ADDRESSES.

INAUGURATION OF

S. S. LAWS, LL. D.,

AS PRESIDENT

OF THE

University of Missouri,

AT COLUMBIA,

Wednesday, July 5, 1876.

UNIVERSITY OF THE STATE OF MISSOURI.

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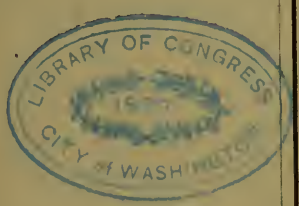

On Wednesday, July 5, 1876.

COLUMBIA, MO:
STATESMAN BOOK & JOB OFFICE PRINT.
1876.

INTRODUCTORY REMARKS

By the Hon. James S. Rollins, President of the Board of Curators.

Fellow Citizens:—We are here assembled on an occasion of solemn and transcendent interest. The day must in all future time be regarded as a historic day in the affairs of the University of the State.

It closes an administration of ten years which has achieved a success for the University, that within the same period scarcely finds a parallel in the history of similar institutions in our country.

More than one year since, Dr. Read, the President, who has hitherto conducted the administration with such signal ability and energy, gave notice to the Board, that he proposed on the Centennial day of the nation to retire from the presidency; and that he gave the notice thus long before hand, that the Board might have ample time to select a successor.

On the 15th day of December last, the Board of Curators with perfect unanimity and after mature deliberation elected the Rev. S. S. Laws, and from this day he will enter upon duty.

The Curators are here present, with this vast concourse of people, assembled to induct the President elect into office, and to welcome him to his great work.

Prayer was then offered by Eld. L. B Wilkes.

Inauguration of S. S. LAWS, LL. D.,

as President of the

UNIVERSITY OF THE STATE OF MISSOURI,

At Columbia, on

Wednesday, July 5th, 1876, at 9 o'clock, a. m.

PROGRAMME.

MUSIC.

Prayer by Eld. L. B. Wilkes.

MUSIC.

Address by DR. DANIEL READ, retiring President.

Address on part of the Faculty by JOSEPH FICKLIN, Ph. D.

MUSIC.

Address on part of Alumni by R. L. TODD, A. M.

Address on part of the Students by JNO. H. DUNCAN.

Address by Gov. CHARLES H. HARDIN.[*]

MUSIC.

Address by HON. JAS. S. ROLLINS, President of the Board of Curators.

INAUGURAL ADDRESS BY PRESIDENT S. S. LAWS.

MUSIC.

Benediction by Rev. E. D. Isbell.

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[*] Gov. Hardin not being able to attend, Lt. Gov. N. J. Colman responded in his stead.

Published by order of the Board of Curators of the University.

ADDRESS

OF

DR. DANIEL READ,

AS RETIRING PRESIDENT.

When one of the most illustrious of American statesmen —one who had spent his long life in the constant service of his country—was suddenly stricken down and was closing his eyes upon the scene of his labors and his triumphs; in the very moment of death, when all was fading forever from his mortal vision—the marble pillars, the gorgeous canopy of that magnificent hall, the anxious faces of his compeers gathered around him, he utters the words—"This is the last of earth;" and these were the last words that ever fell from the lips of him known and recognized as the "old man eloquent." That to him was the supreme moment—it was all over—it was the last of earth.

Mr. President and Curators, Fellow-Professors, Students of the University, Fellow-citizens, shall I be pardoned, humble as I am, if bearing the relation of President and Professor, and in that capacity, now performing the very last act of a professional life extending over more than one-half of the present century, if in this supreme moment of my professional and official existence, and as my eyes darken and my vision fades upon this University scene, so many the like of which, in some form, I have witnessed, and in former relations to witness no more forever—if in this supreme moment, I feel and say, "this is the last of earth," and to me it is the last! To labor is indeed to live—to be useful, says the great German poet Gœthe—that is life.

Activity, responsibility, absorbing interest, is life; nothing else is. That is my own feeling—the inmost sentiment

of my heart—the conviction not less of my understanding and when I leave this life, it is death.

Not for the three-score and ten, the whole allotted period of natural human life; but for three score lacking actually less than three years, have I as student, or teacher, or professor lived a University life. It is the only life I know, or have ever known. When that is gone no matter the cause; even my own predetermined purpose and resolve, my self-respect, my conviction of duty, increasing age, the petty or the weighty cares of administration; it is nevertheless the last of earth to me.

Yet as a University man, it has been my lot to have had more of public life, and to have mingled more with public men, in public scenes; with legislators, business men, the recognized leaders of opinion, than is usual with mere college men. I have done so in the great interests of railroads, of banking, of improvement in our state constitutions, of legislation for our common schools and for higher institutions of learning, of the increase and diffusion of knowledge, and for social advancement; indeed, all the interests of our northwest in its unparalleled developments; but it has been my University life that I have really lived—that I have valued and clung to, and for it forsaken all else, even under strong and repeated temptations to the contrary. My troth has been to it alone; nor, I can say truly in this hour of solemn review, I have never been faithless to plight or duty. Erred, I may have—mistaken I may have been—never coming up to my own ideal, certainly; but I can this hour, lay my hand upon my heart, and say I have at least tried to do my duty. Among you, and to you, I have tried to do my duty. I have never been negligent or careless, or unpunctual or unthoughtful; I have never spared myself—I have never devoted myself to any other business—I have neglected my own. I have given my soul and life to my work here and elsewhere—and in State Universities only, have I labored, and in four of the very leading states of the northwest, which to-day round out and

number more than eight millions of people. Here has been my whole University life.

Here, in this wonderful region, have been my birth, my home, my labor, my pride, my hope, my happiness, my inspiration to do and to act—here in this great northwest, where civilization has advanced and grown up as never anywhere else upon the face of the earth and as never before in the same space of time; where have been built up institutions of learning and systems of education which are to-day looked upon with unmingled admiration by philosophic educators the whole world over.

I am thankful to Almighty God, that I have been permitted to live and to labor in such a country, in this period, too, of its progress and development, and to act, however humbly, with the men who have laid such foundations, and done such deeds for country and humanity.

CHANGE MUST COME IN ALL HUMAN THINGS.

But certainly, Mr. President, there is nothing of earth that we must not leave. As was last year so pertinently said by our excellent Governor in this chapel, when uttering some kind word of myself and my poor services, "Men must," said he, "grow old--they must die even; we cannot have the services of the best men always,"—this is the very order of Providence. Change, we all know, must come, and out of change comes higher development—a better life. So, I trust—I doubt not, will it come from the present change.

I am set down, Mr. President, on the programme of the occasion to speak as "the retiring President"—a most difficult role—a hard, an almost ungracious task. Yet some times there is a solemnity in last words, in last acts that awakens interest—that even moves the heart.

But I do not forget that among all the religionists of this earth—in the ancient, or the mediæval, or the modern world—among those who worship stocks or stones, or creeping things, or dumb animals, among those who worship the works of their own hands, or the objects of nature—

those that worship the bright luminary of day; there is not a sect or tribe that worships the *setting* sun. The object of worship is the *rising* sun. This is human nature, the order of which I would not reverse or change—least of all this day, were it even in my power.

The interest of this occasion is, it must be, it ought to be elsewhere—not in the retiring President—not in the words he shall utter—not in the good-bye which shall fall from his lips, but in the incoming President. Nevertheless custom—possibly propriety—requires the appearance of the humbler figure, and that he should give utterance to thoughts which the occasion naturally inspires. Sometimes the evening, the lengthening shadows, the cool hour of the closing day awaken solemn review and sober reflection. I would, if left to myself, have preferred "to step out" in silence, if not in oblivion.

As the retiring President, then, I am to speak—what as such can I say? I retire this hour from the administration of the University—I retire from these scenes—from these labors—from these cares—from these anxieties, annoyances, if you will—from these halls—from this home consecrated by death—(oh, that death!) I retire from the association of these curators, professors, students, from friends (and many of them) as true and faithful as man ever had, from enemies and maligners, (few indeed, I thank God,) and not one with any cause for being such, except their own sectional malignity. From these all I retire.

SOLEMN INAUGURATION VOW.

Upon my inauguration nine years ago, I made this promise from the stand which I now occupy, with the solemnity of an oath: "I promise," I said, with upraised hand, "before God to keep back no part of the price—to consecrate whatever I have upon this altar of my country—to devote myself in all my energies whatever they are to the upbuilding of the University, to make it the crowning glory of the state system of education." This was my solemn vow. In the very same utterance I said, "except the Lord build

the house, they labor in vain that build it;" recognizing that without God we can do nothing.

SELF-INQUISITION.

Standing now in the very same spot, after these years of labor, I call myself to solemn inquisition: Have I fulfilled the vow then made? Have I done what I could? Have I been faithful, honest, true, earnest in this service? Have I kept back any part of the price? Have I been instant in season and out of season? Have we had the blessing of Almighty God upon our labors? Has the *opus coronabit Deus* been fulfilled to us? Has God raised up for us helpers where we least expected; has He so changed the minds and hearts of men, so that those most bitterly opposed to the University and its location, became its greatest benefactors, voting it money and means—and in fact its only benefactors, doing for it what its professed friends would never do; and possibly never will do?

Whatever may have been my own shortcomings and failures—my derelictions or omissions; whatever the drawbacks from any source; this I can truly say,—that, knowing as I did the slow progress of Universities—often from their slow growth called "the trees of centuries," my highest expectations, and even hopes, have been more than realized.

Yet when I consult my wishes and desires, when I look forward and around "with the prophetic eye of taste," when I forecast what energy and tact, and the audacity of enterprise, if you please, may do; and what ought to be done to complete the University of this great state, I feel that nothing, absolutely nothing has been done—hardly the corner stone has been laid, so much there remains to be done. I take heart, however, when I look at other institutions; or compare ourselves with ourselves.

The accomplished work of this administration, Mr. President, short as it is, yet the longest by nearly two years in the history of the University—there it is, just as it is—there it will remain well done, or ill done—there it will re-

main forever. No praise or exaggeration of friends or admirers--no vituperation or undervalueing or falsehood, no detraction, no inuendoes of the envious can change or alter it.

What is done, is done--the past at least is safe--omnipotence itself cannot change that. There may be detraction and abuse even--that is the privilege of the vulgar and the bad—common everywhere. When Washington himself retired, there were senators who stood up in their places, and declared it an event to be rejoiced over, and voted against the usual resolutions of approbation. Yet all this changed nothing of the merits of his administration.

CLAIM NOT FOR SELF, BUT FOR GOOD AND TRUE WORKERS.

The funds, buildings, number of students, professors, departments, library, apparatus, aid to students, grounds, lands for endowment, (250,000 acres still remaining), rates of tuition reduced, improvements in all existing means and appliances ; I have no time, nor do I care, to specify, what they are, what they were--I pass all these by. So far as I am individually concerned, I would have them go for nothing. For changes almost marvelous, in the midst of incredible difficulties, prejudices, wrong and obsolete notions, sectionalism and partyism, accomplished in less than a decade of years, I will claim for myself, fellow-citizens, just as little credit as any one shall please to award me—even if it be nothing whatever.

There are, however, I desire here to say, there are other minds and other hearts who have been engaged in this great work never, never, by you to be forgotten or overlooked—men who have been engaged with an earnestness, devotion of purpose, a sacrifice of personal ease, which none but the best and truest men ever make, which the public seldom know, and never appreciate. When I cease to mention these co-laborers, or their predecessors, who with so little did so much, or when I claim for myself one jot or tittle of the merit which belongs to them, may my tongue cleave to the roof of my mouth.

It may be some satisfaction perhaps to me, I confess, that the men who have done the most have attributed the most to my poor efforts; while it is a solace that I have been maligned only by those who have stood by and have neither done, nor could do, nor cared to do anything whatever in the common cause and common work. Such have been the bane and curse of this institution from the beginning—less in my own administration than in any preceding one; and I hope for the honor of this beautiful and highly cultivated village to be none whatever henceforth and forever.

WORK OF THOSE WHO HAVE DONE NOTHING.

What, I ask, have —— and —— and —— and —— and —— done? Yes they have done their peculiar work. They have, according to their ability, sown the seeds of dissatisfaction—they have encouraged disorder and mischief—they have consorted with politicians to drag the University into the miserable slough of party politics—the usual and easy resort of the small neighborhood politicians, who assume to control what they have done nothing to create. "It requires no talent at all to do mischief," said Witherspoon in a college address almost a century ago, and as true to-day as then.

But for them you would have had this day, fellow-citizens, buildings, and improvements, and enlarged foundations, which remain for the accomplishment of the coming administration, and which I believe and trust in God, will soon be established and realized fact.

UNIVERSITY IMPROVEMENTS HAVE NOT JUST HAPPENED.

Whatever, fellow-citizens, has been done during the past administration, much or little, has not come about by chance or accident; any more than this world just happened by a fortuitous concourse of atoms. Whatever has been done, has been done according to a fixed plan laid down in the beginning—has been done in the face of opposition, of prejudice, of ignorance; and never by those who have

never done, or planned, or helped. It has been by labor, and counsel; by work, night and day; by skillful and experienced legislative management. Not a single improvement has just happened or come of itself.

THIS CLASS APOLOGIZED FOR—ALWAYS HAVE BEEN, ALWAYS WILL BE.

He is a poor philosopher of human nature, and little read in the history of the world's progress, who complains that in the very best and noblest of human enterprises there are fault-finders and hinderers, revilers and slanderers, and opposers. Why in the order of Providence do they exist may be hard to tell. The question put in the Bible, "Why do the wicked live," is not answered even in the infallible word of inspiration. In all ages they have lived. In the days of Homer, three thousand years ago, he, the great father of poetry, has presented the type of one of this class —Thersites his name. "Scandal his delight supreme." When the greatest work of antiquity was to be accomplished—a proud empire to be destroyed, and a new one to be founded, and the confederate hosts of Greece with their heroes were gathered for the mighty work—(this was before the art of printing had been invented, or newspapers established)—Thersites was there to create distrust and opposition and defeat; and especially to abuse the leaders, Agamemnon, Achilles and Ulysses. Ulysses, finding him in his foul work, beat him with his scepter to the great delight of the army, until the pain caused him to weep and writhe; Ulysses at the same time, uttering these characteristic words, as apposite and exactly applicable to-day to this class as they were then:

"Cease, factious monster, the man who does the least upbraids the most;
Except detraction what has thou bestowed?"

His figure, says Homer, such as might his soul proclaim. But I will not quote—I do not wish to describe *individuals* or name personal defects.

Thanks that of this class there are so few, and that they have so signally failed—that they have ac-

complished so little—that they have fallen by their own designs and sunk so low in the estimation of their fellow-citizens as to be almost beyond the power of mischief—that the government of the University is upon safer and firmer foundations than ever before, fixed by the constitution itself, and is now, it is to be hoped, forever beyond the reach of such manipulators.

TO THE CITIZENS OF COLUMBIA.

For myself, my fellow-citizens of Columbia, I take this occasion to express all that words can express—and how poor and feeble they are—to express to you my deep, fervent, heartfelt gratitude. What can I say at this hour? Since I have been among you, my life has been the University. It has not been, as you will bear me witness, society or politics or the church, or any object except that which brought me to you. Indeed, in the *one* object, I have almost lost the individuality of my existence. The ties which have bound me to you in your families and homes, have been fewer than I would have chosen to make them. Nevertheless, I know not how I could have had warmer sympathies. When unworthy things have been said or done, you have expressed far greater indignation than I or mine have ever done. This with the exception only of a few, though with you, not of you. When attempts have been made, vile and infamous, they have through you reacted upon their authors. At this hour I would remember only kindnesses, good deeds, co-operation and support. When death entered my house and struck down her who had been so long by my side, the light and strength of my life, you were with me, and the stricken ones left of my household, in that dreadful hour, to give all the comfort that earth could afford. And how inexpressibly sad to me the reflection rushing upon my mind at this hour, that had Providence spared her a little longer, this very day would have been the anniversary of the golden day when in early youth we plighted our lives on the sacred altar!

To the women of Columbia especially, I know not in what terms to express my gratitude, or my appreciation for acts done, and words of confidence and support spoken far beyond all the ordinary courtesies of refined life.

I know full well it will not be forgotten by the women of Missouri—that indeed it will by them be commemorated as a peculiar distinction of this administration, that the doors of the University have been opened to them; and its full privilegas have been accorded to the daughters not less than to the sons of the state. For this at least, I may claim something of their regard and kindly remembrance.

And now in charity for all and malice toward none, with love and friendship for many, with words of apology and pity even for the few base and injurious among you, and who have injured you more than me, I part with you, no more to mingle in your circles, or to counsel with you in establishing and building up your greatest interest.

TO THE CURATORS.

To the members of this honorable Board of Curators, are in a special manner due my thanks for personal and official consideration, always eminently proper, dignified, cordial and confidential. You, as a Board of Curators, are the legislature of the University, acting under the laws of the state and the grant act of congress as your constitution to which all action of the Board must conform, as well as that of the President and Faculty. To you as the legislature, while I have been most free in the communications required of me as your executive officer, I trust I have in no instance trenched upon the boundaries of propriety.

When about to leave your service I gave you a notice of nearly a year and a half, that you might have the least possible embarrassment in finding a successor. It is not an easy task to find a University president—a scholar, a business man, having *will* and purpose, tact and experience.

Such a president, I trust and believe you have found; and to him I can truly say, he will find the legislative body

of the University both progressive and conservative, and most hearty in sustaining him, and earnest in their efforts to build up the University.

TO THE INCOMING PRESIDENT.

And to him, and now yielding to his abler hands the work which has been committed to me, I beg to say:

You, honored sir, enter upon your high office under circumstances most favorable—with full experience not only as an educator, but as a business man, with a financial experience falling to the lot of few (a great preparation for your work as president.) Dr. Day, of Yale, indeed was in the habit of saying, "The first qualification of a college president is to be a financier." Since his time that qualification has become still more necessary—indeed an indispensable requisite, with the vastly increased endowments and wider range of the University. The president now needs to be a man of affairs. I care not how systematized departments or business arrangements may be, his eye must be over all, his inspiring presence everywhere, he must know everything; just as did that wonderful business man, of our great metropolitan city, recently deceased.

He needs not only scholarly attainments in science and literature; but he must also have the hundred eyes of Argus and the hundred hands of Briareus—at least, he needs them.

In this great enterprise, in this great empire state, in the very center of this great Republic, I bid you, sir, God-speed.

SOME MERIT CLAIMED FOR A CHANGE IN THE GOVERNMENT OF THE UNIVERSITY.

Before closing what I have now to say—there is one thing in the polity of the University as now established, as to which I will claim some merit; at least so far as influence is concerned in bringing about the change. When I came to the University not ten years since, I found a large board of twenty-two Curators, chosen upon a joint ballot of the two houses of the legislature—that is, chosen in cau-

cus, or by the local members or some neighborhood politician who would interest himself in the matter.

In such a mode of choosing University curators there was neither wisdom nor safety. Yet the attempt was actually made to restore it, through one of your own representatives !

The first improvement made was to give the appointment to the Governor, with the consent of the senate. But there were still twenty-two members—quite enough to kill any University, as has been well said ! The Board itself felt the evil of so large a body, and recommended a reduction of the number.

A PIECE OF NOTABLE STATESMANSHIP WITH APOLOGY FOR THE STATESMAN.

But here came in a notable piece of statesmanship—the number of the Board was actually increased, and the legislator introducing this particular improvement, had himself appointed to one of the places thus created, contrary to the constitution of the state which he had sworn to support ! But for gross mental ignorance, this of course, would have been moral perjury.

This grand *coup de etat* led the way to the change which was made in the constitution itself (thus good came out of evil) requiring that the government of the University shall be in a Board of Curators to consist of *nine* to be appointed by the governor and confirmed by the senate. I will not dwell upon this important change. It gives stability, responsibility and character to the University government. Henceforth changes cannot be made, to suit personal or party views or individual malice.

THE UNIVERSITY MADE A PART OF THE STATE AND TO BE AIDED AND MAINTAINED AS SUCH.

There is still another great improvement in our University polity. The University with its departments is established by the fundamental law of the state. The state is to aid and maintain the University with these several departments as now existing. The Curators can go before the

legislature with the constitution in their hands, and *demand* the necessary aid for these departments. It is indeed their duty to do so—the command of the people spoken to them through the constitution. If they do not make the demand of the legislature, and repeat it from year to year, until the demand is properly responded to, they are guilty of a great and inexcusable misfeasance.

FAREWELL.

As I turn now to those who have been bound to me in the relations of daily toil, to the Faculty and the Students, I cannot trust myself to speak. I cannot speak as I would —the hasty good-bye —the God bless you—may the choicest of Heaven's blessings rest upon you, must be the only utterances of the moment. And what more can I say, or have the heart to say?

Yes, yes—I have something else more heartfelt—more pertaining to my own wishes and feelings and to my own duty.

