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ADDRESSES DELIVERED

AT THE

INAUGURATION

OF

REV. WILLIAM C. ROBERTS, D.D. LL.D.

AS

PRESIDENT OF LAKE FOREST UNIVERSITY.

JUNE 22, 1887.

CHICAGO:

GEO. K. HAZLITT & Co., PRINTERS, 172 AND 174 CLARK ST.

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E. A. W., May 11/15.

A GLANCE
AT
FOUR ESSENTIALS OF EDUCATION,
BY
REV. SIMON J. McPHERSON, D.D.



A GLANCE AT FOUR ESSENTIALS OF EDUCATION.

An enterprising young Review has recently persuaded nearly a dozen leading American educators and literary men to write articles, "frankly personal," on the theme: "How I was Educated." As I will not weary you, before the real orations of the day begin, with a formal address, I shall confine my remarks chiefly to a partial analysis of their interesting statements. I can do so the more gladly because they apparently confirm an old opinion that the principal elements of a successful college education cluster around four essential points.

The first nucleus—preliminary, if you like—is made up of one's original family influences. Like President Dwight, we may well accept that keen dictum: The first rule in education is to select the right father and mother. Accordingly, ex-President Kendrick observes: "My education began in the cradle, and back of it. Though my father died when I was but three years old, I can see how largely he determined my individuality and history." Mothers are even more influential. Augustine, Chrysostom and the Wesleys, Napoleon, Madame de Staël and Marie Antoinette, instantly recall Monica, Arctusa, Susannah Wesley, "Madame Mere" Letitia, Madame Necker and Maria Theresa. But I need not urge the notion of this "original" bias in a Presbyterian institution, where every student is known to betray distinct traces of Adam and Eve. We all know that the laws of heredity will assert themselves.

The chief modifications of these laws too, are worked out in home training. Dr. Edward Everett Hale gratefully says: I had the great, good fortune to be born in the middle of a large family. And all well meaning parents would do well could

they arrange to give that place to each of the nine or thirteen children." Another good hint to parents is also dropped by that distinguished celibate, the late Archbishop Hughes: "Give me the training of a boy until he is ten, and you may then do what you will with him." Roman Catholic practice will show whether this theory has any truth. Heredity and early training certainly determine vital qualities. One is health; and without a good physical basis a student is about as successful as a lame race-horse. Another is habit, at once the sea into which the streams of life empty, and the fountain out of which the streams of character and destiny flow. A third is the right balance of ambition, which finds its best equipoise in the circle of parental and filial impulses. It is the home that teaches us

"To sit, self-governed, in the fiery prime
Of youth, obedient at the feet of law."

To put it in more homely phrase, it is the home that furnishes at least the raw material of education. Unless the home lays down the right foundations, the university will be comparatively powerless.

A second vital factor in education is found in the stimulus of healthy student associations. It is probably true, as one has said, that you can get more facts out of a ten-dollar encyclopædia than any person can acquire by four years at college. But the business of changing a crude boy "into a well-trained gentleman is doubtless more simply and certainly done in a good college than anywhere else;" and a good college is one that has good students. It is a miniature world. President Angell attests the example of hard work and the inspiration of manly purpose that student-life gave him. A person's ideals and aims are largely determined by his surroundings. Chicago's commercial atmosphere usually produces business men. But Mr. Thomas Wentworth Higginson accounts for his literary career by the fact that he was "born and cradled" in the college atmosphere of Cambridge, the home of professional authors. But without dwelling on the general facts, let me mention two special advantages from these associations. For one, I see a peculiar advantage in the pas-

times of student days. Much scorn is now expressed for college athletics. Of course, they may be abused to the neglect of study, or even to the injury of health. But there are dangers on the other side. A book-worm, whose heart's juices are dried up, is a monstrosity. We continue to be young only as we retain capacity for guiltless enjoyment. President Andrew D. White, who sat behind George W. Smalley in Yale's boat during the first race with Harvard, says truly that "the most detestable product of college life is the sickly cynic. Students need healthy games, guarded only by common-sense rules. It is better, even, that an occasional bone should be broken, than that graduates should live as puny invalids and die prematurely of nervous prostration.

Then again I like to see students associated in active, old-fashioned literary societies; for these teach them how to apply the acquirements of the class-room, how to focus their ideas and how to think on their feet. Presidents Barnard and Robinson testify with enthusiasm to the help which they received from such college societies. We all know that many of the public and professional men of England were debtors to "the Union" in Oxford. Yale I think, does not now furnish as large a proportion of popular leaders as in the days when "Linonia" and the "Brothers in Unity" were prosperous. One of the chief distinctions of Princeton for nearly 125 years, has been found in the admirable "Whig" and "Clio" halls, which constitute the strongest single influence in the college. I devoutly hope that Lake Forest may have large and flourishing debating societies.

