held and taught here. Its three thousand alumni are to-day making a well-marked impression on every issue—political, social, and religious. Every motive, therefore, of fidelity to that great object of education, the complete development in due proportion of all man's capacities, as well as of fidelity to the good of the public, urges us to perpetuate that strongly Christian character which the college has maintained in the past, and if possible increase its efficiency, in ingrainng the theories of revelation into the mental instincts and adopted principles of the students. This has always been its aim, and henceforth whatever will aid more effectually to accomplish it should be adopted, and whatever may be discovered to hinder it should be abolished. Begotten of love to God and man in the hearts of the sainted dead—founded in faith in the Triune Jehovah—never forgotten in prayers, and built up by self-sacrifice and unrequitted toil, this college will best accomplish its mission when its graduates come forth scholars, skilled in the exercise of their faculties, to take up life's work, believing that revelation, nature, and history are varied but harmonious exhibitions of the will of God, in subjection to which, and not otherwise, success and safety are found.

And yet, while advocating an extended study of the Bible, we are far from desiring the transformation of this institution into a sectarian college. From that we are precluded alike by our charter from the Legislature, and by our inclinations. This is not a denominational institution. Various evangelical bodies are represented in its Board of Trustees, and contribute to its support. But the Bible is not sectarian or denominational. To object to the Bible as sectarian is as unreasonable as to object to the Constitution of the United States as partisan in politics. The one is the constitution of our country, the other the constitution in accordance with which God has chosen to govern the universe, and both claim the intelligent subjection of those that live under them. As, therefore, every good citizen will wish to know how he can keep, and when he breaks his country's law, so every one, whatever may be his peculiar interpretation thereof, ought to study God's own statement of His will. All, therefore, may safely come. No effort is made to interfere with their religious tenets. But this is earnestly aimed at, that those coming may, with faculties disciplined by various and exact study, take the divine legislation, and, instructed by the commentary of inspired history, prophecy, and song, learn how to shape their lives so as to enjoy the favor of the Eternal King.

This brief discussion of the subjects of study brings us to another matter already alluded to. The popular opinion is, that the text books used, and the professors that teach them, make up the whole of the educational machinery of a college. If, however, this is true, then an education received from a private tutor ought to be just as complete and thorough as if received at college. Two young men of equal abilities trained by these different methods will, however, exhibit a most marked difference of character, when they have finished the course. Both may be equally familiar with the text books, but the one will be a developed man, with large experience of the world; while the other will be a learned but overgrown and unsophisticated boy. This difference comes not from the instructors, but from the circumstance of the case. It is the result of the educating power of the college students on one another. The private tutor may describe it to his attentive pupil, but that pupil would learn it in an entirely different way, if for four years he lived in the midst of it, and experienced its power in curing him of weaknesses, and wearing off his ungainly roughnesses. No class so quickly detects faulty peculiarities as students, and none so relentlessly prune them away from each other as they. This experience may sometimes be mortifying, but it is always profitable to the individual. Of many colleges, therefore, it is true in its best sense, "You send your child to the schoolmaster, but 'tis the school-boys who educate him."

Moreover, a large part of the good an individual can do in the world is accomplished by organizing or seconding beneficial measures and influences, and in resisting and counteracting evil ones. To do this successfully, large knowledge of men, and of the motives that rule them, and of the influences that sway them, is needful. As few men look alike, so few act on the same principles, or in the same ways. A theoretical knowledge of these diversities is next to useless. It is a kind of knowledge and a description of power that is gained only by experience.