If I have ever uttered one improper word, or done one act of unkindness or in aught given unnecessary pain, I crave forgiveness. I ask it first of Almighty God and then of you. I know that I have in some things been urgent, possibly exacting; I think never so much of others as of myself. It has been eagerness to do the best—and to make a perfect institution of learning, perfect in order, in discipline, in work, in exclusive devotion to the one great object.

Fellow-citizens, Curators, Professors, Students! It is now the last. I retire not a richer man, certainly, than I came to you---in no respect personally better off---in many much worse. I have given you ten years, the best of my life; I have had during these years care, labors, anxiety, sorrow of heart, oppression of spirit. I hope there is some fruit to others of all these years, some good. This at least I have had---it has been a pleasure to me to work for a great cause---of that fruit, no one can deprive me.

I have only to utter my closing *farewell.* The word lingers upon my lips---FAREWELL.

ADDRESS

OF

PROF. JOSEPH FICKLIN

ON PART OF THE FACULTY.

MR. PRESIDENT, LADIES AND GENTLEMEN: It was deemed appropriate that the Faculty of this University should be represented on this occasion, and I have been designated to speak in their behalf.

There are epochs in the history of individuals and of institutions when a thoughtful mind feels that unusual significance and gravity attend every word and every act.

Such I regard the present occasion, when I, in behalf of the Faculty of this institution, stand before these two great men, Dr. Daniel Read and Dr. S. S. Laws, to bid the one farewell and the other welcome. I feel oppressed by the responsibility that is thus laid upon me, and regret that this delicate and difficult task was not entrusted to some other member of the Faculty better qualified to perform it.

Ten years ago, while forming plans for the enlargement of this University, and devising ways and means for increasing its power and usefulness, that eminent man and profound scholar, Dr. John H. Lathrop, was taken from us by the hand of death.

After the death of Dr. Lathrop, the Board of Curators called to the Presidency Dr. Daniel Read from the University of Wisconsin.

Only two members of the present Faculty, Dr. Norwood and myself, were here when he came, and no one knows better than we the progress that has been made in the last decade.

At the beginning of Dr. Read's administration, we had simply the College of Science and Arts.

Now, we have, in addition to that, the College of Normal Instruction, the Agricultural College, the School of Mines, the Law College and the Medical College.

Our endowment then was small, and the income from it very uncertain.

To-day, although our means are not as ample as they ought to be, and, as we trust, they will be, they are very respectable, amounting, in buildings, lands, libraries, apparatus and endowment funds, to near one million of dollars.

Then we had no means of cheap boarding. *Now* we have three boarding clubs which have enabled hundreds of young men of moderate means to attend the University.

Prior to 1866, I think the number of students in the University during any one year never exceeded 250. During one year of the *last* decade we had 553.

While it is true that this advance in prosperity and usefulness has been the result of the combined wisdom and efforts of all the friends of the institution, it is well known that our retiring President, Dr. Read, by his sagacity, untiring energy and unflagging zeal, has contributed very largely to that result.

In the midst of discouragements and opposition, always at his post, he continued to work day and night, "in season and out of season," in sickness and in health,

But, I doubt not, in looking back over his arduous labors, he feels that what he has accomplished here is the crowning work of a long and useful life.

DR. READ:—As the President of our Faculty you have, with wonderful energy and zeal, labored with us for ten years, in the arduous and responsible work of instructing and training the youth of our land, and in placing the University on such a firm foundation, that the people of the state may feel proud of it, and, while you have not accom-

plished as much as either you or we could desire, yet you have a right to look with pride on the results of your labors. It has been truly said that "The office of teacher is the *highest* and most responsible that man can fill."

For half a century you have been holding that office in State Universities, and you came to us with the accumulated wisdom and experience of 40 years, to help us broaden and deepen the foundations of the chief institution of learning in the great state of Missouri.

It must be a source of great satisfaction to you, sir, to look back over the long line of students who have received from you counsel and instruction, whose characters have been largely moulded by your hands, and who have gone out as your missionaries into the world to labor for a higher and better civilization.

On this, the first day of the second century of this Republic, you sever your official connection with us and this institution; but, in a sense, you do not leave us; your influence will be felt here in ever-widening curves throughout all coming time; you will live in the many able official documents you have written, the lectures you have delivered, and in the youth you have instructed.

Before closing I desire, on this public occasion, to thank you personally, for your kindness, your wise counsels, and for your words of sympathy and encouragement.

Permit me to say in conclusion, that the kind wishes of the Faculty follow you; that we trust you may have many years remaining to you, in which to labor in the cause of education, and that when the end comes, you will be able to look back with joy and satisfaction, over a long life spent in training the young in correct methods of reasoning and inspiring them with a lofty and noble ambition. FAREWELL!

DR. LAWS:—In behalf of the Faculty, I have the honor to welcome you to the arduous duties and grave responsibilities of the position to which you have been called.

While it may be truly said that very much progress has

been made during the administration just closed, it is equally true that our institution is as yet in its infancy, and that very much remains to be done.

At present I know no position offering as many opportunities for doing a grand and noble work for humanity as that to which you are now called. Our state is centrally located in one of the most highly favored regions on this planet; it is large; it has a fertile soil and a healthy climate; it is washed and traversed by some of the noblest rivers in the world; and its wealth in minerals, is incalculable. The true greatness of a state however does not lie chiefly in her material wealth, but in the purity and integrity of her citizens, in her literature, science and art.

In your efforts to make this institution, over which you have been called to preside, the great store-house of intellectual capital, the great fountain of spiritual and moral power, the great throbbing heart, as it were, sending out its pure and benificent streams to the remotest corners of this broad land, I pledge you the sympathy, the support and hearty co-operation of the whole Faculty.

I feel, sir, that the wisest and most far-sighted among us, have, as yet, only caught glimpses of the grand and glorious destiny that awaits this institution. "It does not yet appear what she shall be."

You have been selected by the Board of Curators to be our leader in the work of advancing toward that destiny. We have great confidence in the wisdom of their choice, and we promise to stand by your side in the great and good work in which you and we have been called to labor.

In the name of the Faculty, sir, I bid you God-speed and tender to you our most cordial greeting.

RESOLUTIONS PASSED BY THE FACULTY.

WHEREAS, Dr. Daniel Read, having been for a half century identified with the work of collegiate instruction, and for the past ten years Pres-

ident of this University, is now about to sever finally his official connection with us; therefore be it

Resolved, That we hereby express our sense of the service which he has rendered to the cause of education in the west, the energy and persistence with which he has advocated the claims of higher instruction, and especially the zeal, diligence and efficiency with which he has labored in this, his latest field, to keep the interests of the University before the people, and to commend it to public favor, at a time when such effort was indispensable to success.

Resolved, That we take pleasure in recalling his fidelity to recognized duty, his devotion to those interests which he considered paramount, and all the exertion he made to secure that harmony of feeling and unity of action in the Faculty, which has characterized his administration.

Resolved, That we congratulate him upon the circumstances of prosperity and signs of promise for the University under which he takes leave of the institution which has been the object of his care.

Resolved, That we offer to Dr. Read our cordial good wishes for his future.

ADDRESS

OF

MR. JOHN H. DUNCAN

ON PART OF THE STUDENTS.

PRESIDENT OF THE BOARD, LADIES AND GENTLEMEN, AND MOST WORTHY AND ESTEEMED PRESIDENT:—I count myself happy, in being designated to speak the parting word of the young ladies and gentlemen of this University, to one who has been so proficient, as a presiding officer; so successful as a teacher, and so truly alive to all the educational interests of our state.

Having been, Mr. President, the recipients of so many blessings and educational advantages at your hands, we would be none other than inhuman to have no feelings of gratitude welling up in our hearts for you. But still more so, if having them, we should refuse, in an hour like this, to give them utterance.

It is my conviction that educators, as a class, at least until recently, have not shared that degree of honor and consideration their work so justly merits. If we bestow such lasting honors upon him who shapes the marble, or transfers ideals to the canvas, what reward is due him who spends his life in shaping, developing and giving power to the mind? As we view, to-day, your life-work, and see that you have not lived in vain, but for 51 years have labored so successfully in behalf of the youth of our great commonwealth, we not only find cause for gratitude, but have placed before us an example of devotion and singleness of purpose, worthy of our most ardent admiration and careful imitation.

But to speak more particularly of your relation to the youth of our own state: I feel that we have reason to congratulate ourselves in having enjoyed the last years of your long and rich experience, as an educator and presiding officer of State Universities.

By reason, too, of what you have accomplished for our University, in obtaining grants from the state for its enlargement and maintenance, and in every way increasing its educational facilities; and thus leaving us with an institution of which we may be justly proud, even amid the wonderful advancements of the nineteenth century, you have brought the youth of our land, under lasting obligations of gratitude, for opportunities of education which without you they might never have enjoyed. But the work you have accomplished in building up the University of Missouri has influenced and blessed other states than our own. Nor are these benefits soon to pass away—they are permanent. So that now, and in time to come, the youth of very many states, whether they rise up and bless you or not, will themselves be blessed by you.

Our Father in Heaven alone knows how much wiser and better the world has been made by your having lived in it; and I sincerely hope that the influence you have exerted upon the educational interests of our state may never fail to be realized. As regards the students who have been under your charge in this University, I believe I can safely say, *that all who are worthy of the name of students*, have none other than the kindliest feelings for you, and many join in the common regret of your retiring from the position you have so long and so faithfully filled.

But only those who have sat at your feet in your own class room, know how to properly appreciate your worth. By your natural aptitude, your broad and deep culture, as well as quick perception of human nature, you have been eminently qualified for teaching. Among your many graduates I have met no one, who has followed with you through the rich fields of moral, mental and political science, who

has not expressed himself as exceedingly thankful and grateful for the privilege. So deep and heartfelt, indeed, was this feeling with your present, and last senior class, that we considered it a duty incumbent upon us, to present you, in the form of resolutions, an expression of our high appreciation of your scholarship, and gentlemanly bearing toward us, and sincere gratitude for having been taught to know and to think, as we never had before.

Permit me, in this hour of our separation, to assure you on behalf of the students whom I represent, that in taking leave of us, you bear with you our kindliest sympathies and most tender regards

We hope not to be entirely forgotten by you, but trust that we may so labor and deport ourselves, that we too, may be, as have others, a source of consolation and comfort to you in your few remaining years.

And now, praying if the will of God be so, that length of days, and strength of body and mind, may still be granted you for even greater usefulness—in behalf of the Students I bid you a kind, but sad FAREWELL.

RESOLUTIONS PASSED BY THE STUDENTS.

The following resolutions were presented to Dr. Read on the part of the students, class of 1876:

WHEREAS, More than fifty years of the life of our worthy and much respected President, Dr. Read, have been spent in the cause of education; and as this almost unparalleled career of successful professional life is about to be brought to a close by his retirement from the Presidency of this University, and as our own relations so beneficial and endearing, are now to be severed; therefore, be it Resolved, by the members of this his last Senior Class:

1st. That we hereby express our high appreciation of his services in his exalted sphere of action as a life-long educator, of his great and varied learning, of his uniformly kind and courteous bearing towards us, both in the class room, and also when in private house seeking his advice and counsel.

2nd. That during our Senior year, when brought into intimate relations and almost companionship with our President, there have been cherished on our part only the kindest and most grateful sentiments

which have ripened into a reverent friendship and esteem, and on his there has been manifested a constant and tender consideration of our peculiar wants as a band of youth soon to enter upon the trials of life, of which he has had so large an experience.

3rd. That we assure him, that he leaves the institution with his name engraven in indelible characters on the tablets of our memories, and that there will ever cluster around it some of the purest pleasures of our college life; and that henceforth wherever his lot may be cast, and in whatever sphere of exalted usefulness he may be called to act, or however widely separated we may be, he will bear with him the sympathies, the best wishes, and the fervent gratitude of this Senior Class.

4th. That we desire at this parting hour to give expression to the sentiments of our hearts, joining with the great army of his pupils in all lands, in the commendation of Dr. Read, as the old and tried educator, the true gentleman, the scholar of eminent attainments, as the teacher who has taught us the best of all lessons, "How to Think."

5th. That a copy of these resolutions be presented to the Board of Curators, also to the Faculty and to Dr. Read.

ADDRESS

OF

ROBERT L. TODD, A. M.,

ON PART OF THE ALUMNI.

PRESIDENT READ, LADIES AND GENTLEMEN:—I beg to be indulged in a brief personal reminiscence. Almost twenty-seven years have passed since President John H. Lathrop,—*clarum et venerabile nomen*—by whom this noble temple of learning was dedicated, closed his connection with this University to mould and build up that of Wisconsin. Then, in the infancy of our institution, it was my privilege —may I not say honor?—as the oldest member of the first graduating class, that of 1843, and as the representative of my fellow alumni, to convey to him assurances of our admiration of his virtues as a man, of his learning, ability, faithfulness as a teacher.

Now, when almost a generation has passed away, I am again asked, as the organ of the Alumni of the University, to say a few words to you, President Read, on your retiring from the chief office of the institution.

Three score and ten years—seven decades—are the limit of our human life, as declared by the Psalmist. One decade of your life, taken when your wisdom was ripest and when your "eye was not dim, nor your natural force abated," has been consecrated to the cause of public education in the service of the State of Missouri, as the chief officer of her highest educational institution. By your own deliberately expressed and published purpose, your term of service ends to-day. At this historical period in the career of the University—the outgoing of one administration and the incoming of another—at this end of your decade

of service as its President, it would seem fitting to pause and recall and preserve—it may be for your cheer, it will certainly be for the encouragement and gratification of every friend of higher education—some facts tending to show what, if any, progress has been made towards lifting this school to a higher and broader plane of beneficence.

Nothing can be more uncertain or more changeable than popular caprice or applause. The hero of to-day is the martyr of to-morrow, perhaps to have a yet grander apotheosis, when the reaction shall have set in; and our Lord furnishes not a singlelar illustration of the "Hosanna" being followed by the cry, "Crucify him." The only true test is to be found when, ignoring the opinion of those who are often as ill-informed as they are decided, turning a deaf ear to popular clamor if it is unintelligent, throwing aside all prejudice, partiality or passion, we come to a calm and honest examination of results, and see what are the accomplished facts. To this test, Mr. President, willingly or unwillingly, your administration of the affairs of the University will have to be subjected in the mind of an impartial public; and by this test alone can we fairly determine whether substantial progress has been made by the institution during your term of service. The remarks which follow are designed to aid us to an intelligent judgment on this question, unimbarrassed by the graces of rhetoric, and without any attempt at oratory.

It will be within the memory of many, tho' we are prone to forget, that in the summer of 1866, the state was called to mourn the loss of the accomplished scholar, finished gentleman and devout christian, Dr. Lathrop, who then filled the office of President of the University; that soon afterward Dr. Read was elected his successor and came here to see over what he was called to preside and with what material he was to be provided for his work.

Let us recall what he found. This building in which we are convened, was the only college building except the Observatory—and this in a sad state of dilapidation result-

ing from long military occupation and neglect for want of means to keep it in repair; one room reeking with the noisome odors of a military prison, another bearing traces unmistakable of having been used as the commissary department; another for the quartermaster; the library despoiled; apparatus scanty and broken; the roof a poor protection against the descending rains, and the whole looking dingy and as if hastening to decay. Near by lay the ruins of the former President's house in all their unsightly suggestiveness of want of means even to have them removed. In the farther corner of the campus stood a wretched one-story frame building in which Dr. Lathrop had managed to shelter his family, and in which he died. The shrubbery and many of the trees had been killed, and the enclosure was tottering to its fall. So much for the external aspect. The sole endowment consisted of $123,000 of stock in the old bank of the state of Missouri, and its branch at Chillicothe—the proceeds of lands donated by congress—which paid small dividends *occasionally*. For the year ending June 30, 1866, the total number of students was 104, the total income was $7,292.78. A President, three Professors and two Tutors composed the teaching force. To complete the picture, let me add, a debt of $20,000, teachers poorly paid in warrants which were flooding the market at 60 cents on the dollar. Let it be remembered that, although the state constitution provided for the support of a State University by legislative action, up to the time of which I speak *not one single dollar had ever been appropriated by the state in any manner whatever toward the support of the institution.* Nor was it at all clearly settled in the public mind that *this* was the University intended by the constitution.

Addressing the General Assembly and expressing his willingness to undertake the work of building up a University if the state should manifest a purpose to meet its self-imposed constitutional obligations, Dr. Read returned to Wisconsin to await results. The session of the General Assembly of 1866-7 will be forever memorable as that

when Missouri first showed a gleam of recognition of her duty to higher education by appropriating $10,000 to rebuild the President's house and repair the main edifice; and by making the University, in some small degree, a charge on the revenues of the state, as the public schools, lunatic, deaf and dumb and blind asylums and penitentiary had long been. But the Rubicon was passed, and the state had now some right to claim this as her University. As early as 1863, Dr. Lathrop had called the attention of the Board of Curators to the important subject of connecting with, and making part of the University, the Agricultural and Mechanical College, provided for by act of congress of July 2, 1862; and in 1865 the Board presented to the legislature a memorial to that end which formed the basis of all that has since been said and written on the subject. During all the subsequent weary years this question vexed the wisdom of our Solons until its solution in 1870 by the establishment of the Agricultural and Mechanical College—with three-fourths of 330,000 acres of land donated by congress, and the appropriation by Boone county of a farm of 640 acres and $30,000 in money, in connection with the University here; and the establishment at Rolla of the School of Mines and Metallurgy—a branch of the University—with one-fourth of the congressional land grant, and large donations of other lands by the people of Phelps county. The schemes proposed for the disposition of this land grant, the arguments made, the articles published in newspapers and otherwise, would make a large and interesting volume, and be a valuable contribution to the history of the state. I cannot do more now than to state that one scheme advanced by a profound thinker, and which had numerous advocates, was to found and endow out of these lands, a college which should meet the requirements of congress—that is, "without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts"—thus covering al-

most the whole domain of human knowledge—*in each of the then nine congressional districts of the state!*

In 1863 the Normal College was established and put into successful working order. In 1870, immediately after the action of the legislature disposing of the congressional land grant, the department of agriculture was organized, a Professor elected and classes formed in the special studies of that department.

Meantime to meet the wants of those desirous of University instruction, but unable to bear the expense of private boarding, the system of club boarding houses had been adopted, houses had been built; to be followed by others larger and more permanent, so popular had the idea become among the students, until now 150 students can find accommodations in these houses. In these board has been had at the minimum of cost; so low, indeed, that few could plead want of means as a bar to continuance in the college. It is a gratifying fact that many who won the honors were from these boarding clubs.

As a result of the establishment of the Normal Department, the women of the state—one half of our people, who had before been enjustly excluded from all benefits of the University, though bearing their proportion of the cost of its support—were admitted, on equal terms with men, to all the classes. The propriety of this step, in which this was soon followed by older institutions, has been vindicated by the uniform high character and good conduct of the young ladies, their influence on the young men, and the manner in which they have come to the front in the struggle for college honors, and borne from these halls the victor's palm.

A necessary feature of the Agricultural College was, of course, the laboratory and analytical work, and the grand scientific building arose in obedience to the demands of the new college. Further to develop the true University idea and meet the wants of the state, Colleges of Law and Medicine were established, and have proven eminently successful.

So that now, sir, you are able to return to the Curators the trust confided to you, with this building in perfect order and greatly improved, with a library room surpassed by few in the country; the admirably arranged scientific building; the large normal building, the president's house, spacious and handsome; seven houses for clubs, and the elegant Hudson mansion, with the group of buildings clustered around it; the horticultural grounds and college farm and appurtenances; the library, general and professorial, and means of illustration largely increased; the grounds improved and beautified, and the University fully organized with its Colleges of Arts, Normal Instruction, Agriculture, Law, Medicine, and the School of Mines and Metallurgy, employing for all about 30 professors and teachers, all in successful operation.

The endowment has increased from $123,000 of unproductive bank stock, to $231,000 of productive stocks, in addition to the income from the congressional land grant, the state revenue and from the Rollins' fund. By your good management some $12,000 has been secured from the United States for military occupation, and a further sum of over $17,000 has been allowed by a board of army officers, which there is every reason to expect from the justice of congress. The landed property, over 300,000 acres, exclusive of the college farm, has a value large, but which cannot be definitely fixed,

The average attendance on the varions departments of the University, for the past four years has been 480, and the income for the current year, including that of the School of Mines and Metallurgy, is $63,943.69. In addition to this, other economies, which I have not time to enumerate, lest I try the patience of my audience—have accomplished an annual saving not less than the amount of the President's salary, which is so much practically added to the income.

It ought not to be omitted that this is now the recognized and adopted University of the State, provided for by the Constitution, which imposes on the Legislature the duty of

maintaining it with all its departments, as now established; and not less a recognized National College, to be furnished by the General Government with an army officer to give instruction in military science, and that the Government has provided here and at the School of Mines and Metallurgy the necessary arms and accoutrements. Nor must we fail to note the wisdom of the Constitutional enactment, providing for the selection of Curators—thus preventing great and violent changes in the governing body, and insuring a large degree of permanency and individual responsibility in the members of the Board.