The third necessity of an educational institution is to have inspiring teachers. So far as internal forces go, this is the prime essential. A college may be great without great age, great endowments or great buildings, but never without great teachers. Germany understands this fact, and students flock to that university which has the best teachers, or perhaps only one or two of the best. Arnold alone made the name of Rugby known over the world. Jowett has rendered Baliol distinguished among the colleges of Oxford. Horace Mann, single-handed, lifted little Antioch into notice. The genius of

the elder Pierce, of Harvard, "gave a charm," says Mr. Higginson, "to the study of mathematics which for me has never waned." President Bartlett confesses his debt to the "powerfully educating influence" of Prof. Park, of Andover. President Dwight says of Dr. Nathaniel W. Taylor, of New Haven, "To me he was inspiring in a degree beyond my power to describe. I felt that I must at the earliest possible moment take up the subject, whatever it might be, on which he was speaking, and make it a matter of special investigation." Dr. Wayland reproduced some part of himself in the character of almost every one of his students. "His robust personality," says President Angell "was felt throughout the whole life" of Brown University. By one ten-minute speech, at the only time the young man ever saw him, he fixed the line of President White's whole career. Dr. McCosh has put new blood into every artery of Princeton college. That grand educator, whose body is to be put at rest among the Berkshires to-morrow, has impressed himself through his students upon our national life. We are all ambitious to see our new President become the McCosh or Hopkins of the North-west.

Teaching power is as noble a genius as the world knows. It requires large and accurate scholarship, of course, but even more, it requires wide knowledge of human nature, sympathy with youth, accessibility and warmth of temperament, intimate association with students, and a mighty, magnetic character. I am thrilled with joy and hope when I observe that Lake Forest already possesses some admirable teachers, and that, mainly through the wise insight of our admired President, she is bent on securing others.

The fourth necessity, for at least university education, is an institution equipped with resources for communicating the whole circle of ascertained knowledge. That is the characteristic of a true university. I am amused when I see the efforts of certain colleges to blossom on the instant into universities. One seems to think that the only requirement is to change its name. Another fancies that it has only to let boys and girls choose studies for themselves while they are still very young. A third simply tries to rearrange its old ma-

terials, like that Board in Indiana that wanted to erect a High School building. After consideration, the Board expressed its conclusions in a series of three resolutions, as follows: Resolved, first, that we build a new High School; Resolved, secondly, that in building it, we use the bricks of the old school building; Resolved, thirdly, that the children occupy the old building until the new one is finished. But the right way to have a University is by providing university resources: as, for example, libraries and museums and laboratories which keep pace with the literature and natural history and art and science of the world. It must not disdain the treasures of the classics, for they are not only rich in themselves, but they are "the chief instrument," as Prof. Harris says, "in the acquirement of new ideas," and the roots from which our entire modern civilization is derived." Nor on the other hand, may it neglect the modern sciences, for that would tempt education, which normally leads, to lag behind the universal progress of other things. As the present field of knowledge is already very wide, and ever rapidly expanding, the curricula of a genuine university should be exceedingly extensive, consistently conservative of ascertained truths, and wisely hospitable towards new discoveries. But while it offers exhaustive instruction in its various courses, it must impress upon every individual student the fact that graduation is not the finishing touch, but the real "commencement," of education. No one's education is completed in this world. Please God, heaven itself may turn out to be a supernal and unending "post-graduate course."

But I must not trespass upon the preserves of the inaugural address, for which you are eagerly waiting, by attempting to define the scope of a university. Let me close by simply intimating my profound conviction that a true university should be truly Christian, for Christian character is the ultimate of all education, and Jesus Christ is the source, the sum and the ideal of the supreme teaching forces of the whole world.

ADDRESS OF HON. WILLIAM BROSS,
ON PRESENTATION OF THE KEYS OF THE INSTITUTION TO
PRESIDENT ROBERTS,
AND THE PRESIDENT'S REPLY.

ADDRESS OF HON. WILLIAM BROSS.