The young man who has this experience of the world to get *in* the world, will ordinarily have made but little progress when half his life is gone. If in the meantime he has fallen into errors, they will have become more or less stereotyped into habits. If at fifteen or eighteen he bethinks himself that he should do something, or in some way assert himself, he must run the risk of being charged with want of respect for those that are older, while his inexperience leaves him utterly ignorant of the best mode of attempting it. Often his very attempt will be taken by his seniors as an insult by in-direction, while, with all his honest intentions, he may fall into such mistakes as result in manifest injury. One or two rebuffs, or a few failures, usually send the young philanthropist into retirement, from which he only slowly emerges as advancing years, and the removal of old leaders, force him forward, and leave society without alternative. Even this happens to but few. Others, just as wise, but more diffident and less favored by circumstances, live and die absolute ciphers in the mass of humanity, lost to themselves, their church, and the world.

It is far otherwise with the student. The very day he enters college and takes his place among his classmates, though he will be a minor yet for years, he must at once act for himself. At once he begins exerting his influence where he feels he may push it without immodesty. At once he feels that he is subjected to the influence of others, and must decide to yield to them or resist them. If the public sentiment in the midst of which he is thrown justifies the dishonor of contempt for and deception of constituted authority, then at once he must decide whether he will maintain his truth and honor in the face of it, or sacrifice his self-respect thereto. If he stands that test, the world may trust him, for few tests will ever come to him in after life where the strain on his integrity will be greater in proportion to the strength he has with which to resist. In truth, the college is a miniature world. Here are the precise opportunities to do good he will meet with in the world. Here are the precise influences with which he will afterwards have to contend. He is surrounded by his equals, as he will ever afterwards be; for when he comes back from college, though it be but for a vacation, he has forgotten, in the equality of the class-room, the society, and the play-ground, that subjection to the opinions of others which he practiced as a child. He has his place in his class, and is there known more or less for good or evil, and his reputation there, as in the world, depends on his conduct and force of character. As year by year he ascends the classes, he finds more and more the responsibility coming upon him, and he will never meet anywhere a greater responsibility for public sentiment, where its depravity will be to his disgrace, or its high tone be to his credit, than when as a Senior he helps to overthrow or elevate the common life of the college as to courtesy, character, and morality. When, then, the young man, who was at home so timid and submissive, or so thoughtlessly perverse, goes back again to the world, he may be but four years older in age, but he is forty years older in experience. His command of the unconscious modes of influence, such as language, and tone of voice, and style of address, and manly bearing, gives him at once a power over men, all the more potential because so invisible. If there was no other advantage to be gained by a

college course—if there was no expectation of ever using a single truth acquired or fact learned, this experience of men and capacity for affairs would more than compensate every young man for the time and expense required.

Let it be further observed that this intercourse and experience with men occurs under conditions more favorable for beneficial results than can be found elsewhere. The young man who must gain this experience from the world itself has no corrective for his mistakes but the bitterness of failure, or the humiliation of error. Parental oversight is oftenest absent when it is most needed, as when, amidst his equals in age and circumstances, he sows his wild oats in freedom. The college student, however, works out the individuality of his character under the eye of his professors. They meet him constantly, and can generally tell when he is yielding to influences that will ruin him, and so give him warning in time. Experience has enabled them to comprehend his dangers and his difficulties, and give him sympathizing counsel. When he is striving for the welfare of his companions, and for the elevation of the tone of religion and moral sentiment in the college, he is always sure of their co-operation, and from their suggestions may see how to escape many a snare, or accomplish by example what could not be done by argument. In like manner they are bound to protect him from being forced to associate with the incorrigibly vicious. The character of a college, as the residence of cultivated gentlemen, requires the exclusion of such. Thus to develop under favoring circumstances man's social activities is the true theory of college discipline. Its aim is to train and habituate the student to a life of self-government, and useful influences over others; so that his talents may be employed for human improvement, and not for the corruption of the race. On the other hand, there can be nothing more mischievous than that notion, some times acted on, that college government is a system of despotism, devised by the trustees and enforced by the faculty, in which the professors are constituted an arbitrary oligarchy, and the students trodden into slaves. The effect of the prevalence of such an idea, in developing antagonism between the faculty and the students, must be evil, and only evil. It is repudiated by every characteristic of a college, as a public institution seeking to train young men for the greater welfare of society.