Nor should we overlook the fact that liberal gentlemen now desire to connect their names with, and place their means at the disposal, of an established and successful institution, and to this end provide annual prizes, and make valuable donations; soon, let us trust, to be followed by the founding of scholarships.

Such, briefly stated are some of the accomplished facts within the ten years of your adminisfration. To estimate them at their full value, it must be remembered that some of them were years of intense partisan feeling and bitterness—inevitable after the close of a great civil convulsion; that there was not harmony of opinion between the people among whom the institution was located and the dominant party in the General Assembly, which often contained men who were controlled largely by partisan bias; and that every step had to be won in spite of their violent opposition. Nor did this opposition entirely disappear with the change of the dominant party.

Although the results attained sink into insignificance when compared with the individual donations, within the same time, of a Cornell, a Vanderbilt or a Johns Hopkins, yet to those who know the labor and thought and untiring perseverance which have been needed and used to accomplish them, even thus imperfectly sketched, they are amazing.

Your knowledge of what is due to truth and justice, Mr.

President, would rebuke me if I attempted to attribute all these vast results to your individual efforts. No one man accomplished them, no one man could have done it. The work required a variety of talent and a variety of men—information, thought, resources in the study; knowledge of men, tact, legislative experience and eloquence in the halls of legislation and elsewhere. You had able and willing aids—but it was your merit that you drew them to you, and trained and furnished them for the conflict; yourself the chief and always in the "fierce light that beats upon" the leader.

My intimate knowledge, arising from our official relations, justifies the statement that you educated those around you, through whom and with whom you had to work; educated the successive Boards of Curators up to a proper conception of the University idea, furnishing them from your fullness of information with facts and arguments which the engrossing cares of their lives did not allow them otherwise to obtain; imparting to them something of your own energy in the work before them, and inspiring them with your own enthusiasm. Ignoring—as aside from the life-work to which you had consecrated yourself, and from the profession which was your passion—all questions which divided the people of the state into sects or parties, you "gave yourself wholly" to the work to which you had been called, with an ability, a thoroughness of information—the result of a lifetime of fond devotion to your profession—and a singleness of purpose which challenged admiration and respect.

Ever taking care for the University, how its resources might be best husbanded, how the greatest results might be obtained by the least expenditure, how the resources might be increased; watching over its every interest within and without the walls; now devising wise legislation in the state, now suggesting and aiding to mould congressional legislation, you had but one thought, one absorbing passion. Nor was labor in the class-room omitted or neglect-

ed, while you were employed in preparation of papers and reports tending to mould the public mind of the state to an appreciation of the value, to every interest, of higher education. These papers have been commended and their ideas adopted from Maine to California.

Notably is this true of your plan for the organization of the University, in which you claim that ours is a christian civilization, a christian people, which must have a christian University. A motion being made to strike out this language, your purpose to resign at once if the motion prevailed was expressed in terms as emphatic as they were conclusive of your hearty acceptance of the christian system.

In conclusion, I submit that the results accomplished show your administration to have been eminently successful, and that the impartial judgment will be that yours was a grand work, nobly done.

Just appreciation, President Laws, of the service of your predecessor is the surest guarantee that the services which you shall render to the institution of which you are about to assume the control, will be neither unobserved nor unappreciated.

Availing yourself with wise thought and practiced hand, of the vantage-ground already secured, every friend of education—chief of all the Alumni—must expect and hope for the University under your administration the amplest measure of growth and success.

The Alumni would think I had ill represented them, if I omitted to pledge to you, in this grand work, their heartiest loyalty and most earnest and cordial support.

ADDRESS

OF

LIEUT.-GOV. N. J. COLMAN

ON PART OF THE PEOPLE.

Lieut.-Gov. Colman though suddenly called upon to take the place of Governor Hardin, and strongly expressing a sense of the embarrassment of his position in doing so, was peculiarly felicitous and pertinent in the remarks he made, although they were entirely extemporaneous.

He spoke of the unparalleled growth of the University, as a matter of state pride—of its present broad and secure foundations based in the constitution itself—of its different colleges or departments of instruction constituting it a University in the full sense—of the immense debt of gratitude which the state owed and would forever owe, the retiring President, Dr. Read, as the master builder in the noble superstructure and thus a benefactor of the commonwealth for all time—he made happy allusion to the struggle in the legislature when it was his own proud privilege to bear a part as a laborer with the eloquent President of this Board, James S. Rollins, in securing legislation which had given strength and power to the institution and made it what it is. Gov. Colman painted in most vivid contrast the external appearance of the University when but a few years since he first visited it as a Curator, and the aspect as now greeting the eye of the visitor. The change was so great as to be almost beyond the power of being fully realized.

With the illimitable resources of our commonwealth—its position in the very centre of our empire of states, in the very pathway of inter-oceanic communication—with the other duties to which we are called and other responsibili-

ties devolving upon us by the Almighty Creator, in the situation in which he has placed us as a people, there is not a single one more clearly indicated or more urgent as a demand upon us, than the education of the coming generation who shall inhabit this region, and the establishment of such a system as shall most effectually secure universal education to our people. The State University is a part of this system under our constitution; and pride and patriotism equally urge us to support and perfect this institution.

He said he felt proud and honored in congratulating the new President on his accession to the high office upon which he was entering—in welcoming him to the state not as a stranger, but as a returning fellow-citizen, and to tender him his personal and official co-operation in the great work of which he is henceforth to be the leader.

ADDRESS

OF

HON. J. S. ROLLINS,

PRESIDENT OF THE BOARD OF CURATORS, ON PART OF THE BOARD.

GENTLEMEN OF THE BOARD OF CURATORS, LADIES AND FELLOW-CITIZENS: This must ever be regarded as a memorable day in our country, and in the history of the University of the State of Missouri. A day that will be more generally celebrated, than any other since the nation's birth. A day that inspires every true patriot with feelings of gratitude, and turns our hearts with adoration and thankfulness to the Almighty Ruler of the Universe, for the blessings which he has vouchsafed to us, of free government, of civil and religious liberty, of equal and just laws, of the privileges of education, and of social intercourse, and of the blessings of peace, comfort and happiness which this day attend us as a people. Especially are we thankful to the Giver of all good, that in his infinite mercy, he permits us this day, this sacred day, to celebrate the hundredth anniversary of our national existence. That we may look back over the century which now closes, and recount with gratitude and joy, the progress of our great country, in population, in the extent of its geographical boundaries, in its physical, moral, social and intellectual development, in the improvement and advance made in literature, in the arts and sciences, in the facilities and improved modes of education, in discovery and invention, in the rapid inter-communication of thought and commercial intercourse, and in all those improvements which add to the comfort, the intelligence, the respectability, the hapiness and greatness of the people of the United States. So much is secure. One

hundred years! Its history is written. It cannot be obliterated. Our national existence, the experiment of free government, founded upon the will of the people, composed of separate and independent states, has survived a century and is thus far a success. We have passed the period of infancy and youth, grown into manhood, subdued the wilderness, driven back the savage foe, planted the standard of christian civilization, where heathenism only was hitherto known, withstood the shock of foreign wars, passed thro' the bloody scenes of internecine strife,

"And the grass
Green from the soil of carnage names alone
The crushed and mouldering skeleton;"

crossed over the great rivers, scaled the mountain tops, united the two oceans, and made our country free. What next? We look forward with confidence and hope. We ask ourselves: What will another century reveal to the generations of men, who are to come after us? We know something of the instability of all earthly things, and how perishable are the works of man:

"Revolutions sweep
O'er earth, like troubled visions, o'er the breast
Of dreaming sorrow; cities rise and sink
Like bubbles on the water."

But the great and wise men who founded our government and institutions, intended that they should last *forever*. And perhaps in all the ages, there never was a government established amongst men, combining so happily the best features of the different forms of government, as then known, and so well calculated to give strength and durability, and expansion, and at the same time to secure the largest freedom, to the citizen, as the mixed government of the United States. In the proper observance of its letter and spirit, its checks and balances, and its well-defined departments moving in their respective orbits, we regard it as not only the best, but the strongest government on earth. But in order to perpetuate it, the people must have intelligence; without the general diffusion of

education amongst them, no free government can exist for any great length of time. I need not cite examples. They will occur to every mind. They exist all around us. The pathway of history is strewn with the wrecks of governments, which perished on account of the ignorance and immorality of the masses. We must be true to our God-appointed mission. We must ever remember that virtue, morality, intelligence, education are the solid foundations, on which alone, the grand temple of American liberty can withstand the test of time. And without intending to pursue this line of thought (the occasion forbids) I may be permitted to express one idea on this patriotic occasion, and on which more than any other, the perpetuity of the government of the United States depends. I refer to the *Unity of the Republic*. It is this alone, which must give to us our greatest strength, which ensures to us while it lasts our true position amongst the nations of the earth. It is our country as a whole, and not its Federal parts, that commands the homage and admiration of the world. This was the grand idea which inspired the sages, the heroes and patriots of 1776. It was in the midst of the bloody and protracted struggle of the Revolutionary war that this lesson was so deeply impressed upon the great and good Washington. He everywhere inculcated it upon his countrymen, first, last and all the time. And when he had taken off and thrown aside the robes of office, still anxious for his country, unwilling to leave anything undone that might add to its strength, and the happiness of his countrymen, in his last parting words to them, he continued, in his Farewell Address, to impress upon them the sacredness and importance of the Union. In that matchless paper, which should be taught as the first lesson to every child, in every school, in every school district, in every State in the American Union, he uses the following eloquent and impressive language:

"The unity of government, which constitutes you one people, is also, now dear to you. It is justly so; for it is a main pillar in the

edifice of your real independence—the support of your tranquility at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize, But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, —it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservatiau with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

And this glorious sentiment of the Father of his Country has been cannonized and made doubly precious to every patriotic heart, in that beautiful apostrophe to the Union, by one of the most delightful American poets :

"Thou, too, sail on, O ship of state!
Sail on, O, Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempests roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!"

THIRTY-SIXTH ANNIVERSARY OF THE UNIVERSITY.

But we meet to day, fellow-citizens, to celebrate not only the Centennial Anniversary of our National Independence, but also the Thirty sixth Anniversary of the University of the State of Missouri. On the 4th day of July, 1840, before many of you who are now listening to me were born, in a pleasant grove where this stately building now stands, its corner stone was laid. In it was deposited—

"U. S. coins—five, ten, twenty-five and fifty cent pieces; a manuscript copy of the charter of the University, authenticated by the certificates and signatures of the governor and secretary of state and the great seal of the state; the names of all the Curators of the University now in office; a list of the donors to the institution and the amount subscribed by each; the following sentence written in the English, French, Latin and Greek languages:

"This is to commemorate the laying of the corner stone of the principal edifice of the University of the State of Missouri, on the 4th day of July in the year of our Lord one thousand eight hundred and forty;" in the 65th year of the independence of the United States of North America, and fourth of the administration of Martin Van Buren. President, and Richard M. Johnson, vice-President, of said United States;

"20th year of the state of Missouri, and fourth of the administration of Lilburn W. Boggs, Governor, and Samuel Cannon, Lieut. Governor of said State."

Names of present executive officers of state: James L. Minor, Secretary of State; S. Mansfield Bay, Attorney General; Hiram H. Baber, Auditor of Public Accounts, and James McClelland, State Treasurer.

This ceremony was performed in the midst of a large concourse of people and in the presence of the Board of Curators of the institution, with all due pomp and significance, and an eloquent address delivered by my now venerable friend and accomplished gentleman, the Hon. James L. Minor, of Jefferson City. This ceremony had been preceeded by a warm contest between six of the central counties of the State, to decide which one should have the location of this valuable institution. The people of Boone county having subscribed the largest sum to obtain it, and having advantages equal to any of her competitors, the commissioners appointed under the law decided upon this

place as its permanent location. At the time, it was regarded as a great triumph. Preceeding the existence of the State University there had grown up here a small incorporated institution known as "Columbia College," and which was at last merged into the University itself. At the time of the location of the University in this place, the following gentlemen composed the Board of Trustess of Columbia College: James Moss, Warren Woodson, Moss Prewitt, John B. Gordon, William Cornelius, Robert S. Barr, Oliver Parker, Sinclair Kirtley, J. B. Howard, Thomas Miller, Thomas M. Allen and James S. Rollins. Except one, they were all leading and valuable men in this community, and pioneers in the cause of education; and to them, I may be permitted to say, the present generation owes a debt of gratitude for many of the advantages which we are this day enjoying. These men are not here now. Their representatives are scattered all over the State, and amongst them are numbered many of our best citizens. They are all dead, save the humble individual who now addresses you.

"Thus it is
Like leaves on trees, the race of man is found,
Now green in youth, now withering in the ground,
Another race the following spring supplies;
They fall successive, and successive rise;
So generations in the course decay;
So flourish these, when those have hoped way!"

The existence of the University of the State of Missouri is due primarily to the beneficence of the United States Government in making a grant of two townships of land, at the time of the admission of Missouri as one of the States of the American Union, for the support of a seminary of learning. This was in 1820, and afterward to the liberality of the people of Boone county, in making a subscription of $117,900, in money and lands, to secure the location of the institution in their midst. The general government has been a steady friend to all the new States, in aiding in their progress and development.

She has laid the foundation and furnished the means to

establish and build up a splendid system of common schools; a brimming reservoir of living waters, where every son and daughter of the State may drink in copious drafts of knowledge, "without money and without price." She has richly endowed our higher institutions of learning, affording a generous culture to the ripened intellect of the State. She has aided in building up our benevolent policies and fostering our charitable establishments, demanded by our christian civilization for the benefit of the unfortunate of our race. She has laid her powerful hand on our great rivers, and commerce in mightier volumes courses in safety through these natural arteries of trade. She has founded our magnificent system of public works by princely grants of the national domain, without which the whistle of the locomotive would hardly have been heard in our State. She has granted millions of acres of swamp lands, for general beneficent uses, in development of our physical resources or in further aid of our public establishments of education and benevolence.

The same thing can not be truthfully said of the State, so far as this institution of learning is concerned. From the time of its location, and for *twenty-seven years* therafter, not one dollar was ever appropriated by any law of the State for the support and maintenance of the University, altho' there existed in the State Constitution from the beginning, a recognition of the institution, and a solemn pledge for the "*encouragement of education in the State, and for the improvement and permanent security of the funds and endowments of such institutions.*" Even the expenses of the Board of Curators, instead of being paid out of the common revenues of the State, were charged over upon the very small and inadequate fund belonging to the University, and arising from the sales of seminary lands, granted by Congress to this State for the benefit of the institution. For these twenty-seven years the University was utterly neglected, and it was not until the 11th day of March, 1867, that a bill was passed and approved, making an appropria-

tion for the University. Since that time a more liberal policy has prevailed, not however without a most painful and persevering effort on the part of a few friends of the University to bring the legislative mind up to a reasonable standard, in reference to this great interest. For almost every other interest no such indifference has been manifested. Money has been poured out like water for the establishment of prison houses, to found asylums for lunatics and persons of unsound mind, for the blind, and for the deaf and dumb; for all these palaces have been built. Millions upon millions have been lavished in the building of our railroad system. Nor do I complain of these things. It evinces the right spirit, and it is all proper for this to have been done. But when aid has been asked to "establish and maintain" just one higher institution of learning, commensurate with the wants and wealth of our great State, where the sons and daughters of Missouri could enjoy all the advantages of education and culture, of moral and intellectual refinement, and thorough development, to be met with in many other States of the Union, their appropriations and expenditures have been made with a stinted hand. For the young men and women of the State, those upon whom will soon rest its civilization and character, those who are to be the teachers of our children, who are to fill the walks of professional life, who are to become our well-informed, scientific and practical agriculturists, our skilled artizans and mechanics, our law-givers, our statesmen, our engineers, our educated miners, our orators, our poets and philosophers, these all are left, so far as the State is concerned, with a very meagre provision for that preparation demanded by the wants of learning and the progress of the 19th century.

We greet here to-day His Excellency, the Governor of the State. I am gratified that he is with us on this interesting occasion, and during these ceremonies. I am glad to have the opportunity to call his attention to these facts which I have stated. A friend of education and the founder himself of a literary institution bearing his honored

name, he understands and knows how utterly futile the effort will prove for the State to build here a great University without abundant means. No intelligent man will dispute for a moment the legal obligation of the State to meet these just demands, so far as this University is concerned. From 1820 down to the present time, in every Constitution under which we have lived, this obligation has been solemnly affirmed and re-affirmed. In our present Constitution, framed only last year, and adopted by a unanimous vote of the members of the Constitutional Convention who made it, and ratified by an overwhelming majority of the voters of the State at the polls, the same obligation coming down thro' more than a half century is imposed upon the General Assembly of the State to "aid and maintain the State University, now established, with its present departments." So that if the Constitution is to be of binding effect, if any consequence whatever is to be attached to it, if it is not to remain a dead letter in our code of laws, the wants of the University must be met according to recommendations of its intelligent guardians, the nine Curators who are to look after and control its business and finances.

THE UNIVERSITY BELONGS TO THE WHOLE PEOPLE.

This institution belongs to the whole people of the State, and its support and maintenance devolve upon them. No sect in religion, or party in politics, is to have any preference in its control and management. In the language of the very able report presented to this Board of Curators at their meeting in December, 1870, and the recommendations of which were unanimously adopted, and are now the law for the government of the Board,—

"The University, thus existing by the power of the state, is for the benefit of the whole people of the state, and hence mere partisan politics and sectarian religion are to be wholly ignored and discarded. No man is to be accepted or rejected either as president, professor, or other employe of the University, because he belongs to this or that sect or to this or that political party. The University—and, indeed, our whole state system of education, should be entirely above and beyond

the rivalry of sects, or the ups and downs of political parties. The only rivalry which should exist among them, ought to be, which will do most in the cause of universal enlightenment. Men who hold the high position of president or professors in the State University, ought, in the words of the late President Lathrop, to be 'too good patriots to be partizans, and too good christians to be sectarians.' "

And simply because it is not a denominational school, the too common opinion must not be adopted that therefore it must be irreligious. The absence of sectarian control should not be confounded with lack of piety. "A university whose officers and students are divided among many sects need no more be irreverent and irreligious than the community which, in respect to diversity of creed, it resembles. It would be a fearful portent if thorough study of nature and of man, in all his attributes and works, such as befits a university, led scholars to impiety. But it does not; on the contrary, such study fills men with humility and awe, by bringing them on every hand face to face with unscrutable mystery and infinite power."

PROFESSORS, ALUMNI, STUDENTS.

The beginning of another century in the history of the Republic, as well as another Anniversary of the University, brings with them new duties and obligations to all classes of society. The aim ought to be to improve and to perpetuate the government under which we live, and to build up here in Missouri an educational institution of a high order, equal to any to be found anywhere in our broad land; an institution where in the language of the founder of Cornell University, "any person may receive instruction in any study." And to attain this desirable object, to whom can the people look, with greater confidence, than to the Professors, the Alumni and the Students? We need more zeal and energy, and earnest co-operation, or the part of all those, who are in any way connected with the institution, and who have derived any advantage from its associations and instructions.

A TIMELY SUGGESTION.

CITIZENS OF COLUMBIA AND BOONE COUNTY:—Your principal claim to the consideration and respect of your fellow

men, and whatever reputation you have abroad, grows largely out of the fact, that this is the seat of the State University, and other kindred institutions, planted in part by your liberality and benificence, and calculated to refine, to elevate, and to make you a more cultivated and intelligent people. Your material prosperity; your social and moral standing as a people depend greatly upon the success of these institutions. Hitherto this University has been damaged and retarded in consequence of the local strifes and animosities, springing up around it. These things ought to be discountenanced and frowned out of existence, by every decent man and woman in the community. Educational institutions cannot grow and prosper except in an atmosphere of peace. And if to quarrel and wrangle be a law of your nature, let it be over something else than your institutions of learning. The good suggestion which I am pleased to make is, NOT TO QUARREL AT ALL! But if wrangle you must, let it be about your politics, your religion, your business, the weather, about anything, but let not the fatal poison enter and contaminate your University and other similar institutions; and let him be regarded as a public enemy, who is mean enough and base enough to mar the good order, the harmony and the success of institutions like these, in order to gratify a personal prejudice, or to gain some low advantage by appealing to the prejudices of others. The prosperity of these institutions, which have cost us so much of time and labor and money, is pretty much in your own keeping. You can tear them down or build them up. You can invite patronage hither, or you can drive it far away. By acting the part of wisdom, cultivating a spirit of unity and harmony, and joining with those who are using their best efforts to promote the public good, you can make them prosperous, useful and respectable.