The Hon. William Bross, in presenting the keys of the institution to Dr. Roberts, said: "It is made my pleasant duty, in behalf of the Trustees of Lake Forest University, to place in your hands as its President the keys of the institution. The act of itself is of little moment; but that for which these keys are the symbol to the individual pupils, hosts of whom we fondly hope will commit themselves to your care and instruction, is of very great importance. You are to teach them to unlock the store-house of the knowledge and wisdom both of the past and of the present. They are to be our representatives to carry to the next generation whatever of correct principles and right influence this generation has to send forward to the men who are to come after us. You and your associates are to fit them to become leaders and teachers of all that can elevate and promote the progress of the Central States of the American Union.

His information is narrow in regard to the vast extent and resources of the States that surround us, who is not assured that within the next century the population, the wealth, the influence, and the power of this great Nation are to find their focus around the southern end of Lake Michigan? How vast, then, how potential and far-reaching are the responsibilities which are by this act devolved on your wisdom and the vigor which you should exercise in the discharge of your duties to the friends and patrons of this institution, and in fact to the great Northwest, whose millions will look to this University for leaders in all the learned professions, and in the moral, the political and the social relations of society. All these topics will, I am sure, be most ably discussed by the learned divines who are to follow me. I only add that the plans of the Trustees, seconded as we believe they are and will be by the solid men of Chicago and of the Northwest, embrace extensions and

endowments of the most liberal character. While the primary departments and the college will remain at Lake Forest—one of the most retired and beautiful spots in the country—a most efficient and able institution, Rush Medical College and the Northwestern College of Dental Surgery are now integral departments of Lake Forest University, and those of theology, law, and philosophy will doubtless soon follow. It is determined to place Lake Forest University on a par with the leading colleges and universities of the seaboard states. The Central States must educate their own sons if they would have men to control their wealth and their influence upon the Nation and the world; men who have grown up among them and who know their wants and aspirations and how to realize their noblest purposes.”

PRESIDENT ROBERTS' REPLY.

HONORED AND DEAR SIR:—It affords me great pleasure to receive these keys from your hands. I am deeply conscious of the responsibility they bring with them and the heavy task which they symbolize. You have just intimated that they are given me for the purpose of opening to the students the treasures of wisdom and knowledge: but, I do not suppose any of you will be offended if I use some of them to unlock the hearts of parents to send us their sons and daughters, and to open the purses of the friends of education to supply us with the means necessary to carry on the work of the University.

Did I not know the ability, the honor, and nobleness of the Trustees whom you represent, and with whom I am to work in the future, I would not be willing to receive these keys. But with the assurance you have given of their hearty cooperation and sympathy, I accept the keys with pleasure, and promise to use them to the best of my ability to advance the cause of higher education in the Northwest.

CHARGE DELIVERED TO PRESIDENT ROBERTS,

IN BEHALF OF THE BOARD OF TRUSTEES,

BY REV. HERRICK JOHNSON, D. D. LL. D.

THE CHARGE DELIVERED TO PRESIDENT ROBERTS.

MY DEAR BROTHER:—YOU are here and now officially put in trust of great possibilities. This Presidency is, to-day, an immense offer of Providence. “Who knoweth whether thou art come to the kingdom for such a time as this!”

You will remember that something like a year ago empowered by the Board of Trust of this Institution, I sought you in your Metropolitan Chair of Missions in New York City, and undertook to persuade you that God had other and larger work for you at Lake Forest—work more suited to your varied powers, and big with opportunity. It was something of an undertaking. The venture seemed to some audacious. Our best friends doubted the issue. Your honored colleague in the Home Mission Secretaryship heard the proposition with amazement. You yourself, though approachable and receptive, were incredulous. But the situation grew and grew on you as the days went by. It finally got its grip on your judgment and conscience, and you came and saw and were conquered.

Here in this public presence, and in this inauguration hour, I make bold to renew and emphasize the estimate then put upon the Presidency of Lake Forest University, and to say that the claims of this large trust were not one whit exaggerated. Brilliant foretokens already illumine our sky in vindication of that word. The air is thick with prophecy that from these classic groves there will surely and speedily go forth a spirit that will uplift and glorify Chicago's spirit of traffic, and mingling with the barest and rudest utilities of this vast trade-center, make them blossom into beauty in the divine companionship.