It is one of the honorable features of the record of this college, that its government and discipline have sought to develop manly independence and Christian integrity among its students. Its college spirit has been high-toned and honorable. It has steadfastly refused, under any circumstances, to consent that those who are gentlemanly and scholar-like in their behavior should be compelled to associate in the college and the class-room with the indecent, the profane, and the drunken. When such have foisted themselves into the institution, in hope of leading the misguided unfortunate to a nobler life, every effort has been made for his reformation; but if these proved unavailing, fidelity to those others who come to seek learning among respectable companions compelled them to refuse them longer membership, while the self-respect of the authorities could be satisfied with no less. As a general rule, therefore, the graduates of this college have proved themselves in the world men of honorable sentiments, independent thought, and vigorous action,



This view of the advantageous influence of the association of college students with one another, will sound novel to those who have been accustomed to regard absence from home and residence among their fellow-students as one of the calamities and necessary risks of a collegiate education. We often hear persons exclaim in regretful tones, What numbers of fine young men are ruined at college! just as if it was the only place young men were ever ruined. But the truth is, multitudes of young men go to ruin at home, right under the eye of their parents, and many whom their parents could not control are sent, just for that reason, to college, and then the colleges are condemned for what was done before they were admitted. The question is not, Is a college sure to make Christian gentlemen of all who are sent there? but is the proportion of young men who go to ruin at college greater than it is elsewhere? Is the danger that exists everywhere greater at college than it is at other places? Whatever may be true of others, certain it is that the record of this college will show that the danger is not greater here. Almost half its alumni have entered the gospel ministry. Some examination into the subject has led to the belief that almost one-half of these, or one-fourth of the whole, had no thought of the ministry when they entered college, but were led to decide on that profession by influences operating upon them while there. Indeed, hundreds of them were not converted when they entered the institution. Besides those who entered the ministry, hundreds of others went out from its various halls to serve their God and their race in the honorable professions of law and medicine, as well as other useful callings. If the statistics were now at hand, beyond doubt the number of those whose morals were corrupted by the influences of college life would bear but a small proportion to those who were saved. Four years of experience in this college, and some attention to college life since, and thirteen years of observation and experience with young men elsewhere, have prepared me to assert, confident of ability to substantiate the position, that there is scarcely any place where young men are gathered together, where so few lose their integrity as at college. To the same effect precisely is the testimony of one who, having been a professor in three different and distant institutions, says: "I have had abundant means of forming an unbiased judgment, and I most roundly assert that the ranks of collegiate learning are less contaminated with vice than any other ordinary occupation in which our youth engage." Professor Porter, of Yale College, in his admirable work on American colleges, gives as his opinion that the most accurate statistics would show "that there is no community in which this pre-eminently critical period of life can be spent with greater safety than it can in college." Extended testimony of the same tenor could be quoted from those whose opportunities make them the best judges on this subject. The reason of the popular impression to the contrary arises from the same causes that give college graduates a wider influence than others of the same age. Every one takes notice of what they do, and to what they come. If one is irretrievably lost, every one sees and feels the loss, and cries out at the great misfortune. A dozen boys might go the gambler's prison from among the apprentices in that large work-shop, or from among the clerks in that great retail house, and few but their own kindred would

know or care; but when an educated man sinks into crime's oblivion, a gem is lost in the mire, and a whole community bewails the fall. Indeed, these calamities are made conspicuous by their rarity, while the ennobling influence of college life is obscured by its frequency. Thousands of young men have left homes without decision or force of character, and, indeed, without any well-defined principles on which they intended to conduct their lives, who, by the educating power of their companionship with the students—now warned, now counseled, now encouraged by an instructor—have come back to the world a tower of strength for every right, and a bulwark against every wrong.