THE RETIRING PRESIDENT

This day closes another administration of the State University. It has been ten years since the distinguished and

venerable educator, who this day retires, was chosen to the office of President of the institution. With what earnestness, ability and fidelity he has discharged all the duties connected with the high position, is attested by the growth and enlargement of the University in every direction. In its increased endowments, the multiplication of its departments, and the number of its professors, the growth of its library, the addition to its buildings, the quadrupling of the number of its students, and the improved facilities and advantages of liberal culture, which are now presented to the young men and women of Missouri, thro' the medium of the State University, Throughout your entire administrative term, Sir, you have enjoyed the unqualified respect and confidence of each Board of Curators, with whom you have been associated in the management of the institution, and to-day it is my plensure, and I have the honor, in the name of the present Board as its President, to present to you the resolutions which I hold in my hand, unanimously adopted during their present meeting:

RESOLUTIONS PASSED BY THE CURATORS.

University of the State of Missouri, Columbia, Mo.

The term for which Dr. Daniel Read was elected to the Paesidency of the University of the State of Missouri, being about to expire, and he having declined a re-election to the office, the duties of which he has so long and so faithfully administered, this Board desiring in some appropriate manner to testify their appreciation of the great services which he has rendered the Institution, as well as the cause of education in Missouri, have passed unanimously the following resolutions:

1st Resolved, That this Board are impressed with a profound sense of the value of the labors, and of the great services which the retiring President, Dr. Daniel Read, has rendered this institution ~~since~~ his official connection with it now ten years ago, in building it up, and placing it in rank, amongst the first literary and scientific institutions in the Mississippi Valley.

2nd. Having devoted more than a half a century of his life to the cause of education, commencing as a Professor, after his graduation with the honors of his class at the age of 19 in the Ohio State University, and faithfully serving in similar Universities in the states of Indiana and Wisconsin, receiving the commendation and applause of the liberal-minded and cultivated men and women of those states, and ending at last his successful career as the President of this insti-

tution, he is entitled to the confidence and enduring gratitude of every true friend of the University and of education in Missouri.

3rd. In the administration of his great office he has omitted no duty, but for industry, energy, fidelity and great capabilities, he has set a noble example, and won the admiration and esteem of professors, students and curators alike, and he carries with him the best wishes of all for his health, prosperity and future happiness.

4th. That a copy of these resolutions be prepared by the Secretary and that they be publicly presented to Dr. Read by the President of this Board, on the occasion of his final retirement from office.

Seal. Attest, with the seal of the University affixed, July 4, 1876.

JAMES S. ROLLINS, President,

ROBERT L. TODD, Secretary.

Since you have been a citizen of Missouri, you have strengthened and lifted up the cause of popular and higher education, and you have performed a work which will tell upon the generations, that are to come after us. The people of Missouri owe to you, Sir, a debt of gratitude which they will never be able to repay. And in your long and laborious life as a professional educator in the west, in the great states of Ohio, Indiana, Wisconsin and Missouri, extending over a period of more than half a century, you have built a monument more lasting than brass or marble, and won laurels that can neither wither or fade. Wherever you may go, whatever sky may be above you, and whatever fortunes may attend you in after life, you carry with you, the sincere respect, the profound gratitude, and the best wishes of every member of this Board.

ADDRESS TO THE INCOMING PRESIDENT.

I congratulate you, Sir, that you are about to take charge of this University, as its chief executive officer, under so favorable circumstances. At the beginning of the second century of our national existence as a people; and just having closed the 36th Anniversary of the University, with a reasonably good endowment, respectable buildings, the various Literary, Scientific, and Professional departments in operation, a Library of well-selected books, and in truth with all the appointments promising permanency

and growth, me thinks, you have much to encourage and inspire you. How different when the faithful and accomplished Lathrop entered upon his career here of usefulness and honor this day 36 years ago. As it were in the wilderness, without buildings, without departments, without professors, without books, without income, without students! But he did not falter;—he was not discouraged; having a high and noble purpose, in the vigor of young manhood, appreciating aright the dignity and importance of his great profession, inspired with courage and with faith and hope, he entered willingly upon the great work before him. He was faithful to duty;—he did all that mortal man could do, with the means at his command, in giving a start, and an impulse to higher education in Missouri. He was a master builder; he laid these foundations;—he laid them well; strong enough to uphold any superstructure, that his successors may put upon them. He wore out his life in the cause of education, and in the sublime effort to advance the best interests of his fellowmen. How different indeed than when your immediate predecessor came upon the ground to begin his labors, of which I have already spoken. Our great country just emerging from the bloody scenes of intercenine war,—the President's house in ashes,—the main building of the University, having just been occupied as a military barrack, the fencing and grounds in a dilapidated condition, with but few students, and the finances of the institution greatly crippled, and above all the passions of men, maddened by civil war, not yet having had time to cool. These had to be reconciled, and almost everything had to be replaced, and made fresh and new again. Following the example of his distinguished predecessor, "with an eye that never winked, and a wing that never tired," possessing patience, courage, energy, confidence, he entered upon his work with an able head and a willing heart, and after ten years of faithful service, you have the results as you see them, and as I have faintly described them. I do not speak so extensively of the other Presidents, Shannon, Hudson,

Minor, who have also labored here. They were all good and earnest men, and performed their work well, but they did not encounter such obstacles as did Lathrop in commencing the foundations, or Read in taking charge of the University, just at the close of a long and bloody civil war. You come to us, Sir, when the Angel of Peace has spread his white wings over us, and the public mind is awakened upon the great subject of education, when the State is willing to lend a helping hand; when there are means to work with, and the material is abundant; you come to us in matured manhood, with a justly high reputation as a scholar and teacher; your mind enriched with the treasures of science and literature, and great professional attainments, after long years of patient study and labor, under the most favorable auspices; you come to us, possessing the sympathy, the good will, the confidence and respect of the people of the State.

When, Sir, the far-reaching issues that are involved in the great trust now to be confided to you, and the influence its wise, faithful, and efficient performance is to exert upon the country and the world, are measured and understood; when we reflect that we indulge but a reasonable hope, in looking forward from your period of life, that, through this day's proceedings your hand will be instrumental in leading the minds and moulding the characters of a larger number of the best youth of the country than were guided by any of your predecessors,—it is no exaggeration to say, that this ceremony surpasses in interest and importance any that accompanies the investiture of Ruler or Magistrate with the function of civil government, however imposing or significant they may be. The house is far from being finished: the beautiful tree has not yet attained its growth: there is yet work to be done; the field is before you, the grain is ripening for the sickle, go in with your co-laborers, gather and enjoy it.

Fully investing you with the insignia of the high office to which you have been called, and earnestly tendering to you, the warmest sympathies, and ready co-operation of the Board of Curators, I now in their name, greet you as President of the University of the State of Missouri.

ADDRESS

OF

SAMUEL S. LAWS, LL. D.,

PRESIDENT OF THE STATE UNIVERSITY.

MR. PRESIDENT OF THE BOARD OF CURATORS—LADIES AND GENTLEMEN:—The clock has struck the hour for my entrance upon official duty as President of the University of the State of Missouri. The utterances of leave-taking on this occasion have invoked, unbidden, a pensive and reflective mood.

Your parting words, my venerable predecessor, [addressing Dr. Read,] have called forth from the secret chambers of memory the thoughtful lines of one of our Southern poets:

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year and day;—
As onward from the spot I passed
One lingering look behind I cast,—
A wave came rolling high and fast
And washed my lines away.
And so, methought, 'twill quickly be
With every mark on earth from me:
A wave of dark oblivion's sea,
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more—
Of me, my day, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the water in His hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought.
Of all this thinking soul has thought.
And from these fleeting moments caught,
For glory or for shame. (*)

(*) *A name in the Sand*—GEO. D. PRENTICE.

And alongside of these melancholy verses steps the more hopeful but less truthful stanza of the Psalm of Life by the most distinguished poet of the North—

The lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—
Footprints that, perhaps, another
Traveling o'er life's solemn main,
A shipwrecked and forlorn brother
Seeing, shall take heart again. (*)

The individuals who have left lasting footprints on the sands of time are the exceptions. There are very few of us who do not write our names in the dust which a quickly succeeding puff of wind scatters irrecoverably in the abysses of oblivion. And whilst life lasts it is allotted us to share and share alike of its ills. Each soul knows its own troubles as it knows no other's. When a boy I read somewhere a myth which related that Jupiter became exceedingly impatient of the ccomplaints of mortals that their afflictions were unequal, and finally issued a decree that on a certain day all should assemble at a certain plaee that some relief might be afforded. Each came with his trouble in a sack, and when all had convened they were ordered to tumble their sacks into a common heap. This done, then the word issued from the throne that as the ills complained of had to remain in the world, the only relief practicable was in a re-distribution

(* "The idea of being educated to fill an humble office in life is hardly thought of, and every bumpkin who has a memory sufficient for the words repeats the stanza—

"Lives of great men," &c.

There is a fine ring in this familiar quotation of Mr. Longfellow, but it is nothing more than a musical cheat. It sounds like truth, but it is a lie. The lives of all great men remind us that they have made their own memory sublime, but they do not assure us at all that *we* can leave footprints like theirs behind us."

"The offices of life are mainly humble, requiring only humble powers for their fulfillment. The cemeteries of one hundred years hence will be like those of to-day. Of all those now in schools of this country, dreaming of fame, not one in 20,000 will be heard of then—not one in 20,000 will have left a footprint behind him. * * A school in order to be a good one should be one that will fit men and women in the best way for the humble positions that the great mass of them must necessarily occupy in life. The greed and scramble for office—the debasing practices to secure distinction—and those that succeed are too often mere "nobodies" going through a forcing process to become "somebodies." I insist on this: That private and even obscure life is the normal condition of the great multitude of men and women in this world; and that to serve private life, public life is instituted. Public life has no significance, save as it is related to the service of private life. It requires peculiar talents and education, and brings with it peculiar trials; the man best fitted for it would be the last man confidently to assert his fitness for it."—TIMOTHY TITCOMB.

of them, and hence that each should now step forward and take his chances as to the bundle he should snatch from the heap and carry home with him. Without exception, all joined in a most devout prayer that they might severally be permitted to take back what each one brought.

I know not, sir, that on this occasion I have any right as I certainly have no disposition to claim an advantage over you except in two particulars, viz: One is in the more favorable circumstances under which I enter upon my official work; and the other is in being twenty years your junior in age.

A few days ago, in the southeastern room of the Memorial building on the Centennial grounds, I gazed with curious interest upon some specimens of amber sent thither from an European collection, which had caught and embalmed various insects perhaps for thousands of years, so perfectly that the eye unaided by glasses seemed to be looking upon the living animals. When my course here is finished, as in the natural, if not in the constrained, course of events, it must be at no very distant day, I could covet no more friendly chroniclers than those who have on this occasion, actuated doubtless by a keen sense of historic justice, embalmed for the future ages the administration of my predecessor.

For the kindly words which have to-day welcomed and congratulated me and given me the public assurance of a hearty co-operation from the Curators of the University, from my colleagues in the Faculty, from the Alumni of this University, and last but not least for the encouraging pledges from our distinguished fellow-citizen, the Lieutenant Governor of this Commonwealth, of a like support from the public at large, and for the uniformly friendly interest manifested by the public press of all complexions of opinion, as well as for numerous private expressions of the most friendly personal character, for all these public and private official and individual tokens of favorable regard, I do now wish to express my

full appreciation and most sincere thanks. The work is not mine but yours, and within the sphere of my allotted and assumed duties, I am your truly and very humble servant.

There are several things connected with my election to this position and acceptance of the same which may properly, perhaps ought to be mentioned here and now:

1. There may be no virtue in the circumstance, but it is not out of place to state that I did not seek this position either directly or indirectly. The place sought my services without suggestion or solicitation on my part; and no communication ever passed from me to the Curators, individually or collectively, except in courteous response to official request or formal action, challenging my attention. I mention this, not in any boastful spirit, but only because the fact is perhaps worthy of note in view of the place-seeking of the age which cannot be regarded otherwise than as one of its worst features. This disclaimer is at least an exemption from a general reprobation. It also enables me to state that I enter upon my duties with no enmities to appease, with no personal obligations incurred, and with no personal nor private ends in view which might in any direction swerve one in even the most exalted trust from an impartial discharge of duty. I stand before you this day, and before the two millions of citizens composing the Commonwealth of Misssouri whose educational interests center in this Unniversity, curious and anxious only as to whether reasonable hopes shall be mutually realized.

2. When the choice was made by the Curators of an incumbent of this honerable and responsible position, the entire list of distinguished names which a committee of inquiry had placed before that body, was freely canvassed; after which the first ballot singled out my name by an unanimous vote. I mention this with some satisfaction as all parties concerned were treated considerately and no one's claims were slurred or ignored. The public and

private expressions of approval of the choice made thus far given, so far as I know or can learn from the best informed, have been without a discordant note. When it is remembered that I am no stranger to the citizens of this community and state, this circumstance will naturally be seen to have a noticeable significance. I freely confess that it has greatly influenced my conclusion to accept this appointment. Gentlemen of the Board of Curators, I have deferred to your judgment with the public as your endorsers. It is, therefore, with a cheerful hopefulness that I resume my residence in this state amongst known and tried friends, and pick up the thread of my life-work as an educator which was, some fifteen years since, by untoward circumstances, snatched from my grasp.

3. The third incidental circumstance of immediate pertinence to which attention is asked, relates to the customary appointment of the President of this University for a term of four years, the Professors holding from year to year. I declined to accept for a term of years, and have explicitly reserved to myself the right to resign at my own option. Not to speak of a possible constraint or liability to action for damage, which under certain contingencies might occur, it is enough to state that the continuance of official relations in our literary institutions, at the discretion of the parties concerned, seems to me to imply a spirit of confidence and efficiency of which the more mechanical arrangement of term appointments is only too liable to be deficient. But the experience of my predecessors in this position nearly forty for years,some of whom have been men eminent for ability and active faithfulness and energy, forbids that I should entertain other than chastened anticipations of the future, however cloudless its sky may now appear to the public gaze and admonishes me not to be too sanguine of exemption from censure undeserved or from criticism as severe and unkind as it may be injudicious and unwise. Are there not even now ominous utterances buzzing in our ears? With what artless simplicity we persuade ourselves that the storm may have exhausted

itself and that the lightning may not strike again where it has so often struck, at least for the few years of a single administration. How simple minded is hope; how trusting and unsuspicious is the heartfelt desire of usefulness!

It is fully understood, however, that this is a public institution and a sacred trust of the entire state; no one of its departments is entitled to a toleration of incompetence, of inefficiency or of a lack of fidelity. Let the interests of the institution and of the cause of public education stand here above every other. The University is not for the Curators nor for the Faculty, but they are for it. It is the end and all else is the means.

It is related of a venerable and distinguished president of one of our eastern colleges that it was expected of him, especially by the Alumni of the institution, that he would resign on completing the fiftieth year of his presidency and give place to a younger man. The venerable president however, did not view the matter in that light, and, to the disappointment of this expectation, he continued to hold over for several years. At last, it chanced that at an Alumni dinner, a mischievous graduate who greatly revered his president must have had his veneration over mastered by a desire for a change in the presidency of the institution when he offered the following toast: "To Dr. —— our beloved and venerated president." He then recited his scholarly and personal qualities of excellence and the fidelity, efficiency and success of his long service to the institution and wound up his summary by saying—"A man who, in short, possesses every scholarly, gentlemanly and christian grace *except the grace of resignation.*"

In the reservation which I have made of the right to retire from this position at my own option, I hope to keep alive and in sufficient vigor for actual exercise this much neglected grace of resignation, should my service fail to meet the demands of the position and of the public expectation. But do not misunderstand this as implying that I shall timidly or cravenly shrink from any incumbent duty or

run away from any needed defense of the truth and of the right in the interest of education.

4. The 4th thing which I wish now to mention is this: By law the government and control of this University are lodged in the Board of Curators. The Curators have lodged the exercise of government and discipline in the Faculty. In my acceptance it is made a condition and by the explicit acquiescence therein by the Board it has become an agreement that there is to be no appeal by students from any action of government or discipline on the part of the Faculty to the Curators. If the Faculty as a body, is incompetent for the work assigned to it, of government and discipline as well as of teaching, then clear the decks and man the vessel with a crew that understands and can be trusted to perform its duties. This is the accepted and existing state of things. I am pleased that it is so. The Curators are thereby wisely exempted from a needless and incompetent responsibility, and nothing unreasonable is devolved upon or demanded of the Faculty.

This point lifts to view the whole subject of college government which is conceded to be one of great delicacy and difficulty. It is not meant to go into that subject at this time, farther than simply to enunciate the general principle which seems to underlie aad to pervade it, and by a proper appreciation of which we probably have one of the best guarantees of efficiency and harmony.

This matter of college government is esteemed the approbrium of our higher institutions of learning, and yet there does not appear to be any good reason why, if the students and authorities of a college understand themselves clearly, there should be any trouble. It is conceived that there is a principle which presides over this subject and that it is obvious on enunciation and all-comprehensive in its application. That principle is simply this—*The authority of government in a school is not derived from the pupils nor is it dependent on them in any sense whatever.* This holds true whether it be a private school or a public school; an academy, a college, or a university. In no case is the

authority of the schoolmaster derived from his pupils. In the private school it is an extension of parental authority; in the public schools of all grades, including the university, it is an extension of the authority of the state. But in no case is the authority of the school house derived from the scholars. It does not come up from them, but it comes down upon them. It is not from below; it is from above. Scholars, then, do not come to a school to govern it, nor to take any part in its government: They come to obey and to be governed by submitting to the rules and regulations which they find in force. A proper understanding of this very simple and comprehensive principle of action takes all the windy conceit and swollen importance out of the self-constituted leaders of college broils and rebellions. The only alternative to a pupil in school is to obey or to leave, willingly or by constraint.

Any other theory works its own inevitable destruction. Take the popular but utterly fallacious and pernicious alternative that young gentlemen in an institution of learning are to be thrown upon and guided by a sense of honor. The question at once arises, whose sense of honor? Is each to be a law to himself? Hardly any two in many cases can be expected to agree. Most flagrant misbehavior not unfrequently has the sanction of the guilty party's sense of honor. By the operation of this principle, every one would do that which was right in his own eyes, which is a natural description of a state of barbarous anarchy. Between the loyal and orderly subordination of the pupils to the constituted authorities of the school-house and the lawless and disgraceful subordination of a Faculty to their own scholars, no sound, well-informed and unprejudiced judgment can hesitate in its choice for a moment. Whatever the college or the school-house laws, they are entitled to vindication by enforcement till altered or repealed by the proper authorities in a proper way. The school in its organization and operation is not a democracy, nor a republic, any more than is the family. The authority in the family does not come from the children. To recognize

the children as the source of power or the governing authority in the family would destroy the household. Any other view tends to breed anarchy and lawlessness; and that, too, not only in school days but in the after life of pupils as citizens. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father."

In its measure, this enunciation holds good of the professional schools just the same as of the undergaduate schools. Underneath all their freedom of personal action and exemption from surveillance, there are certain established rules which are not established nor changed at their bidding, and to which the professional or proper University students must conform, as a condition of pupilage and recognition. It may be truly said of them as of the contestants in the Grecian games—"If a man also strive for masteries, yet is he not crowned, except he strive lawfully." A student is not entitled to the benefits nor to any of the honors of an institution of learning, except upon the condition of loyal compliance with its requirements.

5. In the fifth place: No changes are to be made in the Faculty without the knowledge and approval of the President of the University. This was also a condition of acceptance. The importance of this provision arises from the present organization of the Faculty. By the action of the Curators, the President of the University is made and held "responsible for organizing and conducting an administration." That is the condition of things found in existence here. Well, it is a sound axiom that responsibility and power must be proportioned. The constitution and changes of the Faculty of the University are made administrative in character. Let it be understood, however, that I am not wedded nor even partial to this style of organization; and that, without indicating particulars or alternatives, I hasten to say that the Curators can

feel themselves perfectly free to count on my cordial co-operation in effecting any transformations in this respect which may commend themselves to their mature reflection.

Being here myself in the capacity of a teacher, I should hope that I could not possibly be insensible to the sacredness of the teacher's character and reputation as ordinarily constituting the capital on which the well-being of his family depends. Any incumbent of a chair knows or ought to know, just as well as others do, whether he is meeting the wants which his appointment was meant to supply. And if not attaining the success contemplated, why not exercise that neglected grace of resignation, to which reference has already been made, without waiting for a hint by toast or otherwise? If a student is found not doing his allotted work, there should be no hesitation in inviting him to try it elsewhere, and not to await some act of authority. So of a Faculty: When it becomes evident that the requirements of a chair are not met, fidelity and perfect frankness should govern our intercourse. I would scorn to intimate a rule of action as applicable to others from whose application I myself would shrink. Max Muller resigned his Professorship at Oxford, England, to give place to a younger man; Kingsly resigned from the same University because he felt incompetent. President Woolsy resigned from Yale, and President Hopkins from Williams College, because of age and by anticipating the inevitable, retained the favor which is now the foundation of great usefulness even at the former seats of their labors.