Doubtless, in calling you to the leadership of this University, we have taken some risk. For, alas, you are a clergyman—honored of men as a minister of the gospel. And in a recent

number of the Popular Science Monthly it is magisterially declared that "to give clergymen any longer the controlling power in faculty or among trustees, (*sic*) or in the presidential office, is to interpose the most effectual means to arrest progress in higher education, to defeat the healthy growth of intelligence, and to dwarf and shrivel the characters of the students"! The article is by Daniel Greenleaf Thompson, and is a virtual notice served upon clergymen that "they must no longer expect to dominate the educational sphere." It is true that the students of such Presidents as Dwight and Wayland, and Anderson and Hopkins and McCosh, are just such "shriveled dwarfs" as the country would like to have the educational woods full of: it is true you have had exceptional administrative training, and are of scholarly taste and habit, and have been long officially and intimately indentified with "old Princeton," and have helped to define and adjust from time to time its chairs of instruction, and are familiar with internal college organization and discipline,—*but you are a clergyman!* And all clergymen, according to the *dictum* of the Monthly, "are under retainers," and "disqualified by reason of interest." The trouble is, not that they believe something, but that the something they believe is the gospel. If they would empty the universe of God, and pin their faith to protoplasm, they would be eminently qualified to conduct educational processes, without bias, and in the interests of truth. But because they accept a theory of the universe that makes Deity conceivable without a stomach, and mind conceivable without a cerebrum, they are not "fit," as judges of truth, to be put in control of Colleges and Universities. To make Presidents of them is "to take the most effectual means to dwarf and shrivel the character of the students"!

Well, we have taken that risk. And if the University has thereby gone and hanged itself, I reckon a good many other Institutions would be glad to go and do likewise.

And now, very beloved brother, let me briefly emphasize some things to your thought as you step through this gateway of inauguration to a rare and blessed opportunity.

I charge you, first, to see to it that the atmosphere of the

University is *pervaded by the scholarly spirit*. Institutions of learning are not organized to develop the character and qualities of manhood, as such; or even the character and qualities of christian manhood; but the character and qualities of *scholarly* manhood. Manhood—christian manhood—may be had elsewhere. But the seats of learning are the natural and appointed fields for high literary and scientific culture. If the College or University does not stir the scholarly instinct and form the scholarly habit and fire the scholarly ambition and command the scholarly achievement, it is a failure, as a College or University. It may be an excellent nursery for piety, or a good school of morals, or a discipline in social amenity and order. But no one of these is *distinctive*, furnishing a *raison d'etre*. The *characterizing* feature of a University, that sets it apart and stamps it, is scholarliness. Let this be unmistakably apparent here. No details of administration, no executive management of outward and material appliances, no boom of brick and mortar, of building and apparatus, must be allowed to dull the keen sensitiveness of the Presidential nerve to the scholarly spirit of the institution. By you will largely be determined the sweep and power and fineness of this spirit. Just as you are awake to it, and possessed with it, and inspired by it, will it permeate all the departments, and make itself felt in the very air. The President need not teach widely, either as to amount of time or variety of subjects; but whenever he takes a chair of instruction, he must show himself the scholar there, by the fineness and wideness and wealth of his mind, and by his exact and scholarly methods. And through and through the professional and student ranks he must spread the contagion of his example. Every nook and cranny of this university should feel the touch of a scholarly chief. It is only a deserving recognition of the work of your immediate predecessor in the Presidential office to say that the dullest student could not sit long in Dr. Gregory's class-room without feeling the brace and tone of his intellectual vigor. To his stimulating presence and exacting scholarship, along with a sympathetic and responsive scholarship on the part of colleagues in the Faculty, it is due, that this institution, though

an infant of days, already ranks in some of its departmental work, with the best of our eastern seats of learning. I charge you to cherish and perpetuate and intensify this scholarly spirit as a sacred trust.

My next point of emphasis is that the institution, in all the earlier stages of its curriculum, and in the whole round of its prescribed courses, should be kept rigidly *in the lines of intellectual discipline*. The cry for the "practical," as it is called, is bringing a pressure to bear upon our higher seminaries of learning, threatening the exclusive reign of physical science, and a mere mechanical work that looks at nothing beyond the loaves and fishes of a material life.

Now, I take it, the bulk of the business here, for years at least, will be, not to make men machinists or engineers, or scientific agriculturists, or doctors of medicine, and law, and theology so much, as mental athletes with trained powers, having the mastery of their own faculties, so that with this disciplined intellectual force as a base, they may fit themselves for any particular profession or calling, and be creditably passed on to any one of what I trust will one day be our completed and splendid cluster of schools under the Lake Forest University system, viz., the school of medicine, of arts, of dental surgery, of mining and metallurgy, of engineering, of theology and of law.