It is thus of the utmost importance to every college that there should be maintained among its students a feeling of personal self-respect and individual responsibility, and every effort made to persuade them to emulate each other in courtesy of behavior and honorable sentiment. Combined among themselves in the enforcement of the rules of good society and morality, and seconded and sustained therein by the faculty, it would be a rare case when even the most abandoned and corrupt could resist such a social atmosphere. The frown that would come from every side on vulgar behavior would make it so utterly shameful that none would persist in it. The influence of such a public sentiment would reach far beyond the mere college walls. It would be borne like leaven by every member of the college all through after life. The manners of a child at once indicate the kind of society to which it has been accustomed, and precisely in the same way the whole address of a graduate will indicate the sentiments that prevail in the institution. If he has all the while been absorbing the idea that wealth is the summation of human happiness, and fine raiment a sufficient covering for vulgarity and crime, he will in the world help on the saturation of society, with all the false theories of purse-proud aristocracy. On the other hand, if he everywhere finds that laborious study, personal politeness, and genuine piety are the accepted tests of true merit, throughout all after life he will be ready to recognize real intellectual and moral worth wherever found, whether as a gem sparkling in a golden setting, or as a diamond trodden in the dust.

This will explain an additional reason why a college is bound, by its responsibility to the public and its students, to insist on high attainments in scholarship. Often severe complaints are made because good, honest students are not advanced with others, and graduated with their class, as if the college ought to pass them through on the ground of good behavior. But the position of a college graduate in society is not an honorary one that may be donated by a college irrespective of merit. It is true that many colleges, forgetful of the name they bear as colleges, have, by graduating everything, destroyed to a large extent the significance of diplomas in general; but this has only led the public to a sharper distinction between the institutions. Ere long it will be that college titles will have attached to them the institution by which they were given, that so it may be known how much or how little they mean. Now, therefore, more than ever, in order to maintain among the students a proper literary taste and attainment, the true college has no alternative but to insist on all its members

coming up to the general level of acquirements. If it does less, it seriously wrongs society, for to these centres of education the public justly looks for those influences that shall help on the improvement of the community. Nor is this any unequal hardship to the students. It is exactly so that the faculty are dealt with. No professor can hope to retain his position, however honest or earnest, if he is incompetent to perform the duties belonging to the department committed to his charge. It is just so that every man is dealt with by the great working world. Success alone succeeds. Failures, no matter from what cause, can only gain the charity of a second trial. The first Napoleon could demonstrate that he ought to have won his last campaigns, but he could not argue out of existence his overthrow at Waterloo. There is no folly more absurd than persistence when success is an impossibility. By every obligation, therefore, of true dealing with the student himself, as well as duty to the public, this college and every college is bound to require a high grade of scholarship and literary taste, as well as a high tone of personal honor and character.

In this direction, as in every other connected with the educating influence of the students upon one another, this college has always received the most valuable aid from its literary societies. In its early days these have been among its chief glories. In them Henry Stanberry began the exercise of that power of argument which afterwards made him eminent as a pleader at the bar of the State of Ohio, and as Attorney General of the United States. In one of them William Hendricks developed that ability which made him in it as conspicuous as he has since become in the State of Indiana. In one of them John W. Geary took early lessons in Government, in which science he has made his name conspicuous in California, Kansas, and Pennsylvania. In them Drs. Anderson, A. T. McGill, J. R. W. Sloane, Joseph R. and S. J. Wilson, began to exercise themselves in that art of clear statement and oratory which, in four denominations and in five theological seminaries, they have been called to teach and illustrate for the instruction of the students of theology. And this is just that which makes these literary societies so very important as a means of education. The discipline of the class-room enables the coming man to find out, through skilled research, what to say; and the performances in the literary society teach him how to say it; and the last of these is as important as the first. It is not enough that the minister shall have purely orthodox theology in his discourses, for that orthodoxy may be so heavily uttered that it will fall like chilling, stupefying cold upon the people. It is not always enough that the client should have right on his side, for his attorney may state and argue his case with such an utter want of force and clearness that the jury may be misled by a more eloquent advocate, and give the verdict against him. The attractive voice, the eloquent action, and the power of strong argument and apt illustration are signal advantages in a political canvass.