6. The sixth and final point that I had in mind when this line of reflection was entered upon, leads to some remarks in which the University and the public are mutually interested. In the work of education, in the State of Missouri as elsewhere, it is impossible to ignore the subject of religion. The only alternative left open to us is not that of having no policy but only that of shaping a policy respecting it; and in doing so it is, perhaps, in the

unsettled state of the public mind, impracticable to command more than a general assent. And as a universal accordance of opinion on this subject is visionary, abundant occasion arises for the exercise of generous forbearance and liberality.

In the light of these general observations, the point to which attention is asked is the double complaint made against our State University as, on the one hand, having in it too little religion; and, on the other, as having too much. Our case is not peculiar, nor is the imputation novel, especially in its first form which launches against the University of the State of Missouri the charge of incompetence as an educator because of being Godless and infidel. This cry has been and is even now effective in weakening public confidence, producing distrust and diverting patronage. A matter of such grave import challenges a calm and judicious consideration; and a review of either phase of this complaint must necessarily hold in contemplation both of its phases.

The criterion by which to test this complaint must be found in the practical import of the following provisions of the law respecting the University. It is provided in the new Constitution (*) as had previously been done by law, that "The government of the State University shall be vested in a Board of Curators, * * appointed by the Governor, by and with the advice of the Senate." In the exercise of this governmental function, it is provided by statute that "The Curators shall have power to appoint the President, Professors and Tutors of the University, no one of whom shall preach or exercise the functions of a minister of the gospel or of any one of the learned professions during his continuance in office. (†) This law took effect July 4th, 1856.

(*) Art. XI, § 5.

(†) 1855, Rev. Stat. State U. § 41. A statute ten years previous (‡) had enacted that "The Curators are authorized to appoint the necessary Professors and Tutors of the University, no one of whom shall exercise the functions of any other profession during his continuance in office, and to fix their compensation and terms of office." In another section (§ 21) of the same act it is also provided that "The Curators shall have power, whenever they shall deem it expedient, to appoint a President of the University and to prescribe, by ordinance, his

This provision of the law has been hastily taken to mean that ministers of the gospel are, as a class, either proscribed from the Faculty of the University, or wholly silenced as ministers whilst in it; and hence the conclusion that the christian religion is proscribed by the proscription of its ministry. As this is a law for the execution of which the Curators stand responsible before the public and on which there should be a good understanding, their own declarations and actual practice are of primary value in disclosing to our view the real truth in this case. The understanding of this law avowed by the Curators and their unchallenged practice under it, give us a practical criterion of judgment as to its true meaning and working sense. The following is the oft-published declaration of the Curators, and to it attention is asked, viz: "The manifest object of this provision is to secure a Board of Instruction for the University who shall be professional teachers, and devoted to their profession as such; and not men belonging to some other profession and exercising its duties." In view of this explanatory utterance and of the known practice of the Curators in accordance therewith for twenty years, the following language was used by me in response to a communication of an official character from that body:

"If the practice under the law is a proper criterion of the interpretation put upon it, then I do not see that this law need be any barrier between us. The restrictions respecting the exercise of the functions of any one of the learned professions apply equally and with the same substantial reasons, I presume, to all your appointments. The learned professions, of which the gospel ministry is one, are for the purposes of this law all placed on a dead level. The principle underlying the case would then seem plainly to be this: that the claims of the University upon those who hold appointments in it are primary and paramount. Should any such appointee by any occupation, such as preaching or attending to church matters, practicing law or medicine, or other occupation, subordinate his University appointment to private or other ends, this would plainly disqualify him for his position and bar him from it, and also forfeit his right to compensation during the time of such unfaithfulness.

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term of office and the powers and duties thereof, in cases not herein provided for, and to fix his compensation, to be paid out of the income of the Seminary fund."

(‡) 1845, Chap. 171, State U. Art. 2, §23 & §21.

If this is the sense of the law then it would seem to be rational and reasonable. Besides, the practice of the Curators under this law would seem to accord with this view. I have not the detailed information which would enable me to speak with positiveness, but the present faculty seems plainly to embrace a number of lawyers and physicians who exercise some of the functions of their learned professions,(*) but of course not in a way incompatible with their University duties, of which your honorable board must be the judge, unless a case that might arise should come before the courts. If the evidence be not positive and controlling, perhaps it might be said, if it be not ruled, the presumption is violent that the restrictive statute applies impartially to a minister of the gospel in the same general sense as to any one of the other learned professions.

Said Thomas Jefferson: "Fellow citizens, it is proper you should understand what I deem the essential principle of government. Equal and exact justice to all men, of whatever state or pursuasion, religious or political." A statute can not, without a constraining reason, be loaded with the odious and wrongful intent of applying a religious test to a state officer, and of offensively discriminating against the religion of the citizens of the state by proscribing it in the persons of its ministers. An interpretation that favors protection should prevail over one that is tantamount to proscription. * * * *

"My experience tells me that teaching is not incompatible with preaching occasionally, but that on the contrary it is a help to it and is helped by it, and I am perfectly sure that any man who bears the name of a minister of the gospel who should accept your presidency at the cost of being silenced from his ministry, would thereby forfeit all claim to your confidence and respect. Insidious proselyting and fanatical bigotry are much more likely to be found under the loose garb of pretended indifference than in the man who is outspoken and open before the public with his convictions and sentiments, as such an one deceives and misleads nobody. Why, we shall never all think alike in this world in matters of either church or state, and Milton even represents the saints in Heaven as occupied on its hillsides and planes in discussing knotty points on which they differ in a saintly way even there."

Within these twenty years, I know of only two instances in which ministers were elected to chairs in the University and assigned this law as the reason for not accepting them. However, this was only their individual adverse interpretation for which the Curators were not responsible.

(*) This impression is correct. Out of a corps of about thirty instructors in the several faculties there are, including the President, three ministers, and a greater number of each of the other learned professions. Account is taken only of their faithful discharge of University duty; beyond that, they are freemen.

As a matter of fact, it is a part of the history of this University, which is entitled to recognition by the public, that a proscriptive course has not been pursued; and, as actions speak louder than words, the actual practice of the Board of Curators demonstrates that hostility to the prevailing religious sentiment of the community for which the University is established, does not exist in their body, and that odium, on that account, does not righteously attach to the University. It is due to the interest that the public has in truth and justice that this undisguised utterance should be made. I am a party to no disguises, nor concealments touching this matter.

My fellow-citizens, it is your work, not as a miscellaneous throng nor as this or that town-community, but as an organized state, in which we are here engaged, and it is incumbent that the utmost candor should be observed so as to leave no occasion for misunderstandings. We do not shrink from, we invite scrutiny. It is also proper to state that, should any one feel aggrieved by this state of the case and choose to make an issue over it before the courts, so far at least as I am concerned, every facility will be afforded for doing so. If opposition is to be made on this account, this is the manly way to do it; and with this understanding, there is no occasion left, nor provocation given for irresponsible carping and fault-finding. If the law does not mean just what the practice of the Curators and Faculty have interpreted it to mean, the courts are open and competent to decide the issue.

Do not misunderstand me. I do not plead nor intimate any special concession by the Board in my individual case. They simply elected me to this position with the knowledge that I belonged to "one of the learned professions"—that I was "a minister of the gospel." They imposed no restrictions and exacted no special conditions, but merely acted under the law. Their avowed understanding of the purpose of the law and their practice in administering the affairs of the University during the

20 years that this law has been in operation, assume that the learned professions are on a level under it, and that President, Professors and Tutors are equally affected by it. A Doctor in Medicine, if President of the University, would, by prescribing a dose of physic to a sick servant or by amputating a limb, stand in the same relation to the law as a preacher in performing a marriage ceremony, baptising a child or in performing the funeral rites of a deceased collegian. But the very moment that attention is fixed on the broad fact that the doctor, the divine, and the lawyer are placed by the law on the same footing, the sense of the law, which is the law itself, becomes transparent, and the supposed foundation for the complaint and discontent in question vanishes.

There is probably not a University in this or in any other land whose Faculties do not embrace members of the learned professions who perform acts in the line of those professions without making them their distinctive vocations. Indeed, it would be not only exceedingly undesirable that the University professors should be isolated from the professions, but it would render the successful management of many of these institutions impracticable. Teaching is itself a profession, but it is more cosmopolitan or generic and less specific or exclusive, than any other. It is observable that in the restrictive statute under notice, teaching is not contemplated as "one of the learned professions."

In England, Lord Hale, who cannot be suspected of bigotry, "declared Christianity a part of the Common Law of the land." The English Common Law is ours except to the extent that constitutions, statutes and court decisions may have contravened it. Daniel Webster, an authority in Constitutional and Common Law, declares in the noted Girard Will case, that Christianity is part of the Common Law of this land. It is in that case that Mr. Webster uses the following emphatic and eloquent language:

"There is nothing that we look for [in court decisions, acts of

legislatures and public sentiment] with more certainty than this general principle: That Christianity is part of the law of the land. The dead proclaim it as well as the living. The generations that are gone before speak to it and pronounce it from the tomb. We feel it. All, all proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties—that Christianity to which the sword and fagot are unknown, general, tolerant Christianity, is the law of the land."

The court, in sustaining the will of Mr. Girard vs. Mr. Webster's argument, did not deny but conceded this his principal and major premis and denied its application to the case in question. (*) It is, however, only in a general and popular sense that this position is admissible. Un-

(*) Stephen Girard was born in Bordeaux, France, 1750, and died 1831, aged 81 years. He was the son of a sea-captain and also followed the sea. He became a merchant and banker in the city of Philapelphia and a naturalized citizen of the United States.

His fortune, which amounted to about $7,500,000 dollars, was disposed of in such manner that: For the erection and endowment of his College, he gave 2,000,000 dollars; besides certain residues and a fine plot of ground in the city of Philadelphia on which the present magnificent marble edifice now stands. His college was for "poor white male orphan" children to be there maintained and educated according to the provisions in the will and under such others as the "mayor and aldermen and citizens of Philadelphia may lawfully ordain under the said will." To be qualified for admission, orphans must be between the ages of six and ten years, preference being given, first to those born in Philadelphia; next in Pennsylvania, then in the city of New York, and last in New Orleans. Those scholars who may merit it, remain in the college till between 14 and 18, at the discretion of the Board, when they are indentured to learn some suitable occupation or trade, until they become twenty-one years of age, consulting as far as judicious the inclination and preference of the scholar.

The immediate direction and government of the college is vested in the President. The Faculty of Instruction and Discipline and the employes are under his sole control. There are 400 pupils arranged in graded classes.

"At the daily and Sunday religious exercises, the President or some other layman selected by him, officiates, as, by the will, clergymen are not privileged to be admitted into the college. On week-days, the chapel exercises consist of singing a hymn, reading a chapter from the Bible, and prayer. On Sundays, in addition, an appropriate discourse is delivered."

The bigoted clause of the will of Mr. Girard, on account of which an attempt was made to break it, is the following:

"I enjoin and require that no ecclesistic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college:—In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college, shall take pains to instil into the minds of the scholars, the purest principles of morality, so that, on their entrance into active life, they may from inclination and habit, evince benevolence toward their fellow creatures, and a love of truth, sobriety, and industry, adopting at the same time, such religious tenets as their matured reason may enable them to prefer."

Mr. Webster's argument did not break the will but it did act as an antidote to its virus. The Bible, as containing "the purest principles of morality," has been an open book in this college from the beginning. As to "visitors," no inquisition is ever made respecting their cloth. "What is the difference," says Mr. Webster, "between unlettered laymen and lettered clergymen in this respect? Is not the teaching of laymen as sectarian as the preaching of clergymen? Every one knows that laymen are as violent controversialists as clergymen, and the less informed, the more violent. So this, while it is a little more ridiculous, is equally obnoxious. Nothing is more apt to be positive and dogmatical than ignorance."

doubtedly the dominant sentiment of the public mind in this land, overwhelmingly accords to the Christian religion its claims to be a pure and exalted system of worship and morals. Its fundamental teaching that there is one God of whose moral government we are subjects, endowed with personal immortality and a responsibility on the scale of that immortality—these thoughts are embedded in our civilization. Every oath or affirmation to elicit the truth in vindication of the rights of property, life and character, pre-supposes these ideas as living and opertive truths abiding still in our minds and hearts as the descendants of those who, a century ago, made the declaration of our national and political independence, "appealing to the Judge of all the earth for the rectitude of their intentions." With reason, therefore, do we affirm of Christianity that its impress is stamped upon our origin, our institutions and character. (*) Its entire abstraction from state alliance only enshrines it the more sacredly in the hearts of the masses and vests it with a spiritual control that is mightier than the coercion of the sceptre or the sword.

The most general conception that we can form of the intelligent aim of any people in its system of education, is that of the transmission of its civilization. Our civilization is indisputably imbued with Christian influences, and naturally enough the public has a right to claim that the Public School system, founded in their supreme interest

(*) "At the meeting of the first continental congress, there was doubt in the minds of many of the propriety of opening the session with prayer; and the reason assigned was, as here, the great diversity of opinion and religious belief. At length Mr. Samuel Adams, with his gray hair hanging about his shoulders, and with an impressive venerableness now seldom to be met with—I suppose owing to the difference of habits—arose in that assembly, and, with the air of a perfect Puritan, said that it did not become men, professing to be christain men, who had come together for a solemn deliberation in the hour of their extremity, to say that there was so wide a difference in their religious belief, that they could not, as one man, bow the knee in prayer to the Almighty, whose advice and assistance they hoped to obtain. Independent as he was and an enemy to all prelacy, as he was known to be, he moved that the Rev. Mr. Duche, of the Episcopal church, should address the throne of grace in prayer. And John Adams in a letter to his wife, says that he never saw a more moving spectacle. Mr. Duche read the Episcopal service of the church of England, and then, as if moved by the occasion, he broke out into extemporaneous prayer. And those men, who were then about to resort to force to obtain their right., were moved to tears; and floods of tears, Mr. Adams says, ran down the cheeks of the pacific Quakers who formed part of that most interesting assembly. Depend upon it, where there is a spirit of christianity, there is a spirit which rises above forms, above ceremonies, independent of sect or creed, and the controversies of clashing doctrines."—[Webster.

and of which system the State University is, or ought to be, not only a part but the central heart, should be not only friendly to, but foster what are esteemed among the most important elements of this treasure of civilization which we are handing over to the rising generation. When proper regard is had for this and due allowance is made for the diverse modes of accomplishing it, the reproach that the University has in it too little religion might with equal or greater plausibility be leveled against our age and civilization.

That zeal for religious instruction may overshoot its mark, even in christian countries, has been abundantly demonstrated in Europe, but above all in Prussia, where, explain it as we may, the outcome has been formalism, infidelity, and all forms of negation from bottomless atheism to the vanities of nihilism, despite the heroic exhibition of creeds, scriptures and ceremonies in the state schools,—just what many church men among us insist is the only antidote. The virus itself appears to be in the supposed antidote, just as many officinal remedies when given in excess, become the most deadly poison. Cases are on record where too much common salt has destroyed life; and there is such a thing as being righteous overmuch. None of the schools of the European peoples are grounded like ours on the secular theory of the state. I conceive that the basis of our state system of schools is valid, and that the educational function of the state, without pretending to exclusiveness, admits of an irrefutable vindication. The work of education is one. The agencies for its accomplishment are numerous and clothed in diverse livery.

For the sake of illustrating this matter let us note the situation of the body of students convened at this University. Suppose that some one of the hundreds of thousands of the devotees of Confucius, now in our country, should come here with his son with the view of entering him as one of our students. Very naturally, he might feel some solicitude about the influences to which that son would here be subjected, and their tendency to estrange him from

the religion of his fathers by making him a Christian instead of a follower of Confucius, in his religious convictions and sentiments. On the threshold of his inquiry, he might be told that the University is not a religious but a secular institution. But further information would satisfy him that that did not mean that it is either irreligious or anti-religious,—destitute of any religious influence or antagonistic to all religion. On the contrary, he would learn that eminent members and some ministers of the different Christian churches are in its Faculties of Instruction; that a considerable portion of the students are church members, and nearly all of them the children of Christian parents, so that from infancy they have been more or less directly under religious influence. Moreover, he would find the Bible, or sacred book of the Christians, an open book inside of the walls of the institution, just as he might also find all the other sacred books of the world, to the extent available and accessible, recommended to the attention of the students as worthy of an examination and comparison with the Christian Scriptures. He would not fail to notice that, in preference to the sacred books of the followers of Confucius, or of Budha, or of Zoroaster, or of Mahomet, the Bible of the Christians is singled out and placed in prominence. It would also attract his attention that the Corps of Instruction and their pupils assemble daily in a commodious hall of the University edifice to read a brief extract from the Christian's sacred book, to sing a song expressive of its sentiments, and to offer a brief prayer to the God it reveals. He might be told that when one of our most distinguished sages opened a school on Pennikese Island, lying off our eastern sea-coast, for the study of nature without the use of books of any kind whatever, his first act was to ask his pupils and colleagues to join with him in a silent prayer to the same Diety. Indeed, he would be assured on every hand by our people, in public and in private life, that in their esteem the God of the Bible and the God of nature is one and the same being, and that

these two volumes strikingly sustain each other's claims to an identity of authorship. This Chinese father, on making inquiry about the domestic accommodations of his son, would discover that, were these religious influences absent from the daily workings of the University, their presence in the surrounding community is so pronounced as to saturate the very air he would breathe. The family where he would probably board would likely be a Christian family, with its daily observance of religious devotion. In mid-week and on the Sabbath, he would observe them attend on public services, to say nothing of the interest which the young people, with whom he associated, would take in the Sunday School, and all the varied social and friendly influences of his private intercourse with Christian friends. So far as the vices and the irreligious influences of the community are concerned, they might appear to him less than those of the Celestial Empire; and if he had looked at other seats of learning in our country, in no way peculiar to this particular locality. Besides, he would observe that these agencies of vice hide their heads and deeds in darkness and shun the blazing light of the influences of Christianity which shines around like a sun in the heavens above.

It is needless to say that this inquiring Chinese father, if he did not want his son to be under Christian influence, would, after this survey of the situation, retire and take his son with him. If assured that the University is not denominational—well, he might answer, I do not precisely understand that. In what you call the denominational colleges and schools, only one Christian denomination is seen in each of the faculties, and mainly among each body of students; but here, I find all the denominations, so that this seems to me to be the most denominational of all the schools. I am inclined to think that my son would be more liable to be captured here by the combined influences of all your denominations than though he were left to the influence of some one in particular.—To say the least there is some plausibilty in this view of matters. It

is notorious, however, that, with scarcely an exception, the church schools all disclaim proselyting influences and purposes. This is virtually a theoretic assumption of a non-denominational attitude towards all except the children of the church in whose interest the school is conducted; and, except to that extent, this assumption neutralizes any superior advantages or attractions on the score of religion. But in every college community, as in this one, the families in which the students live belong to the various denominations, and are properly interested in patronizing their local institution, whether of the same phase of faith or not. The first graduate of Westminister College, the Presbyterian Synodical College of this State, was the son of Baptist parents resident near Fulton, and was himself a member of the Baptist church. After graduating, he was for a time a member of the Faculty of William Jewell College, the leading Baptist institution of this State; he became a minister of that church and died in its service. I recall with great pleasure and vividness, the working of his earnest and bright intellect in my class-room; and I shall never forget the commencement occasion, 1855, when I placed the A. B. diploma in the hands of James G. Smith. This was my first official act, on a commencement occasion, as a worker in the field of education which spreads out so broadly before us in this great State.

But to return to our Chinese father and friend, from whom we have for a time been separated: He might travel from one extremity of this land to another, and everywhere, in State Legislatures, in the halls of Congress, in the military and naval schools, and in both arms of the service, in national proclamations of thanksgiving, in the date of every public document, in all these and in other ways, the evidence would look out and down upon him in attestation of Mr. Webster's utterance that Christianity is part of the life and common usage of the land. The general government, in the ordinance of 1787, initiated the policy of those princely grants for education, one of which laid the foundation of

this University on the admission of the State into the Union, 55 years ago, and another in 1862 established its Agricultural and Mining Schools. That memorable expression of the general government was couched in the following words: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, (*) schools and the means of education shall forever be encouraged." The patronage here pledged has been an established and active policy; and the practice of this policy was inherited by the general government, as also by the individual States, from the original colonies in which the religious was the most dominant sentiment in initiating and fostering educational enterprises. Both my venerable predecessor and myself are graduates from State Universities which sprang into existence under the patronage of this educational policy: it may be worth while to state that the oldest of these State Universities was that of Athens, Ohio, from which he graduated, and that the second in the order of time was Miami University, at Oxford, Ohio, from which I graduated. (†) Ohio took the initiative of the States in this line of action.