My insistence, therefore, is that the students who gather here be educated chiefly because they are men, with men's dignities and possibilities and destinies, and not chiefly because they are to practice law, or make railroads, or go to Congress. I charge you, therefore, to do what in you lies to make and keep this scholarly retreat an intellectual drill-room, equal to the very best there is in America. Let it be your joy and pride that any student coming here, may surely get, whatever else he may fail to get, a discipline of his whole nature, a symmetry of development and power of thought, a talent for using his talents, as thoroughly complete and serviceable as that given by any other college in the land.

My third suggestion in this official charge is, that you never allow it to be doubted by any student within these walls that

truth is sought here for its own sake, no matter where it leads, what loss it brings, or what old beliefs it challenges. Liberty of investigation is the very life of intellectual progress. But liberty is not license. A disinterested search for truth in the very love of it and for its own sake, does not demand that "doubt should be favored and stimulated," as Thompson says, or that we commit intellectual suicide by dubbing as "pure nonsense" our primary beliefs after the manner of Frederic Harrison; or that we first robe ourselves in the don't-know humility of agnosticism, like Huxley; or that we talk of the Absolute and Eternal, "as if he were altogether such a one as ourselves—as if he were the man in the next room."

But while liberty of investigation does not involve this wild license of doubt and denial, it does demand a fearless readiness to accept the facts and proved conclusions of science, assured that "earth's crammed with heaven," and science packed with God, and only its guesses and imaginations are anti-theistic. I charge you, my dear brother, dare to be known, and to let this institution be known, as ready for Truth, wherever it leads, and whatever it costs; and as severely confident that "the widest physic cannot harm our metaphysic."

My fourth and last point of insistence is that the *whole man* be kept in view in the educational processes of which you are now to be the determining head and the animating spirit. Pure intellect is not all that needs development. Mere mental discipline may be the most effectual weapon of mischief and disorder. Knowledge is not an ultimate good, apart from its ends and aims. "Of all parodies upon learning, says James Thorold Rogers, "none is more grotesque than that which makes it an intellectual refinement or enjoyment." The grotesque passes over to the vicious where the learning does not make men better able to do their duty, and more willing also to do it. If one would see human reason drunk with pride and worshipping itself, let him look at the education from which men have sought to eliminate God.

This institution must stand for truth and righteousness; and against what has been called "the progressive secularization of colleges." We have no sympathy with that weak and

sickly sentimentalism respecting the transcendent spirituality of religion that would divorce it from learning. We believe the liberty of the sons of God is a good deal more conducive to intellectual vigor and breadth than what has been called "the inglorious liberty of the sons of matter." We want it known that the old faiths are held here—a First Cause, the personality of man, the immateriality and immortality of the soul, the supremacy of conscience, the absolute nature of ethics, We believe that man is encompassed with *duties*, that the word "ought" is the most tremendous word in human language, that the imperial sanction of conscience cannot be resolved "into a brain track," that the existence of God and a future life "are necessary postulates of morality."

To drop these old spiritual dogmas out of the instruction of the University, and to be content with an educational process that does not reach any roots down into man's spiritual nature would ere long and inevitably yield us a harvest of animalism. Certainly no elements of moral force can be derived from chemistry, natural history, automatic organisms, fortuitous atomic combinations, cerebral secretions, and a Godless mechanism whether of Universe or Consciousness.

With all this, my dear brother, you are believed to be in fullest sympathy. I emphasize it here this day that it may be thrust to the sight and heart of all of us as the unchangeable attitude of the university, and as marking the conspicuous progress of its founders and patrons.

I charge you, therefore, as my last word, that you jealously guard the institution against all encroachments of an atheistic materialism—that you do what in you lies to keep it a University, which, whatever its enlargement, and however widened and varied its curriculum and multiplied its individual colleges, shall forever make Christianity felt within all its walls like a pervasive presence, and the chief glory of which shall be that over the best and broadest culture that can possibly be commanded for it there dominates a christian faith.

INAUGURAL ADDRESS.

THE IDEAL AMERICAN UNIVERSITY.

BY

REV. W. C. ROBERTS, D.D. LL.D.

THE IDEAL AMERICAN UNIVERSITY.

*Gentlemen of the Board, Members of the Faculty, Students
of the University, Friends and Patrons:*

The history of the steps taken to bring me to the position I now occupy is soon told. Whilst engaged in assigning fields of labor to Home missionaries, or in writing letters of condolence to stricken households, the honored Trustee who has just charged me, called my attention to the vacant Presidency of Lake Forest University, and assured me that he was clothed with authority to urge upon me its acceptance. Being satisfied with the noble work in which I was then engaged the kindly offer made but little impression. Not until it was repeated with emphasis did I consent to devote a moment's time to its consideration. Having soon to pass through Chicago on my way to Alaska, I agreed to meet as many of the Trustees as could be brought together on a hot summer day. To my surprise ten of them had assembled in one of the parlors of the Sherman House to receive me. The interview was pleasant, the discussion on College matters thorough, and the conclusion reached satisfactory to both parties.