It is true that the multiplication of periodicals and the profession of the reporter have led the people to rely more on the press for their information than the public meeting, and yet the effective man still is he who, without losing his self-possession, can face the multitude and persuade them with his oratory. Clients are not yet so numerous that every lawyer must be en-

riched by their fees; and as they occupy the audience-room of the court house, they will quickly discern where the power to sway a jury is to be secured. The church is not yet so large that ample salaries go begging, and feeble pulpit orators can neither secure a rich congregation nor build up a poor one. It is true, perhaps, that to the politician it is more important to reach the reporter's desk than the few hundreds that hear him; but because that reporter will write down exactly what he does say, it is more than ever important that he should say just the right thing: for his hearers, carried along by his personal sympathy, may overlook his errors, but his readers, in their coolness, will detect every fault. Every year sweeps into the oblivion of failure many a man whose talents are of the first order, and whose learning fits him for eminent usefulness, just because he thinks this is all that is needful, forgetting that the public receives no more advantage from valuable information, communicated in such a confused and obscure way that they can neither understand nor retain it, than if nothing whatever was uttered. In either case the result to them is nothing. Such teachers the public will quietly thrust aside, glad to exchange them for any one who will instruct and entertain. Great importance attaches, therefore, to every means for training the students for a good delivery, and few benefits more valuable could be conferred on a college than the endowment of a professorship of elocution.

For the preparatory drill for this part of life's work, the experience of the literary society is admirably fitted. In the discussions the student is brought under the unsparing scrutiny of an opponent, ready to take advantage of every weakness, while every excellence will tell in his own favor, and his effect on his companions will give him a just criterion wherewith to estimate his probable influence with the people. His essays pass under the critic's review, and the process improves both his style and the critic's taste and judgment. His original orations practice him in the best delivery of his own best thoughts, while his declamations are an exercise of pure elocution—an art that ought to secure his early, constant, and most careful attention. Last, but not least, giving experience in all these in circumstances most favorable for improvement, the debates that will spring up on the proper transaction of the general business, and on points of parliamentary order, give him prompt control of the very knowledge he will need, as well as the power of extemporaneous address he will require at the bar, in church judicatories, in legislative bodies and promiscuous assemblies. Knowledge is power, but one-half the power of knowledge is in its prompt recall just when it is needed. All observation shows that the readiest, rather than the ablest, carry their ends. Is it strange, then, that so many of the old members of these societies, remembering how much of that power which has since given them success they then gained, should be ready to say that this was as valuable as any part of their education? It may have made an undue impression upon them because its advantages were more obvious, and its benefits came more frequently and strikingly to their relief; but surely neither the public, the college, nor the students can well dispense with an educating power that has done so much for the fame of this institution of learning.

There is yet another kind of discipline which students receive in these societies which is also of great importance. It is their experience in self-government. At home the child recognizes the authority of the parent. At school the boy recognizes the authority of the teacher. In the college the student recognizes the authority of the faculty, and in each case distinguishes between himself as the governed, and the government to which he is subject. Oftentimes he refuses to see any necessity for the existence of the government, and therefore murmurs at the operation of authority. In the society, however, all these are absent, and he is himself the authority. One of his companions or himself, by the election of the membership, is the presiding officer. That presiding officer will have his personal capacity for government sometimes as well tested as if he was Speaker of the House of Representatives. He must ultimately rely on the support of the members in enforcing order. As the members make the laws themselves, they usually follow their violation with sure and swift punishment. If anarchy and disorder are tolerated, the attendant evils quickly come to plague the very persons who are guilty of tolerating them, and from whom the remedy must come. Ordinarily, therefore, the authority of the association is enforced with determined resolution. Complaints are sometimes heard of the severity of college discipline, but no faculty ever yet tried to rule with such a rod of iron as that with which these societies often rule themselves. It need not be told how well such experience of the absolute necessity of government, firmly administered, will train every member for either executing or sustaining established law in church or state. Out of these halls these members come, men of self-reliance and moral courage, reverencing authority, loving order and abhorring anarchy, ready through any peril to stand by the right as they understand it, and to resist the wrong, however disguised.