What has now been said is not meant as an indication of a new departure, but only as an explanatory emphasis and defense of a state of fact, which I find in existence and which was explicitly set forth six years ago (1870) by the Board of Curators, in a document touching the organization and purposes of this University. The following paragraph is found on page 11 of that document:

"Then, again, it is to be understood that the State University is the University of a Christian people, with a Christian civilization and Christian ideas; and that while discarding sectarian teaching, the University can represent no other than a Christian community. Hence your committee will recommend, according to the practice of American colleges, the daily assembling of students and professors for worship, with the reading of the Bible, in the chapel of the University, not only on account of the religious and moral effect, but

(*) Evidently referring to the Declaration of Independence.

(†) The present Governor of Missouri, the Hon. Charles H. Hardin, is an Alumnus of Miami University.

as tending to good order, regularity, and the social unity of the University body."

To single out this University, therefore, by open or covert representations—shall I not change the word and say, misrepresentations? and brand it with odious imputations calculated to injure it in the public esteem and confidence, can, in the light of what has been stated, be estimated at its true worth and credited to its proper motive.

The religious attitude of this University has been presented as a state of fact, characterising its origin and qualifying in some measure its entire subsequent career and present structure, without any attempt at apologizing or discussing at large this condition of things as a general question. There is, it is conceived, no occasion for any such discussion. If there be any Chinese or other father, heathen or christian, who hesitates or declines to send his son here because there is too little or too much Christianity in the institution, it is to be observed that the objective difficulty in such a case is not topical but constitutional. The animating Christian spirit of the University is the spirit of this commonwealth, and of this country and of its institutions. It created and was not created by this University. The real trouble, therefore, to this unchristian or anti-christian gentleman is in the tone and organization of our society to which it is necessary for him to conform or adapt himself, and thus to become Americanized; or else, as the condition of harmony, we should have to become unchristian or Chinese. An acute critic on our institutions has observed—"There must be harmony between the political and religious schemes that are suited to a people." I would go one step further and say, *that the educational scheme of every people must harmonise with both its political and religious schemes.* The century of our organic existence as a Republic, which has just closed, has disentangled the theories of church and state from some pernicious complications. But it is a singular and unfortunate circumstance that statesmen have

more clearly and vigorously grasped the secular theory of government than ecclesiastes have the spiritual or strictly religious theory of the church; so that, as political errorists in Europe run the church in subordination to state purposes; so, in our midst, ecclesiastical errorists and fanatics are still guilty of the suicidal folly of attempting conscientiously, of course, to control the secular power by ecclesiastical mandates. These two organizations are founded on different principles and exist for different purposes; neither is subject to the other, and each is, in its own sphere, sovereign and alone competent to its own peculiar work. Religion and eternity are the concerns of the church; justice and good order in the vindication of the rights of persons and property, are the concerns of the State. The sole business concern that the State has with the church is to treat its members as citizens entitled to protection in their rights of person and property. The sole concern the church has with the State is simply to teach the citizens and leave them as individuals to act out their conscientious and Christian principles in all the spheres of life's activities, subjected to no disability, and entitled to no favors nor immunities on the score of religious profession or connection. In our State Universities, religion does its legitimate work, not by the mandates of ecclesiastical bodies, but by the influence of individual religious men, who possess the proper scientific and literary qualifications to entitle them, on that account, to University appointments. If there is an adverse discrimination to be made, then, assuredly ignorance and bigotry and incompetence are less tolerable under the garb of religion than under any other. Individual personal character, competence, fidelity and success alone entitle to enduring confidence in this field of work.

It is needless to say that, if this University is to be anti-Christianized, heathenized or un-Christianized, it is no part of the duty of its Faculty or Curators to effect for it any such transformation, unless such transformation be necessary in adapting it to its true end, as a University, in

transmitting our existent and dominant civilization. Should the citizens of the State of Missouri, for whom this institution exists and works, ever come to the recognition of Confucianism as now of Christianity, then the temple of its founder will doubtless be erected in Missouri as it is now in China in connection with all the colleges or examination halls of the country. On the altars of these temples incense is ever kept burning. On the first day of every month, offerings of fruits and vegetables are reverently set forth, and on the 15th there is a solemn burning of incense. Twice in the year, on the first day of the middle months of spring and autumn, the worship of Confucius is performed with peculiar solemnity. (*) At the Imperial College, Pekin, a membership in which is the highest attainment and distinction of Chinese genius and scholarship, the Emperor himself is required to attend in state and is in fact the principal performer. After all the preliminary arrangements have been made and the Emperor has twice knelt and six times bowed his head to the earth, the presence of Confucius' spirit is invoked in these words: "Great art thou, O, perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been thine equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this Imperial school. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells." This is the Chinese home-model which we shall then copy; and some successor of our worthy Governor, as the type of this altered civilization, will perform the genuflections, nutations, invocations and reverent soundings of the drums and bells! But until this change or some similar one transforms this commonwealth of Missourl, a greater than Confucius will probably continue to be worshipped at this chief seat of learning, quietly in spirit and in truth, without the help and clatter of pagan "drums and bells."

(*) Confucius was born 551 and died 478, B. C., aged 73, and nine years before Socrates was born. But it was not till 628, A. D., over eleven hundred years after his death, that he attained the position of an independent object of worship. Previously, he had been associated with the Duke of Chow, to whom he often refers. "It is worship and not mere homage."—LEGGE.

But there is a limit to human endurance, and as this audience has been attentive to different speakers now for about five hours, I will not presume further. Never did an age bristle with more themes of a broad and enduring interest, but the occasions for their discussion continually recur; whereas some things of a practical import, however prosaic, had to be uttered here and now in the interests of a future good understanding, in preference to the entertaining luxuries of a literary or scientific discourse.

Mr. President, Ladies and Gentlemen: I thank you sincerely for your indulgent attention.

CORRECTION.

Page 58 in 12th line from top, transposition as follows: Instead of "in this position forty nearly for years," read "in this position for nearly forty years," &c.

APPENDIX.

A.

"THE FUTURE OF EDUCATION."

STATE TEACHERS' ASSOCIATION,
JEFFERSON CITY, MO., Dec. 28, 1876.

Under the head of "DISCUSSION," with which the afternoon session opened, succeeding the essay of Prof. W. F. Bahlmann, of Warrensburg, on the subject, "THE FUTURE OF EDUCATION," Dr. S. S. Laws, President of the University of the State of Missouri, having been called on for his views, rose and said:

MR. PRESIDENT:—I will respond with a few remarks on the topic before us. I did not hear the paper read which I believe is the foundation of this discussion. It is often a great inconvenience, that we cannot be in two places at the same time. The reason of not being here at the time of the reading of this paper was that I was in the room where the county commissioners were holding their meeting, as I felt an interest in learning as much as I could of all the business facts respecting our school system in Missouri. It is often quite difficult to get at the facts that underlie the system in a State like this. I have been absent from this state so long that I am in the attitude of a learner.

I declined to serve on a committee this morning, as

you will remember, Mr. President, on account of not taking in fully the precise condition in which we stand. I ought to say that although I did not hear Prof. Bahlmann's paper, he kindly handed me the manuscript, and I have looked it over.

The University, as referred to by a number of speakers, and as is continually done in speaking of the whole system of educational work in this State, is not only placed at the top but its position seems to be remote and almost intangible. The impression left is one of isolation. I may be at fault, but I have a different impression. It seems to me that in this work of education, the ordinary principles of architecture are quite turned upside down, quite reversed, and instead of the University being at the top of this work it is at the bottom. It is the true foundation and fountain-head of our school work. If we properly interpret the studies taught in the public schools, even the most elementary work is done in the State University; we will find, after all, that education is like the showers that distill from heaven, they first ascend and then come down and percolate the surface layers before reaching the lower strata. Educational influences must first saturate the brains of the most cultivated and then come forth thence upon the masses who are built into the superstructure. Therefore, it appears to me that we have the most thoroughly elementary principles underlying this work wrought into the organization of the various State Universities, and that instead of being in the clouds we are at work at the very fountain and foundation. It is by the instrumentality of the very highest institutions, if you insist on so calling them, that intelligence will saturate the community and lead it to appreciate the work of the teacher, and in every county will stimulate and sustain the operations of the Supervisor or the Commissioner. It is by the public sentiment, thus created, that the people will carry on this work in its contest against darkness and ignorance, and also, that competent teachers will be sent out in this ministry of life. We must have teachers, and have them qualified, in order that we may reach the youth. I was inter-

ested in reading Horace Mann's report, in which he has detailed the operations of the schools in Prussia forty years ago, when he first made the trip of observation. His descriptions of the manner of handling classes by teachers, at that time, without books, is very graphic. They talked into the minds of the children what they knew, creating enthusiasm in the children. The teacher was all ablaze with his subject, and he came with living light shedding intelligence from his own illumined spirit upon and dissipating the darkness and ignorance of his classes.

I need not amplify. Our State University is an institution where pupils should master the bottom principles of our whole school work. If we are to have the life's blood circulate to the extremities it must be by the pulsations of a strong heart sending forth the life current on its mission to the most distal parts. When you weaken the pulsations of the heart the extremities suffer first and most. We must have this tremendous enginery at the centre, in good working condition and in vigorous action,. As certain as the physical organism, which we are carrying about with us, is built by nature, dependent upon a central organ in healthy and vigorous action, so must our State University be recognized and counted upon as the heart of our school work in this State.

There is one thought that seems to be the dominant one in this paper of Prof. Bahlmann and in the discussion upon it: What constitutes a symetrical education? Are special courses and the useful studies compatible therewith? Now, to compass that idea we must understand the mind to be educated, and then the means by which it is to be educated. I have no ideas on this topic, except such as cluster around a complete classification of the subjects of our present knowledge.

I do not wish to be looked upon as pedantic or assuming to lecture in this matter, but I feel a sense of obligation to give utterance to what, at the moment, rises to thought and struggles for utterance. In my own mind, I have been accustomed to classify the whole domain of knowledge under three heads:

First—The Physiological Sciences. The Greek words *phusis* (nature), and *logos* (discourse) furnish the compound. Nature has several meanings, but it is as pointing to the domain of *matter* that it is here to be understood. This sense I only refer to as the one governing this classification. Under this Physiological head we have, 1st, physics; 2d, chemistry; 3d, natural history, which includes—a, mineralogy; b, botany: c, zoology; d, geology, and in association with it, physical geography. That completes the round of the physical sciences; those sciences commonly called natural sciences or simply the sciences.

Second—Under the second head we have the Anthropological Sciences—those having their seat in the *mind* as distinct from matter. I may add, lest I should be misunderstood, that in my interpretation of nature, I hold that the evidence is as strong for the reality of mind as for that of matter; and that if we discriminate, we have stronger evidence for mind than for matter, as it is only through mind that we know matter. The sciences are a creation of the intellect and not a biological evolution.—Under the Anthropological Sciences we have those strictly psychological, as 1st, mathematics; 2d, logic; 3d, æsthetics; 4th, ethics; 5th, politics, or the political sciences of economics, government and law; and 6th, psychology proper, as pre-supposing the revelations of mind in the several preceding special phases.

Third—In a line beyond all these comes Metaphysical Science, properly so-called, which goes back of all these phenomenal phases and correlations of nature, to examine into the evidence of the reality and substantial entity of—first, mind; second, matter; and third, Deity, or the theistic theory of the Universe.

There is my grouping of the whole range of human knowledge as it stands before the present intelligence of our age. These are our *trivium* and *quadrivium* which embraced the whole of human knowledge when University work began in the middle ages.

1. Now, if these be the groups of subjects which

broadly lie within the grasp of the human intellect, then we see whence we are to procure our weapons of warfare against ignorance, and of what we must take account in estimating a complete or symmetrical education.

2. Another remark which may be made in reference to the whole compass of knowledge is that, throughout it we proceed in our mental working primarily through the phenomena of the senses. The original and constitutional endowments of the mind which precede all cognition, are awaked into activity through the senses. It would seem natural, therefore, that those phenomena coming through the senses should first receive our attention in the work of education. I am satisfied that in the ordinary arrangement of study, books are put too prominently in the foreground. I think the subjects which address the senses should be brought to the foreground: so to speak, the natural sciences should be *trotted to the front*, and we should reach books through nature rather than nature through books. I am working, with my colleagues in the University, on a programme which I found in existence, but which I do not approve. It is too bookish. Books should be made more conspicuous by their absence.

I hope to see the day when we will be able to modify our work so as to get nearer to the works of nature than we are now, for at present the works of men crowd nature into the background.

3. But the third observation is this: That where we aim to give a complete course of education, as this range of subjects indicated touches all sides of the mind, this whole group of knowledge should be properly adjusted and compassed. A mastery of it is not practicable for the ordinary student; the best that we can do is to act the part of gleaners.

What is the young man when he has taken the degree from our institutions? He is a mere beginner. To the question, "what is the use of going through college?" it has been answered—"to find out how little there is in it."

Who is there here who took his first degree ten, fifteen or twenty years ago, I care not how proud he may be of the names on his diploma, who does not appreciate the full force of the remark?

The educational facilities of the day serve to abbreviate the work of gleaning the field and of selecting a specialty. Our schools are a certain phonographic or short-hand process to help the student in the race, though all must run for themselves.

I confess myself to be somewhat of a utilitarian in the work of education, and I think the whole subject has been somewhat misconceived. Consequences do not constitute but they do reveal principles; and if we will only carry with us that distinction, we need not be afraid of utilitarianism, either in the subtle dialogues of Socrates or in the ingenious pages of Paley. It is the fruit of the tree that reveals but it does not constitute the qualities of the sap; that has been elaborated by the leaf. So, therefore, it is perfectly logical, within the sphere of ethics, to take widely into consideration the consequences as revealing the controlling principles of action and disclosing whether these principles are right or wrong. You cannot get good fruit from a bad tree.

Now, under this general propositon, it seems to me that it is exceedingly interesting to observe that at one point it assists us as to the attention to be given to special courses of instruction and study.

I favor, properly understand, special courses, and there is a great reason for it; it is this, that all truth is one and harmonious, accordant with nature at whatever point you take hold of it with a firm grasp.

As a friend once said to me, when I called on him and found a manuscript, on which he was working as a professional matter, pushed aside, and some loose papers lying before him covered with figures—"Laws, look here. Did you ever see anything like it?" Then he went on to show me with enthusiasm how one mathematical proposition leads to another in endless series. Said he—"It is

like the links of a chain, get hold of one and it pulls all after it." There he was, enthusiastically pulling out the links as an intellectual gymnastic.

And so it is, take hold of any truth and, if we properly work, we will, within our sphere of action, bring the whole body of truth into revelation.

I am confident that the whole matter of special work in our institutions will be found harmonious with our general work, and that by it we will build stronger and better than without it. If we misunderstand our work, then the damage and confusion consequent upon our ignorant strugglings will be proportioned to the very fineness of the steel and the keenness of the edge of the instrument which in our blindness we may be handling.

Let us, as teachers, then, aim to understand our work in its true aims and in the means best suited to attain the same, and then will "wisdom be justified of her children" in the school room.

B.

THE RELATION OF THE INDEPENDENT COLLEGES TO THE SYSTEM OF STATE SCHOOLS.

In a discussion of a paper by President Morrison on "The relation of the independent college to the system of state schools," Dr. S. S. Laws, President of the University of the State of Missouri, said:

MR. PRESIDENT:—I wish to make two remarks, and the first one has reference to the frequent allusions to the German University. I could name books that have been written by gentlemen from the German Universities, which contain strictures and suggestions calculated to mislead the public mind and which have misled it. I have myself been seriously misled upon a particular point, as to the relation of the German to the American University.

The American University is not like the German University, and the exact point of difference is this: That in our American University the academic course is the nucleus around which all else clusters. It is the central point of development and of organization. But the German University has no undergraduate course. This course is taught in the gymnasium, and it would be necessary to take up the German gymnasium bodily and plant it down in the midst of a German University, to establish this vital point of the analogy.

But this would explode the German system, as it now stands.

Bating some irregularities and exceptions, the German University matriculates only college graduates. Hence,

the discipline of the members of the University community is that of professional schools with us. The gymnasia, which correspond to our colleges and to the academic departments of our Universities, have a discipline quite as rigid as the strictest of our undergraduate courses. The lectures so often given us respecting our University discipline are utterly impertinent, for a young man has to graduate at the gymnasium before he is regularly admitted to the University in Germany. The Faculty in Philosophy in the German University does not do undergraduate but post-graduate work, in the line of various specialties.

Moreover, American boys, or men, carry away the degrees of German Universities upon other conditions than the native youth. The reason is that the German Universities are in the line of the civil service. For a native German to gain a position at the law, or in medicine, or as an ecclesiastic, his University degree is indispensable. But to our American youth the degree may mean almost nothing at all in Germany.

The gymnasium corresponds to our college or academic department, being perhaps more thorough in the classics but less complete than our best colleges in the sciences.

The American University came originally from England. It is still trammelled by some miserable monastic features of the middle ages, among which may be instanced the dormitory system. It is an unmitigated evil for youth to be isolated from the domestic influences of the family circle during the formative period of college life. This antique patch upon our garments at the University of Missouri, I hope to see fall not only into discredit but into entire dissuetude. Ours is a hum-drum American University of which the academic department is crowned by the degree of Batchelor of Arts. There are other equivalent courses. And then we have the professional schools of Normal Instruction, Agriculture, Law and Medicine, in fact, at present, the institution consists of a group of associated and co-operative schools, each having its head-centre. The classical curriculum has received various modifications in

our American institutions, but nevertheless it runs through our educational system throughout the land, like a golden thread. Our unique American University is, in my opinion, better for us than the German article.

There is not now in the Missouri University any preparatory department. The rabble that bore that name has been dispersed, and the work of the English and Normal schools has been thereby relieved from incongruities. Preparatory work is done by each school for itself and in its own classes.

2. The second thing on my mind, when I arose to speak, Mr. President, was the relation of the University to the various denominational or independent colleges of this State. There are only about eight or ten of them, and, without exception, all are feeble and struggling for continued existence,

About the time of returning to this State, I met with one of the most distinguished gentleman of the east. In a conversation he said to me—"Laws, one thing you have to do is to kill off those little colleges and have one great institution." I said, President, there are two very strong reasons in my mind why I should not commit myself to such a course of action. The first is that these denominational colleges won't be killed off, and a man undertaking to engage in practical work must not disregard what is practicable. They have a tenacity of life which a man who attempts to overthrow them will find, perhaps, is equal if not superior to his own.

The second reason that I gave him was, that they not only insist on living, but that they have a title to life which goes back to the very foundations of our American civilization; from that time until now, religious bodies have acted a leading part in our work of education.

It is also true that these private schools are doing a good work, entitled to be recognized, and which, without their action, would be left undone.

With reference to our present posture at the University, I happen to know some things of value by an experience

in this State in former years. I once felt the stinging of a lash wielded by a vigorous hand in the position in which I now happen to be. I was sensitive, being connected with an independent college, of anything that seemed to disparage the independent schools and to claim for the University what I did not feel called on to accord to it on the score of merit or of pretention. The idea has been more or less current hitherto, that the private colleges are to be treated as inferior and tributary to the University. There is a serious error committed at that point, which has ministered to ill feeling and confusion in the State of Missouri.

As I have just explained that, in the Missouri University, as in most of our American Universities, the academic department is the nucleus, the fundamental part of the University.

Now, take the academic part of the University and bring it into comparison with these private colleges and it is on a dead level with them. This assertion of superior claims over them in the work of teaching the academic curriculum, is not well founded, and is consequently offensive because unjust. The academic department of the University is simply a college, and it has identically the same general course of study that is pursued in these private colleges. Where is the superiority? It may be in pretention but not in fact, for the actual work done in certain lines is done by some of them as well as it is done in the University colleges, and in some things perhaps better. The University and the colleges should occupy the position of equality as co-workers in the same field, and engaged in the same general work, so that the academical department of the University should not pretend to superiority.

What I have in mind, and will now express, is something to which I ask the attention of all co-workers in this State.

Why should not our academic faculty of the University and the academic faculty of each of the denominational colleges throughout the State meet together on equal footing and effect a literary confederation? To take a single depart-

ment as a means of illustration: Let all the professors of mathematics constitute a board on the mathematical studies; let them determine upon their curriculum, having a margin of equivalence, so that a certain flexibility of co-operation would be practicable. There would then be a certain freedom exercised, on the part of each professor, in leading classes over the work agreed upon in the mathematical course to be pursued in all our colleges. The other departments could be arranged in exactly the same way. There is no need of repetition. One department serves as an example for all.

When the candidates for graduation of the several colleges are to pass their examination, let them go before a committee of examiners, to be appointed by these boards, made up of the professors of the several departments. Let all the candidates pass through the same examination papers, so that their examination will be exactly the same; and then all the students from these institutions united in this literary confederation, who pass the prescribed examinations, will be graduated; and let this be the form, for example: A William Jewell College graduate of the University of the State of Missouri; or a Westminster College graduate of the University of the State of Missouri. And so of the others. There is nothing empirical in this. This is precisely what has been done in the Universities of England for ages. Take Oxford, for example. There are associated there over twenty different institutions, each having its separate organization, its own faculty, government and tutorial arrangements. (*) If a student has passed, and is successful in his examination, if from Balliol college, he becomes a Balliol College graduate of the University of Oxford. The graduate of the individual College thus becomes the graduate of the University.