A committee was appointed to draft resolutions embodying the points agreed upon, and the conditions on which I had consented to consider the proffered position. They met my approval, and, after receiving the Board's endorsement, were telegraphed after me to the Pacific Coast. On their receipt at Victoria, British Columbia, I wrote to the President of the Board that I would relinquish my contemplated trip through California and return East to ascertain the condition of the University, and its prospects of growth and usefulness. I fulfilled my promise, revisited Lake Forest, and satisfied myself that there was here a favorable opening for one of the best institutions of learning in America.

Having accepted the presidency and received the keys of the University, I am now expected to deliver, according to custom, an inaugural address. It is usual on such an occasion to discuss an important topic connected with higher education, to set forth some phase of College work, or to throw out hints as to the policy to be pursued by the incoming administration. It is my purpose to combine, as far as possible, all three under the general theme of *The Ideal American University*.

Diversities of view are entertained in regard to what this ought to be. Some contend that it should be an exact copy of the British or of the Continental University, and others hold that the United States need nothing better than our well tried American College. In my judgment both views are incorrect. Nations like individuals possess their peculiar traits of character, and have their special mission to fulfill. Hence, the system of education best adapted to each is that which will develop most thoroughly its powers and prepare it to perform its full duty in the world. The past history, the present condition, and the evident genius of the Germans show that they have a very different mission from that assigned to Englishmen and Americans. By reason of their country's position, they are not given to colonizing remote countries nor are they required to subjugate extensive territories, and consequently they are not called upon to prepare men to become Viceroys of dependent colonies or Governors of powerful states. They are a quiet, plodding people that love learning for its own sake and find their supreme delight in its acquisition irrespective of its practical value. Hence the German University has been established and conducted in accordance with these natural traits of character. Its course of study does not aim at building up a strong man or at preparing him for the professions, or the active duties of life, but simply at making him a great thinker. Its system of instruction is not arranged to produce preachers, lawyers, doctors, poets or painters. In it, theory and practice are carefully distinguished, the former only being regarded as falling within the sphere of the University. "Taking up the four faculties in order, theology, law, medicine and philosophy, and watching them at work, we shall perceive,"

says Prof. Hart, "that the evident tendency of their method is to produce theologians rather than pastors, jurists rather than lawyers, theorizers in medicine rather than practitioners, investigators, scholars, and speculative thinkers rather than technologists and school teachers." To those acquainted with the increasing needs of the nineteenth century this system has its evident defects. It must be conceded that our higher institutions of learning should afford more facility for the acquisition of learning for its own sake than they do at present, and for original investigation, but they should not fail to afford also an opportunity to learn how to apply the results of both to the elevation of national character and the progress of the world. A nation like ours whose first mission is to transform half a continent of treeless prairies and extended plains into fruitful fields must have institutions which teach not only theories and great principles, but also practice and the application of those principles to the elevation of human life. Many of the most advanced scholars in Germany are of the opinion that their Universities need extensive reform in this very direction, if they are to do the highest good of which they are capable. Dr. Helmholtz, whilst he was Rector of the University of Berlin, declared that their academic freedom caused a large percentage of students of fair ability to sink into obscurity and uselessness. The late distinguished Dr. Dornier lamented the absence of the ethical element in the higher institutions of Germany, and Dr. Holzendorff strongly advocated the introduction of the dormitory system of England and America in order to bring individuality into their university life. Others equally distinguished have openly declared that if the present German system is not modified to meet the advanced condition of the world as well as the progress of systematic knowledge it will become effete. Whether these fears regarding the future of the German University are well founded or not, there is certainly enough in them to show that it would be unwise in us to adopt in all its details the German University as our ideal institution.