The approbation and encouragement, therefore, with which these societies have always been regarded in this college are judiciously bestowed. They merit the fostering care of every friend of the students, as well as the ardent affection with which they are loved by their members themselves. One admirable method by which the trustees and faculty have sought to stimulate the students to make the best use of these means of mutual improvement, is the encouragement of the annual literary contests. These contests are peculiarly an institution of this college. If they exist elsewhere, they are copied from this. They originated here. I am well aware that to these contests many object on the ground that they stimulate an ungovernable and therefore injurious ambition, and often produce the most intense excitement in the college; but this is only a special application of the old and reasonably well settled question as to the employment of competition as a motive for intellectual labor. It is a manifest fact that this stimulus is exceedingly effective, and this is a strong commendation. Mankind will not labor except under some pressing motive. Love, duty, necessity, emulation are among the motives which keep men at their work. In the case of the young at their studies, love of knowledge is a most desirable motive, but it is often absent, or present only in very limited power, and so is insufficient to overcome the inertia of our nature. Duty is an equally desirable motive, but the wickedness of the world is sad but positive proof how easily temptation

sweeps duty aside. Necessity, if that comes from college law, is a very undesirable constraint, and the necessity of life has not yet so reached them as to make them conscious of its compulsion. In this absence or insufficiency of other motives, educators have had recourse to the aid of this principle, which is as controlling in early life as at any time. The honorary head of the class at school, the honors at college, the prize offered, are all grounded on the same theory. The only objection of importance comes from the difficulty of regulating it properly; but this difficulty is not greater than that of keeping up the enthusiasm without it. Its management is simply a matter of government; and experience, certainly the experience of this college, does not justify us in saying that there is any more difficulty in this than in any other department of college administration. Moreover, it is right that superior merit should somehow receive its just reward of appreciation, just as he whose pound gained ten pounds was made ruler over twice as many cities as he whose pound gained but five. This is placing the student to work under the very circumstances in which he must work in after life. Society acts on the plan of competitive tests. The best merchant gets most business. The ablest lawyer has most clients. The most skillful physician attends most patients. The best newspaper has the widest circulation. And, in general, success is proportioned to merit. It is of the utmost importance, therefore, at the very outset, that young men should learn that true merit alone can be relied on. Few men go through the world much above or much below their deserved level. Adventitious circumstances may thrust them up or crush them down, but it will be only for a time in either case. No device of college life so surely teaches the student this lesson as his experience in the literary societies, under the influence of contests. His fellow-members will gauge his calibre in a single session. He soon finds out just who are his competitors and where he stands. He may rise or fall, but it will be by improvement or neglect, just as he will find always afterwards. From this it will be seen how important is the influence of these contests on the inner life of the societies. They give them an earnestness of purpose that has not been secured by any other method. I would not say students should be forced into these contests; but they should receive the encouragement, under just regulations, of every lover of literary culture and generous manliness.

In closing this somewhat detailed discussion of *the historic peculiarities of this college*, it may perhaps be needful to repeat what was said at the outset, that in giving this extended consideration to these specialties, it is not intended thereby to disparage the educating power of the regular studies, and the influence of the professor on the mental development of the student. In magnifying the utility of these, it was by no means to be supposed for a moment that they constituted all that this college did for education. These were advantages in addition to all those of the regular course. In all that has been said it has been taken for granted, as the past history and success of this college gave us the right to do, that here were to be secured all the attainments in the humanities derivable from the classics, all the closeness of logic developed by the mathematics, all the breadth and scope of view given by the natural sciences, and all the power of abstract reasoning and

insight into consciousness acquired by metaphysical and moral studies, that are usual in collegiate education. Beyond these, however, there is a self-reliance evoked by its discipline and its public sentiment, a power of self-government and personal responsibility given by its religious atmosphere and literary societies, and a knowledge of men and experience of real life secured by its contests and college companionships, that greatly help to fit its students afterward to bear their share in the warfare against wrong, and do a noble part in humanity's struggle for a higher life and a purer morality. We point with confidence to her alumni in the positions they have held, and the work they have done and are doing, for the proof that these characteristics belong to her graduates.