It seems to me, therefore, that the academic or collegiate

(*) Each year the candidates of these several schools come before a common board of examiners and pass the same examination, and those passing become graduates of the University of Oxford.—It is the same at Cambridge and at the Queen's University, Ireland, the several colleges of which are located in different towns.

department of the State University might thus be brought into co-operation with the private institutions, and these several institutions share the honors of the central State University; and then we would have what I would term the Missouri system. It would not be empirical, but in its principle rest upon the experience of ages.

We do not need, nor desire, any legislation about it. It is a literary confederation that is alone competent to meet the exigencies of the case.

In proposing and urging this scheme, we stand upon the just and proper ground that the commonwealth of Missouri is utterly indifferent where the individual is educated within the State, provided the education received is a good one, qualifying properly for the duties of citizenship. It is the province of the State, to provide the sort of education which her youth should have in the present age, as fairly judged by the opportunities and responsibilities of the present and the future. And, then, if the private colleges do not come up to this standard, the University is open and ready to receive them. It seems to me that we have here the true principles upon which our whole educational work should be conducted.

There are several advantages which this literary confederation and co-operation, as explained, would bring to us.

First—it would establish a standard of education so that those institutions that pretend to be colleges, and do not do college work, would at once lose cast and drop out of the misplaced confidence of the public. Let them pass our examinations, or they will reveal their true character by their fruits. It will give a distinct plan to those institutions as doing secondary work, and it will stimulate the real colleges to higher efforts. We have, then, an organizing and systematizing influence at once flowing from such an arrangement.

Second—this literary federation and co-operation will tend largely to increase the spirit of education in the State. This is of primary importance; for if we can

arouse the spirit of education, all will share in the shower.

It seems to me, therefore, that by breaking down this indifference to the work of education, it will be strengthened in all its departments.

I feel an interest in this as a member of the State Teachers' Association, and it seems to be something which we ought to attain.

I expect to take active steps to secure a convention of those connected with private colleges, that we may have a fair and full consultation over the general scheme now indicated. I now bespeak your favorable attention to it.

It is believed that co-operation and confederation can be attained; and if we can attain it, we have laid the foundation for a good work.

Third—It will not in the slightest unfavorably affect the patronage that these institutions enjoy; but it will the more firmly fix them in the public confidence and improve their literary features. They will still have the distinctive features belonging to them, as the private colleges of different bodies. We weaken nothing; we strengthen everything. Hence there is no good reason for isolation or opposition.

If any one does not wish to join with us there is no quarrel. Less than the whole may enter into this confederation to make trial of its virtues.

Fourth—It is another point of advantage that this arrangement seems to offer the encouragement and hope of a complete organization of our educational work in the State, for that organization will not be complete till the private and the public schools are all made interdependent and co-operative in some such way as that now indicated.

C.

"THE TRUTH IN ITS RELATIONS TO THE EDUCATOR'S WORK."

An address, by Dr. S. S. Laws, President of the University of the State of Missouri, before the Missouri State Teachers' Association, in Jefferson City, December 28th, 1876.

MR. PRESIDENT, LADIES AND GENTLEMEN:—The name of this Association,—*The Missouri State Teachers' Association*,—designates the class of persons who compose it. Teaching has asserted and successfully vindicated its claims as one of the learned professions. In all civilized countries, those who devote themselves to this vocation occupy a respectable social position and are esteemed useful citizens. If there be any inferiority in a given case, it is due not to the profession or occupation, but to personal defects.

In our country, also may I not say even in Missouri, it is worth that makes the man or woman in this calling, and that the rank is but the guinea's stamp.

My theme is—"The Relation of Truth to the Educator's Work." What is that work? What is the truth? and what the relations subsisting between these things?

I confess to an inability to appreciate the refined distinctions which are frequently urged between the work of the teacher and of the educator, as though the teacher merely imparted knowledge, whereas the educator as distinguished from the mere teacher, is more particularly occupied in unfolding or educing and drawing forth the powers of the mind with which he is occupied. I take it that the true teacher is a true educator.

This work of education has two very distinct phases, and

for lack of better terms, I have been accustomed to distinguish the one as *plastic education* and the other as *scholastic education.* With the view of briefly explaining the difference of the import of these expressions, an illustration may be given of what is meant by *plastic education.* Only a few days since, a man of high social position, who was a member of a body convened in one of the cities of this state, and who took an active part in the deliberations, handed me some resolutions which he had prepared, and in so doing he apologized for them because he had not had the advantages of early education, and hence felt sure that defects would appear in the resolutions, from which he was apprehensive that unfavorable impressions might be received. His sensitive, self-distrust in so simple a literary performance was painful and embarrassing. I could not, at the time, feel otherwise than deeply impressed with the grievous disadvantges under which those labor whose education has been only of this plastic kind. Every grown man and woman is, in this plastic sense, an educated person. The surrounding influences, in the midst of which we grow up, continually mould us as the clay is moulded upon the potter's wheel, so that we attain an education of this plastic kind, whether any careful hand has intelligently guided us or not into the varied walks of life. But many who have been thus shaped for life fortuitously, exaggerate their disadvantages; whereas, the less meritorious are only too apt to rush to the opposite extreme of the arrogance of ignorance.

As distinguished from this spontaneous and fortuitous unfolding of the life, scholastic education proposes to organize this work, first by an intelligent selection of an end, and then, by the exercise of wisdom in the choice of the very best means for the attainment of the contemplated result.

It is in this work of scholastic education, as I understand it, sir, that we, as teachers, are engaged in the measure of our united capacities and efforts. It is as scholastic educators—as workers in the schoolroom, that we are

organized into this Association. I rejoice in the opportunity offered me, on this occasion, of mingling with you, and of sharing in these deliberations and discussions for our mutual improvement, not the least important feature of which may be the acquaintance formed here with fellow-workers, whose genial influences may go with us as a source of strength and joy in our fields of work.

In the performance of this work of scholastic education, what is it that is really attempted or done by us? Our work of educating the rising generation, we often seek to define. At this point, the inquiry again forces itself upon us: What,then,is the simplest and most elementary conception that we can form of it? It seems to me to be this: The aim of our work of scholastic education is the conservation and transmission of our civilization. We gather up the sound principles of life's activities, which we have inherited and tested. We impress these upon the minds of our pupils, of our children and youth, trusting that they, in their turn, will, in like manner, inculcate the same, in an improved form, upon those who shall follow after them. From the public school, where there is given the most elementary instruction—from the Kindergarden play ground and Paradise to within the walls of the most cultured institution, but one thought permeates the educator's work and that is the transmission of our civilization, in all its best elements, to future generations.

Now, Mr. President, it is my belief that the one great instrumentality which is alone effective in the accomplishment of this work and the achievement of this result is *the truth*. That is the conviction under whose inspiration I have been emboldened to announce my topic as worthy of the few minutes reflection allotted to this duty.

What is the truth? and what use shall we make of it? These are the two questions which now claim our attention. Is it venturesome to undertake a definition of truth? Yet we must know what it is before we can intelligently acquire and use it. It is worthy of the effort, and

in aid thereof let it be observed that it presents two very distinct phases, each of which must be contemplated in order to appreciate either. Its *speculative* phase and its *practical* phase must be viewed in correlation. The speculative phase of truth may be thus viewed and defined, viz: Speculative truth consists in the conformity of our convictions to the reality of things. The standard or criterion by which the truthfulness of our convictions is to be tested, then, is the entire system of the universe of which we ourselves form but a constituent part. When the best thinkers of our race, who turned their thoughts to the phenomena of the planetary system, concluded that the geocentric theory accorded with facts, they seemed to have really attained the truth; but we now know that it is the heliocentric theory that accords with the actual phenomena of nature. The one according to our present knowledge, is a delusion, the other is the truth. Why? Because the view that the earth is our planetary center was not accordant with the reality of things and had to give way to the demonstrated fact that the sun is the focal center of our system. There is in this heliocentric theory a conformity of the conviction of the mind with the actual state of things in the universe surrounding us. Look at the same thought in the sphere of the affections. There is a very ancient story of Cupid and Psyche which illustrates it very simply and beautifully, and which enters intimately within the charmed circle of life's experiences. What is the difference between spontaneous and reflective love? Spontaneous love arises on certain conditions, such as the knowledge of its object, the perception of certain supposed excellencies therein, a feeling of congeniality therewith based upon those attributes with which our spirits feel sympathy and, as the culmination of all this, the desire of possession becomes pre-dominant. If the loved object be actually attained, then the question arises as to whether there has been a mistake—whether the ideal has a corresponding reality? And if it occnrs, nay, how often has it occurred, that the sincerest love has been curdled

into hatred most intense? The reason is that the object loved proves to be quite other than the supposed object won. The truth of the case is absent; the convictions of the mind do not conform to the reality in question. The image of truth was on the drop curtain, but when actual experience and reflection lifted the veil, the reality disclosed was only the sham and tinsel of the stage. The story says that Cupid wedded Psyche, unseen by his bride. Psyche, with the characteristic curiosity of her gender, determined that she must see the supposed beautiful form of Cupid, which he had kept so studiously concealed from her view. She knew he was as beautiful as her very ideal, and wished only to feast her hungering vision. She sought opportunities, and at length succeeded. Approaching the couch where Cupid lay asleep, with one hand she carefully removed the surrounding curtains, and then with the other hand holding the light over the object of her devotions. Lo! a drop of burning oil from her lamp fell upon his revealed but ill-shaped and disgusting form. He awoke and fled indignant; and she, disgusted, mourned the sad loss. The illusion was dispelled, the charm was broken. The revulsion was inevitable. The false can not bear the light. The truth alone endures the test of reflection and experience. Happy is he or she whose spontaneous and reflective loves are coincident in the truth. The reality did not accord with the ideal. True affection, therefore, is that which loves and endures because the reality answers and accords with the expectations of the heart. And in like manner, the distinction holds when we look upon the department of the will. I have sometimes thought that the expression, "Not my will, but Thine be done," is one of the sublimest utterances in human language. The perfect accordance of a human will with the will of the Governor of the Universe is a sublime spectacle of true manhood unsurpassed. Of course this utterance assumes the theistic theory of the universe. From whatever point the record itself may be viewed, that theory was manifestly the one with which the actor in question was imbued, and in the light of which his

life must be interpreted. Whether the theistic theory of the universe is true is an open question into which we are not now called upon to enter. This may be observed, however, that man's moral nature remains as it is, whether the theistic view is true or not. It is true that, on the non-theistic view, our systems of ethics, as constructed, would necessarily undergo transformation; and the question might then well be considered, Whether public and private morals would survive the change. Still, it must be borne in mind that the foundation of man's obligations is in his relations and proximately and primarily in man's relations to man. Were there no being higher than himself, these relations would still exist; and man could never ask relief from those binding obligations of nature that have their foundation in his original constitution, which comes to each individual in common with his race from nature, let nature come whence it may.

Bearing in mind these diverse applications of the criterion of speculative truth, in the correlation of subjective with objective nature—the inward with the outward—the individual with the general—then we must note that there are three radically distinct views as to the reality of the universe, which, according to our definition of speculative truth, as consisting in man's convictions conforming to the reality of things, must be brought under review.

The one theory is that of such as Fichte who holds all is a delusion. Scientific scepticism, in our modern days, is represented by Fichte, and by Hume who is the prince of sceptical critics. According to this eminent German dreamer, it is insisted that all this system of things has no reality—not even the reality of a dream; nay, nor even so much as the reality of a dream of a dream—all is delusion. Nihilism reigns supreme; zero is absolute.

Then there is a second view which I have been accustomed to designate, becuuse of knowing of no better form of expression, scientific unitarianism. According to this second view, there is but one reality in the universe and that reality exists, it may be, in matter or it may be in

mind. The scientific consequences are in either case the same; it matters not which is accepted to the exclusion or disparagement of the other. The materialist explains away all that evidences mind, and the spiritualist explains away all that evidences matter; and each alike, by refusing to recognize all the facts as facts, and insisting on the reception of only a part mutilates the body of truth.

The third theory may be termed, and very properly, scientific dualism. According to this third view, all the facts that present themselves to us in nature are looked upon as having reality, so that upon the same principle of judgment, we recognize the teaching that matter exists and that mind also exists. By parity of inference we conclude that a similar reality attaches both to mind and to matter. But, recognizing mind and matter as alike real, the question comes back upon us in its full force—with which of these theories is it that our convictions must stand in conformity in order to bear the test of truthfulness? I need not say that it is the conviction of the speaker, that scientific dualism alone gives the complete answer. This view alone, it is conceived, accords with the actual state of facts. Hence, it is only the mind that has come into acquiescence with this third theory of the reality of things whose convictions are speculatively truthful. Still, it is a disputed question, which of these views is true; and hence, also, what is the precise criterion that each is to apply. This is not the sphere of dogmatism.

Then, beyond these three alternatives, the further question presents itself—whether the theistic theory of the universe is the ultima thule of the domain of fact? Upon this, as already intimated, there is not the slightest occasion to enter further at present,

Now, in the prosecution of our investigations, there are certain *sources of evidence* and certain *canons of evidence*, which I will very briefly indicate, as facilitating the successful investigation in search of truth. Our sources of evidence are chiefly—*first*, consciousness; *second*, the logical

understanding or discursive reason; *third*, faith; and *fourth*, testimony.

Consciousness is primary, and we cannot go back of its evidence for phenomenal facts; and on the dual theory of nature, according to which matter and mind both exist and are face to face in our own constitution, consciousness recognizes, not only the facts of mind, but also the primary facts of matter itself.

The discursive reason also brings to light evidence not otherwise apparent. This is made evident by a simple proposition of geometry. The triangle may be evident to any sane person on first sight, without his dreaming that its three angles are equal to two right angles.

As to faith, we must have and do have faith in the exercise of every power of our own minds, else we would not rely thereon, and all our experiences would become illusory. This fiducial function of the mind is not adventitious but a primary element of our mental furniture, and gives fixedness to our intelligent activities; it also reaches forth as the tendrils of the climbing vine to grasp the world beyond one's self as presented by testimony.

Testimony comes to us from living witnesses, from documents, from institutions and from monuments. Those who visited the old State House in Philadelphia during the Centennial Exposition cannot have forgotten that safe with doors standing wide open, and a policeman by its side, watchfully guarding a document which was spread out in full and occupied its whole interior. That document is the original Declaration of American Independence of the British Crown. There are the names as originally written by the renowned signers. The living actors in that great political event are all dead, but who that has seen this instrument can doubt its reality? Then the institution of our Fourth of July tells when the old cracked monumental bell rang forth the signal that the three millions were free whom Henry pronounced invincible.

When we gather information from various sources, there

are certain *canons* or principles of evidence which control the mind's operation in its search for truth, as—

First. The human mind is so constituted as to be capable of apprehending truth. Were this not so, we would be reduced to a condition of imbecility; and truth and falsehood would be alike to us.

Second. All truth must be received upon evidence. No truth can be apprehended except in the light of evidence. When we come to contemplate the evidence which we have accumulated in order to the recognition of truth, we find that some of it is obvious, as in the mathematics; but the most of it is contingent and admits of various degrees, from a bare presumption up to moral certainty.

What is our logic? Can we teach our classes any simpler view of it than that it consists in the marshalling of evidence in support of truth, derived from one or more of the sources laid down already?

Third. The third canon or principle which controls us in the investigation of truth is this: That adequate and pertinent evidence apprehended and appreciated necessitates belief. Hence, it is with perfect propriety that we affirm that belief is not voluntary but necessary. No man can believe or disbelieve just as he wills. Adequate evidence, or what is supposed to be adequate evidence, when apprehended and properly appreciated by the mind, it is not our option whether we will or will not acquiesce in the truth of that which is thus in evidence. We are not so free as we often conceive ourselves to be. Our freedom is held in the firm grasp of the laws of our being.

Fourth. A fourth canon or ultimate principle in the investigation of truth is that every truth must rest upon its own evidence.

My personal existence; that I am a moral agent; that I am free, all rest on consciousness. That there is a sun in yonder heavens is a very different proposition, and rests on a different line of evidence. We are not conscious of that. The senses alone are not adequate; reason is brought into play, and the cumulative proof is the same in

principle as that which supports the laws of nature which lie outside of the domain of consciousness.

There are four pending issues, which occupy the minds of leading thinkers, whose determination must fall under this special canon, viz: 1, The conservation of energy; 2, evolution; 3, the reality of the vital force; 4, the dual constitution of man, which involves the unitarian or dual theory of the universe.

Each of these questions depends for its issuance on evidence, and yet the evidence must be peculiar to each. What would prove or disprove one might have no conclusive force in the determination of another. In each case, the real point of interest is simply this: What is the truth? and the mind's conclusion must depend on the evidence.

Fifth. There is a fifth canon: That all truth is harmonious.

The Egyptians had a story of Python who, with his conspirators, assailed the good Osiris, hewed to pieces his body and scattered over the earth the bleeding and quivering fragments. Then the devoted Isis, that she might restore the loved form in hope of its being revived anew with life, sallied forth in her devoted and untiring search for each of its parts.

Truth is one, though dismembered and scattered; and, like Isis, those who venture to be her devotees are searching for and bringing into organic union limb after limb and the restoration goes bravely on.

Hopeful are the students of nature that we will yet see this divine form reanimated.

Pythagoras was certainly one of the most remarkable of the ancient philosophers. He dominated over his pupils with such authority that his word superceded all inquiry. His followers and admirers exagerated his powers and attributed to him supernatural faculties. They supposed that his vision beheld what none else could see, and that his ears heard voices inaudible to other mortals. Hence it was he, who in their imaginings, heard the music of the

spheres. Since we have learned more than he knew, yet enough to be surprised at what he knew and to find the harmony that exists in nature's workings, and the harmony of numbers in planetary motions and in the sweet concord of sounds, we are prepared to sympathise with the dream that there was music in the spheres. For truth, in its very essence, seems to be the harmony of the universe, and those from whose ears the deadening influences of superstition and error fall away, seem to catch these sweet voices as they come to us from all parts of the universe, to which every intelligent cultured power of the soul will respond as never before in the history of our race. Often we fall back on this canon with great satisfaction, when we find evidence sustaining different truths whose reconciliation we cannot compass, as freedom and moral certainty, the reality of mind and the reality of matter.

Now, with reference to these canons, I will simply say that they are laws of the human intellect, and that by obeying them it is made conformable to nature in her workings and in her principles; and this conformity is the essential constituent of speculative truthfulness.

There is another phase of truth than that hitherto considered, and the same definition, with but little alteration, answers our purposes. *Practical truth* consists in the conformity of our expressions with our convictions. The truthfulness of our practical life consists in the conformity of our expressions with our speculative convictions. Our convictions are the standard of practical truth; so that the standard of practical truth is within ourselves; but the standard of speculative truth is without ourselves. Our expressions mainly exist under the forms of language and of acts.

I must be brief here, and hence, allow me to sum it all up by saying that if our lives be truthful as measured by our convictions, and our convictions truthful as measured by the standard of nature, then we will necessarily be the

enemies of all shams, whether these shams come within the sphere of our life's work as teachers, in the social or political or religious sphere.

Why should not the educators of the day be haters of shams? How can those who are the students of truth hold any other than the attitude of hostility to all shams, to all hypocricy, to all deceits, to all attempts at making false impressions upon the public respecting our institutions, whether public or private? Why should we represent that we have advantages equal it may be to the best institutions in the land, when, if sufficiently intelligent to be entitled to the expression of an opinion, we know in our hearts that, with a few exceptions, it is not so?

The spirit, then, in which this whole subject may be pursued is of incalculable import. A single word furnishes the key-note and seems to fix the thought. This pursuit of truth should be in a spirit of "indifferency." Not that we are to be indifferent as to whether we attain truth or not, but as to whether the truth, when attained, accords or conflicts with our preconceived notions. For only the truth thus gained can stand the test of time, and it alone is worthy of our suffrage and homage.

The entire absence of prejudice from the mind is necessary to our being able to behold and to adore the form of this beautiful goddess.

When Bacon undertook to render his race that valuable service in his *Novum Organum* in the destruction of idols, we can all sympathise with his iconoclasm. His idols of the den, of the tribe, of the market and of the theatre—all these were pre-occupations of the mind in the view of that great thinker, arising from the weaknesses of the individual, from the preconceived prejudices that attach to our race, that spring from association and from theory; and his aim, in slaughtering these false objects of devotion, was not to purify the temple of nature,—no, he knew the temple of nature to be pure; but, it was his thought, to purify the temple of the human intellect, which is so preoccupied

with falsities and filled with chaff that the educator may well listen to the aphorism, that the best way to keep chaff out of the bushel is first to put in the wheat itself. The only spirit that becomes the teacher or the pupil, then, is one of simplicity and docility.