Nor would it be wiser in us to copy slavishly the system of education in vogue in Great Britain and Ireland. Though our

circumstances and mission in the world more closely resemble those of the English nation than of the German, yet they are not so nearly identical as to justify us in concluding that what has proved the best system for England would prove the best also for America. It cannot be denied that the English University is inferior in many respects to the German, nevertheless, it is by no means clear that the German would have turned out better statesmen, soldiers, diplomatists and vice-roys than those who to-day shine like stars in English history. "However justly," says President Porter, "we may criticise or complain of the Universities of England for doing so little for science, or philosophy, or even for the best kind of philology, we ought never to overlook what they have done for the training of the men who have wrought the deeds, uttered the thoughts and inspired the sentiments which have made England great." The most prominent characteristic of the English system of education is *concentration*. There are twenty-two separate colleges in Oxford and eighteen in Cambridge bringing together a large number of Regius Professors, Fellows, tutors and students. The aim in view by their course of study is to teach men how to bring all their powers of mind and body to act on a task that has to be performed at once. Their enforced recitations day after day for many consecutive years are admirably adapted to ensure self-control. These help them to despise slight indispositions whether of body or of mind, to set aside inertia and head ache, and turn from the novel and the newspaper, the gymnasium and the rowing match, in order to meet the demands of the teacher and the class-room. "If," according to the German view of education, "this is not the way to treat the pupil as a man, it is the way," in the words of another, "to make him a man with a man's command over his intellect, and a man's capacity to summon and direct his energies at will, and to bring them up to the demand of every occasion. It is on account of this very result that the English University system has done so much for its leading men and made out of them the mature selfpoised, and efficient men of action." We could not, in this country, if it were thought desirable, have such a concentration

of Colleges as that of Oxford or Cambridge. The area of the British Isles admits of it, but our widely extended country renders it inexpedient, if not impracticable. Whilst concentration of Colleges might have its advantages in America as well as in England, the expense of travel would prevent four-fifths of our students from enjoying the privileges of a liberal education. Our class-room system is equally adapted with that of Great Britain to secure a concentration of the powers indispensably necessary for active service and the management of great interests.

The simple college system that has answered our purpose well for two hundred and fifty years is becoming inadequate to the increasing demands of the present day. The rapid growth, within a few years, of the natural sciences and the application of their principles to the mechanic arts, has given rise to a large number of professional and polytechnical schools that divert hundreds of young men from the classic shades of our higher institutions of learning. These in many cases admit pupils without much preparation, allow them large liberty, require only a smattering of learning and send them out to the world with high sounding titles, but with no mental discipline or culture. This is threatening to diminish the number of educated men in our country. The growing evil I have described is not confined to the United States, it is also found in Great Britain and Germany. "The present alarming decline in the number of students attending the University of Berlin," says Bishop Hurst, "cannot be accounted for on the ground of increase of expense of living. The new attention given to mechanics and the natural sciences, has brought into successful working a large class of polytechnic and other institutions of popular grade that have made fearful inroads upon most of the universities."

As far as we are concerned, the remedy is to be found in the establishment of a certain number of true American Universities which shall conserve all that is good in our present college system, and convert the superficial and heterogeneous studies of our professional schools into means of culture as well as into a preparation for life's work.

The typical College of America should be retained) and encouraged to develop in the future, as it has done in the past, the man, and to build up a noble character by means of well arranged studies and discipline. It should remain slightly higher than the German gymnasium in the character of the branches taught, and in the breadth of its culture. The time devoted to disciplinary and systematic studies should as at present, continue to be not less than four years, but the last two of these should be partly devoted to electives that might serve as a natural transition to the University Course. Even these studies, however, should be such as to make scholars rather than to be a mere preparation for a profession, or calling in life. When all the requirements of the collegiate department are fully met, and the examinations satisfactorily passed, the degree of B. A. or B. Sc. should be conferred to indicate the literary standing of the graduates.

The American university should include not only one or more of these colleges for culture and discipline, but also the four Faculties known as those of Theology, Law, Medicine and Philosophy, and, I think, the more technical departments of Dental Surgery, Pharmacy and Civil Engineering. Those who have received the degrees of B. A. and B. Sc. should be admitted to any of these departments on the presentation of their diplomas. The Theological Faculty should furnish all candidates for the ministry, and others wishing to study Divinity as a branch of learning, with a course of systematic and practical theology extending over three years' time. At the expiration of this period the students having the degree of B. A., and having finished their work satisfactorily should receive the degree of M. A.

There should be, also, under the care of this Faculty, a post-graduate course for those desiring to pursue advanced studies, ending with an examination on certain branches for the degree of B. D.

The Legal Faculty should furnish a course of instruction in law, extending over three years. This course should include some studies for general culture as well as those preparatory for a profession. As in Germany, it should include the his-

tory and philosophy of Jurisprudence as well as the knowledge of the common and statute law. At the end of this course, the students having the degree of B. A. or B. Sc. should be entitled to the degree of M. A. or M. Sc. A post-graduate course of at least one year should be added for advanced studies with an examination on certain branches for the degree of LL. B.