And now to-day, on the opening of another college year, we fling wide open her doors and welcome to her halls every young man who, looking to the great work offered him for the doing in this busy, wicked world into which he will soon be thrust, longs now to learn the skillful use of his intellectual weapons and armor, and how most fatally to strike man's enemies. We have neither invitation nor welcome for the stupid, the idle, or the vicious. In its seats, dedicated to scholarship, truth, and religion, there is no room for incapacity, no time for idleness, and no toleration for crime. We are here as earnest men to do earnest work in preparing for life in a world where the conflict between light and darkness, truth and error, right and wrong, calls the young, all too soon, away from the camp of instruction to the field of battle. As for every stroke of the king's arrows on the ground before Elisha there was laid up a victory over the Syrians, so here every self-impelled effort of earnest endeavor shall reap its repetition of triumph in after years. Happy, thrice happy, are they to whom is given that heavenly help demanded by our weakness, and proportionate to the occasion, that so they may not waste, but wisely use, these golden opportunities.

It will be expected that something should be said to-day concerning the future and its purposes. To attempt this, however, would probably be in vain. Human histories, though always imperfect and often distorted, are yet infinitely better than man's prophecies. The world will judge us by what we perform, and not by what we promise. This, however, is still certain, that our future will be determined by the "living faith" of our friends and the blessing of God. Already there are cheering indications that around this seat of learning there are gathering friends of generous hearts, ample means, broad views, and holy purposes, ready to stand by it to the end. Its history, its capacities, and its opportunities peculiarly invite the faith and love of such. Unbound by any inexorable tradition of the past, and uncommitted to any unchangeable policy for the future, it is yet so firmly rooted in the right that no chimera of innovation can carry it away, and so flexible as to bend easily for the adoption of every improvement that is valuable. It may, therefore, reasonably anticipate that year by year with its healthful growth its friends will multiply, and its alumni bring back more and more the tribute of their affectionate remembrance. Add now to this God's glorious blessing, with which weakness is omnipotent, and without which all human dependencies are rotten reeds, and helps shall spring up around it, and obstacles vanish from its path. Given God's

irresistable blessing, and in the prosperous success of the future the prayers of its founders and the hopes of its builders shall all be fulfilled.

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## A PUBLIC WELCOME.

At the close of the President's address the following paper, emanating from the Burgess and Council, was offered by Dr. Alfred Creigh, one of their number, and unanimously adopted by a rising vote of the audience, viz :

WHEREAS, We, the citizens of Washington, feeling a deep interest in the efficiency and success of Washington and Jefferson College, established as it is in our midst, and which, while assisting in our literary and scientific culture, and offering all the advantages of a liberal education to our sons, is also nearly related in its name, history, and character, by the associations and memories of the past ; therefore,

*Resolved*, That we congratulate the Board of Trustees upon having secured for President the gentleman who has been so pleasantly inaugurated to-night, our knowledge of his ability and fitness for the position assuring us of the success of the institution.

*Resolved*, That we welcome President Hays to our borough and society, and invite him to test to the utmost our capacity for making this an agreeable home for himself and family.

*Resolved*, That we rejoice in the prosperity of the college, believing that our social, moral, and literary interests will be largely promoted by its growth and influence.

The benediction was pronounced by the Rev. J. W. Bain, of New Castle; Pa., and the immense audience, delighted with the exercises of the evening, retired.