What use shall we make of the truth? The value of truth is in its uses. There is just one point here to which the attention of educators is briefly asked. Is it truth pursued or truth possessed that disciplines and feeds the mind? This is one of the most subtle and vexed questions of which we have any knowledge. Some of the brightest intellects have held, that it is not the attainment but the pursuit of truth that gives mental vigor and discipline. Even the great Paschal says that truth possessed is as dead game.

What does the hunter care for the game? It is the pursuit in which he is interested.

Shall we acquiesce simply in defference to authority? Is it true that truth is like the dead game? Is it not the fact rather that truth is a living reality?

A little less than a year ago Mark Twain, a Missourian, delivered a lecture in New York City on Idaho, and among other quaint things said in that lecture was this: That Idaho was an extraordinarily fine country for hunting. "Why," said he, "you can go forth in the morning and, if you take a telescope with you, you may see perhaps a mountain sheep in the distance, too far off for the range of your rifle; and you may hunt from morning till night without killing a thing. You are not likely to get any game, but as a country for hunting, there is nothing like it."

Just so in educating the mind, these brilliant theorists hold that it is the pursuit and not the game that gives attraction and utility to the work.

I beg to withdraw from that brilliant throng and to take the opposite stand, resting upon the conviction that it is the actual possession of truth that strengthens and

disciplines the human mind. It is by getting into possession of this food that the soul is nourished. The truth is the food of the human soul. Constituted as it is, it requires truth. It is only when nourishment is taken into the system that its growth is accomplished; and so, it is only when the truth itself is actually acquired, when the mind is brought into possession of it, that we can expect our pupils to show evidence of growth or strength. Hence, in the pursuit of every department of knowledge, if this principle is to be useful, we expect to get beneath the shuck and shell and to the corn and the kernel. If we teach languages, shall we teach them as gymnastics? or as embodiments of food for the soul?

Throughout the entire domain of knowledge, it is not the form but the substance that makes alive; and when we come back from the most extended excursions, it seems to me that we can the more fully appreciate the fact that truth is one in all its phases. Take our position wherever we may on the circle of knowledge and we find every radius leads to one common centre.

There is just one thought more. In reference to the work with which I happen to be associated in your state. I feel compelled to make the confession, in this connection, that I am satisfied that the University of our state must do one of two things. It must either have largely increased resources to sustain its pretentions as a University and to accomplish its assumed work, or else it must come down from these high pretentions to a business level and be a very different thing from what the public expect.

I think that the people of Missouri have not as high expectations as perhaps they would be justified in having. If we, as a state, undertake the work of educating our youth, shall we not prepare the means of placing before their minds the best possible nutrition? I am at present committed, and daily committing myself, further and further to the project of obtaining largely increased endowments. I do not see how any adequate provision

can be effected except by a change in the present constitution, and that requires faith and hopefulness.

To seek a change in the constitution appears a very disheartening enterprise, but sometimes things apparently impracticable are worthy of our efforts. Very often forlorn hopes go forward to prepare the way for those who come after. But we are all standing in nearly the same position. It is not simply the University, but the whole educational system of the state, that appears to be in a tramelled condition. Therefore, all who would aid this work must stand in the ranks of the army of intelligence and light. By our coming up to the work before us and appreciating the toil that may be necessary, the public will surely come bravely to our relief and raise the educational work of our state to an exalted place.

In the medley sung this evening, a snatch from one of the songs of Moody and Sankey was given from "Holding the Fort."

A few weeks ago, at the Palmer House in Chicago, I was introduced to a gentleman whose name was given as General John B. Corse. A person who was moderately observant, would notice that his cheek had suffered from the loss of a portion of the bone, and that one ear was mutilated. During the war, General Corse commanded under General Sherman, and when General Sherman was advancing upon Atlanta he reached a critical point at the time when General Johnston was relieved by General Hood. General Corse commanded the fort where the supplies of the army were placed and Hood made a furious and determined assault upon his position, carrying some of the outworks. The smoke of the battle so completely enveloped this assaulted party that in the midst of their suffering they lifted a signal flag to indicate their distress, but no word of cheer came to them, till at last, through the rift of lifting clouds, they saw the flag of the commanding General with these words on it: "Hold the fort; we are coming." And upon the afternoon of that day, General Sherman came to their relief. And so, my fellow

workers, may we not look on ourselves in this work of education in which we are engaged, as holding the fort and courageously performing our duties. We hope, at no distant time, to see the public lifting to our view the signal banner with these cheering words, "Hold the fort; we are coming."

We expect of the public, in order to make the work of education a success, that it will come in its strength and that it will give us the encouragement and support that we need. And then the future demands of us will be fully met, in the honest performance of our proper tasks.

Mr. President, Ladies and Gentlemen:—I received a postal card about three weeks ago, stating to me that I was allotted fifty minutes on the programme. I have more than filled my time, and have endeavored to fulfill my task. I thank you, ladies and gentlemen, for your kind attention.

D.

THE LINCOLN INSTITUTE.

THE COLORED TEACHERS CONVENTION,
JEFFERSON CITY, December 28th, 1876.

The regular order of business being suspended, Dr. S. S. Laws, President of the University of the State of Missouri, was invited to address the assembly. Dr. Laws said:

MR. PRESIDENT, LADIES AND GENTLEMEN:—

It affords me sincere pleasure to meet your body. I have done so, prompted entirely by a desire to subserve the interests of education in this state. I have but one idea as a citizen of Missouri, and as occupying my present official position, and that is the University of the State of Missouri in its relations to the interests of education in all its departments in this State. I think your people deserve to be encouraged in the work of separate education in which they are engaged. This institution in which you are assembled, the Lincoln Institute, symbolizes that work in this State, and I have pleasure in making a statement to you which will probably take your presiding officer by surprise. One of my colleagues, Professor Cole, was formerly associated with Principal Mitchell in the State of Ohio in the common school work there, and he reports to me that he is a good scholar and a gentlemanly man and a man to be highly respected. I think you are to be congratulated, therefore, in having associated with your educational work a person who seems to be entitled to your consideration and your confidence.

Now, the first point which I wish to speak of more espe-

cially is one that greatly interests me, and it has reference to *the interest which your people are taking in this State in this subject of education.* The other day, in the city of Mexico, one of the curators of the institution with which I am connected, made to me this statement: "That he was surprised that there was scarcely a colored person in that place that had not given attention to letters so as to be able to read and write, and many of these are fifty or more years of age." Why, it is notorious that white people, if they grow up to thirty or forty years without education, rarely learn to read and write. I will furnish you an illustration of the fact that your people are taking an interest in this thing and that the spirit of education is diffusing itself among the young and the old. Just before leaving home, I recollect going into the kitchen and there seeing Amanda, our servant, with her little girl sitting on one side with her book learning to spell and learning to read; and I have no doubt that she herself, a mother of a family of children, two of whom she is sending to the school of one of your teachers now before me, has learned to read within a few years past.

This convention itself is an evidence of this spirit being amongst you, and I feel surprised that there are so many persons here, and that there are about thirty teachers in this convention from different parts of the state. I see one before me that I met in the class-room in Kansas City, and I there witnessed some of his class exercises. One item which he had written on his blackboard was the definition of a "bill" in a business transaction at a store; an additional exercise was given while I was there of a business character requiring a knowledge of figures. A practical turn was evidently given to the instruction. But I heard that there is another colored school in Kansas City, which is conducted by a female teacher, to which his gallantry as well as his sense of justice would no doubt lead him to make concessions. That also is spoken of as an excellent school, and even as superior to his.

I see another teacher here, a teacher of a school in the

place in which I myself now live, Columbia, Mo. On first meeting him and getting into conversation,he informed me that he had known me in Fulton when quite a boy and I know well the gentleman who still lives there, of whose family of servants he then constituted a member. He has since been at school in Ohio, taking a course at Oberlin, and he tells me that he intends to return and expects to complete the course of that college in a year. I urged him to do so, for there are so comparatively few of your people who have taken diplomas, showing a thorough course of education in known institutions, that you yourselves and the public will recognize those as men of mark to be looked up to and relied on in important interests and exigencies, who shall have the industry and courage to avail themselves of such advantages.

The second point to which I shall call your attention is the importance of *self-reliance*. This personal quality we endeavor to keep before youth as a matter of primary importance. It is the oak that sustains the climbing vine; it is the strong who ever support the weak, and it is only by the cultivation of those powers with which nature has endowed us that we can expect the attainment of the social, moral and political strength to which, by nature, we may be entitled. Be true to yourselves in the cultivation of those endowments which you may possess, and this unfolding of the attributes of nature will give you—will impart a vigor not possible otherwise.

Now, I think that the work of education, as it is lodged in your own hands in this state, is in such a condition in general as to tend to cultivate self-reliance on your parts

In our political system the general government does not organize education; it is the patron of education and has been since before the adoption of the constitution—since the ordinance of 1787. It has largely bestowed its lands, resources and means that they might be organized into the work of education. So, here in Missouri, land was given on the organization of the State from which was realized the Seminary fund which founded the Missouri State Uni-

versity. So, these agricultural colleges, industrial schools and military schools, contemplated by the act of 1862, illustrate the point that the general government acts as the patron of education. But in our political system the body that organizes the work and institutions of education, is the State; so that in looking after your interests in Missouri, thoroughout the state, it is to the exercise of the powers of the State that you should look in shaping your work so far as it may depend upon a local foundation.

The school laws of the State do not seem at all satisfactory, and there are certain movements pending in the benefits of which all will doubtless share alike. Whatever the law, it is a matter of primary importance that it act with impartiality toward all citizens. The paper which was read just before I rose to speak, which is of the nature of a memorial to the commissioners of schools now met in this city, has reference to the management of your schools, and speaks of white teachers in colored schools as enjoying a preference, and of some sort of grievance arising out of the circumstance, that the claims of colored teachers to employment in colored schools have not been satisfactorily considered. I have no hesitation in expressing the opinion to you, whatever it may be worth, that in view of the fact that, in this State, you are separately organized in the work of education, if there is a satisfactory compliance with the qualifications particularly prescribed, then the teachers of your own color should have the preference in colored schools. And if you are suffering from any disabilities or grievances on the score of not having a part, or even preferences, in your own schools, when equally well qualified, let me suggest that you stand quietly, firmly, intelligently and respectfully upon what seem to be the rights of the case. Sooner or later, you will find that everything will equalize itself, and the results that would seem most essential and desirable in the case will flow from such prudent and effective labors in that direction. Nothing is better suited to cultivate your self-reliance than the doing of your own educational work and doing it well.

Then you have something to which those of talent may honorably aspire.

I shall ask your attention, in the third place, to a proposition which is somewhat novel, and yet, as it stands in my own view, exceedingly important.

It is simply this, that in every age of the world the governing class of society alone has been looked upon as embracing the proper subjects for education. All those who have been a part of the social organization, and who had no share in the governing of their country, have always been regarded as not entitled to consideration in the matter of education. That has been true in all ages. Why, in the ancient Grecian States, where slavery did not rest on color, it was the idea that by virtue of a man being a slave evidence was thereby given that the Gods had taken away half his mind, an expression which comes down from the antique times of Homer, and it is in such political writers as Aristotle, as you will find in his work on politics.

And now, to come right home with this thought, I ask you to open your eyes to the working principle embodied in this proposition; for when you do so, you will see that the North and the South have alike acted upon it without special merit or disparagement to either. In the South, when your color had no part nor responsibility in the exercise of political influence, by the enjoyment of the franchise, you were never recognized as a class having claims to education. The reason was that you had no part in the government of the country as citizens. In the North, inasmuch as all had a share in the exercise of the franchise, why, public schools and universal education were the rule. And so, in the South, the whites, inasmuch as they alone exercised there the governing power, were always deemed the proper and the only proper subjects of education. You will perceive, therefore, that in the whole history of our country the North and South have acted under the controling influence of the very same principle. Therefore, as a matter of history, and as a matter of fact, no virtue attached to the North by reason of their popular

education, over and above the Southern country. Both alike aimed at the intelligence of the governing class and of that alone. The reason the North had their schools for the masses was their share in the political franchise. In the South, they had schools for all that had part in the franchise. But now, inasmuch as your people—and it matters not what may be the precise reason of it, nor what the causes, we assume it as a matter of fact, that, at the present time, inasmuch as your people are now placed in the posture of citizens, so that the responsibilities of taking a part in the political affairs of the country rest upon you, by the operation of the same principle, so broadly embedded in human experience, you must be educated.

This will at once explain to you that the interest I personally take in the education of your people is not one dictated by any policy of the moment, nor by any sinister influence, nor by any superficial pretense. You perceive that the State of Missouri in providing for your education by law, is acting in perfect harmony with the principle that has been recognized by States in all ages, with the principle of action that has been acknowledged in all the nations of the past—that those that have part in the government of the country, must partake of its education. Inasmuch as you have this position assigned to you, or, as I heard Mr. Turner explain it some years since in an excellent speech at Lexington, Mo., "thrust upon you"—nevertheless, being upon you, then, in accordance with this principle so imbedded in the experience of our race, your education is a matter of principle with us. Every intelligent white man must be in favor of the education of your people now. It is, therefore, in perfect harmony with the profoundest convictions that we have of State policy, not to speak of higher motives, that should govern our national interests, that we favor the education of your people, and in such a manner as will promise the best results. In this State, your education is provided for as a separate matter, as it is in Virginia and other States. Now,

if this is in any manner due to prejudice, if it is a senseless unreasoning prejudice, yet we are bound to accept it as a part of the actual situation; and the more senseless, so much the more difficult is it to deal with.

How are you going to deal with it? If there is no reason in a prejudice, it is like the attempt to battle with a fog bank. The more senseless it is, the less impression you make on it. When Napoleon's artillery was at work on a certain mud fort in Egypt they found that they made no impression; every ball strengthened the fort instead of breaking it down. If it had been solid masonry, it would have crumbled before the fire. But it was impregnable because made of mud. So it is often with prejudice; the very fact of its being a prejudice so unreasonable renders it impregnable.

Even conceding the worst explanation of the state of facts, still the policy of the State, in providing separate education, must be conceded, and I am glad to find a hearty response and approval in your own minds. The best way in the wide world, therefore, for a people to act in order to command the respect of men, is to cultivate self-reliance—respect ourselves, and then others will respect us. Self-reliance, I think, the veriest undergirding of character, and we must cultivate it in order to command the respect to which we feel entitled. That respect will come whenever we show the qualities that entitle us to it. An ex-President of one of our most honored institutions in the East gave an utterance not long since, in a toast, in this form: "Character before culture and culture before knowledge". It holds true of us all.

There is a fourth point. (I made this memorandum since entering your hall, to be sure of putting each point and in order.) It is this: That teachers, as such, are not politicians. I am a teacher, and it is literally none of my business whether my pupils are sons of democrats or republicans; whether they themselves are democrats or republicans, does not form any part of my concern with them as pupils. What may be their political sentiments is

no more my business than what may be their religious sentiments. In reference to these matters, there must be recognized an entire freedom of choice, on the part of pupils, without any undue influence from us school teachers. This is pre-eminently true of our State schools. If there be a point where we might make an exception it would be in the denominational schools. But in no schools that are religious and denominational will they admit the spirit of proselytism or bigotry. They disclaim even their right to bring undue influences to bear in the direction of the very ecclesiastical bodies which they avowedly represent. And in the State schools, this matter stands perfectly clear in its posture.

Allow me to make a suggestion now, which I hope you will take in the spirit in which I give it to you. I have no private nor partisan interests to serve here. I assure you, my friends, so long as your people allow themselves to act without the manifestation of independent private judgment, you will fail to command all the influence with the public to which your numbers and your culture should ultimately entitle you. You must break ranks and show that you are acting as independent citizens. I commend to you this broad principle of action in the work of education. That there is a field in which you may display this individuality of character.

We must have individuality. We know that to be so, and what we see to be true in the case of others, we may rely on it holds true with us in our several spheres of action. Why, you may take any class of men, and if they undertake to act together as a class, and tyranously pursue any who break their ranks, do they not at once forfeit the respect of the thoughtful and the good? Such dumb driven catte are the material which the demagogue is sure to find means to use for his sinister and, it may be, vicious ends.

I have a fifth point noted. It is this: That personal worth must be looked upon by us all as the only passport in society. It must not be expected that, on account of

our color, any particular immunities will be conceded on the part of society with reference to defects of character, or improprieties of conduct of any kind.

I hope you will allow me to venture upon a suggestion that I know to be exceedingly delicate. It is this: That those of you who are engaged in the work of teaching learn to clearly and fully inculcate upon the minds of parents, and also upon the minds of pupils, what I may term the true view of *meum* and *tuum*—the true idea of the rights of property. This whole idea of the acquisition, possession and use of property, as an individual and personal fact, is with your people rather a novel one, and it requires a certain amount of culture and time that it may be so firmly grasped as to tend to the development and strength of your society. No society, under any circumstances, can prosper, no people can prosper, that does not respect the rights of property as no less sacred than the rights of person; and it should be inculcated upon the minds of the young, and so perfectly ingrained, let us say, in youth, as they are growing up, as that cases of delinquency in this respect would be marked exceptions; and the more considerate and wise should use kindly, but nevertheless firm, influence in dissipating every cloud in this quarter of the heavens that may overhang your present and your furture. Whether we be members of institutions of learning, in the course of our years of growth, whether we be left to the undirected and spontaneous influences of society that may gather around us, nevertheless, my friends, we are all undergoing processes of education. It is not, Mr. President, merely those of your people in your schools who are in the process of being shaped for the future in this State, but all are undergoing a transformation, the result of which will in due time appear.

I have sometimes drawn the distinction between this spontaneous education from circumstances and the education of the school-room by the use of the words *plastic* and *scholastic* education. I mean by plastic education that

drawing forth of personal qualities or character which arises from the influences of your surroundings, whether in business life or in whatever occupation or calling. All men, in this sense of plastic education, are like the clay upon the potter's wheel which, by his hands and implements, is mounded into form. These influences, encompassing us, are likewise tools moulding us into shape. Circumstances thus mould character and determine in large part our future. Circumstances do not entirely make men, for nature furnishes the materials, but the surroundings of each individual exert upon him or her their formative influences. But scholastic education is the kind to which this institution in which we are assembled is devoted, and which the laws of our State organize. It is that education which arises from the intelligent selection of those means by which you may be best able to attain the true ends of education. It is the great aim of a true education to transmit to the future our civilization, in its best features, so that our work of education re-produces ourselves in the future, as a society, as a people, as a cultured member of the family of nations.

It is because this plastic or spontaneous education is not adequate to the task of transmitting our civilization that we are reduced to the necessity of organizing our public and private scholastic institutions for all the people.

To rely on this plastic education would be like leaving the fields uncultivated for weeds to grow up in them; for the tendencies of our nature, if left to spontaneous influences, are rather to degradation than to improved growth and elevation. It is only by the hand of the skillful trainer that has been brought to bear that we may find the wild vine producing the highly flavored grape, or the wild fruits transformed from uselessness into the lucious fruits that hang upon the branches of cultured trees.

These teachers whom I meet here are by profession nature's husbandry. I feel that we are associated in a common work, that of inculcating upon the minds of the

growing youth the true principles of personal honor and character, of right and duty, that those coming after us may, if possible, be wiser and better and stronger than we ourselves.

I wish to mention one point of a business nature to the teachers, to which I think it will be proper to refer. I see it announced on the programme that there is an arrangement by which there is a reduction in the return fare for those attending the State Teachers' Association now in session here. I presume that there would be no difficulty whatever in the members of this convention enjoying the benefits of that arrangement. If your secretary will furnish a list of your members, I will myself bring in a resolution which will recognize this as part of the same convention. Why not? It is part of the same convention, meeting in a different room, carrying forward this system of education under the same school law. I think, therefore, that there will be no trouble in having such an action taken in the other body as will recognize your members as members of the same convention, *constructively*, and without fees, as you have your own organization and incidental expenses. The secretary could, under such an arrangement, properly give certificates that would economize your expenses in attending to this State duty. I hope there will be no difficulty in the way of fully realizing this expectation.

I am obliged, Mr. President, for the kind and unfaltering attention from yourself and the convention to the unstudied remarks which I have now made.

A motion of thanks for the address was then unanimously passed by a rising vote, to which the response was made:

"I most sincerely appreciate this expression."

The next day the Convention of Colored Teachers took an action asking that the address might be published.

The arrangement with the State Teachers' Association was effected by an unanimous action.

ERRATA.

In the address of Hon. J. S. Rollins, page 39, the poetical quotation—

"And the grass green,
From the soil of carnage names alone."

Instead of "names alone," read "*waves above.*"

Page 43, same address. See two concluding lines of poetical quotation. Instead of—

"So generations in the course decay;
So flourish these, when those have hoped way."

read

"So generations in *their* course decay;
So flourish these, when those have *passed away.*"