The Medical Faculty should have a graded course, running over three years. This should include not only the theory and practice of medicine, but some studies also for general culture. All those having the degrees of B. A. or B. Sc. should receive, at the end of this course, the degree of M. A. or M. Sc. and M. D. A post-graduate course for original investigation, clinical and hospital work, should form a part of this department with an examination on certain advanced studies for the degree of Sc. D.

The Philosophical Faculty should furnish opportunities for advanced studies in Physical and Mental Science, Philology and general Literature as well as for original investigation. This should extend over three years with the privilege of passing at the close of that time an examination on given studies for the degree of Ph.D., Sc. D., Litt. D.

Such an institution might be made to include all that could be of real value to us in the British or the Continental University. A little more supervision of the students than is given in Germany would enable us to avoid the defect complained of by Dr. Helmholtz, and to increase the percentage of good scholars. The multitude of colleges in our country would all be needed, and could be made to more than fill the place now occupied by the German gymnasia, and, by making the professional courses in theology, law, medicine and philosophy means of culture, as well as a preparation for the professions, we could avoid the fault complained of by some of our foremost scholars. By having the enforced recitations of Oxford and Cambridge we may secure the concentration of soul and body aimed at in their system, and the University courses which I have indicated would furnish a larger amount of training for the professions than is given to-day in the

Universities of Great Britain or Ireland. This, in my judgment, and not the British or the Continental University, is the institution best adapted to train the future preachers, jurists, statesmen, physicians, scientists, teachers, and literati of this rising Republic of the West.

What are the elements necessary to ensure the success of such an institution in our country? The first is a *favorable location*. This gives rise to a number of questions which time will not admit of my answering in detail. As to whether the city or the country is the better location for a college or a university, it may be said that each has its advantages and disadvantages. Commercial and political centres have many social distractions and temptations for the young. The air and spirit of such places are not helpful to thoughtfulness, or conducive to study. The country, on the other hand, is wanting in some of the incitements and refinements of life, but it affords better opportunities for hard study, and enjoys greater freedom from the temptations that distract the mind of youth.

Without undertaking to decide this question, it may safely be said that what might be a good site for a College would not be suitable at all for a University. A College should be located in a healthful spot, a moral community, and the centre of a considerable population. In addition to this, a University ought to be in or near a place where theological students can find fields in which to exercise their gifts; where the students of Law can attend the sessions of court and hear legal pleadings; where medical students can attend clinical lectures and have hospital practice; and where students of Philosophy can find access to large libraries for their special work. None but a central position in or near a great city can afford all these advantages.

It is a mistake to name those institutions Universities which are limited by their location and constituency, or to expect that they will, in the near future, become such. The country needs but a few well endowed and conveniently located Universities, but it requires a large number of strong and vigorous colleges. The Universities should be established and well equipped for the accommodation of the students of this large

number of colleges. After completing their classical training in this and that college the graduates should be able to find a University of the same tone and spirit as their college, in which they might qualify themselves to become eloquent preachers, astute lawyers, skilful physicians, or profound scholars.

The second element of such a University is a well selected and competent Faculty. By a competent Faculty is not meant one whose members are ponderous encyclopaedias of all kinds of knowledge. They may be that without being competent instructors. There are scores of men in our colleges who have a sufficient amount of knowledge to fill almost any chair, but they have not the ability to impart that knowledge to others. By a competent Faculty, therefore, I mean one whose members keep abreast of the times in educational matters, possess accurate knowledge of the studies in their department, and are able to impart to others what they themselves know.

Competent instructors must have practical knowledge of men as well as ability to teach. This is necessary to an understanding of the peculiarities and capacities of the students, and to the adoption of the right way of treating them. A defect in this regard is soon detected, and advantage is often taken of it to torture the instructor. I have known more than one college Professor thoroughly equipped for his work, as far as knowledge was concerned, but utterly incompetent to perform the duties of his chair for the lack of tact to manage his classes.

Those who lecture to or catechise the young two or three times a day for four consecutive years should be models of Christian life and demeanor. This is one of the important means of building up that noble character which is to exert an influence for good in the world. It is the glory of our American colleges that the students come in daily contact with the leaders of thought and models of culture. Who can estimate the advantages derived from sitting for four years at the feet of such men as Jonathan Edwards, Mark Hopkins, or Theodore T. Woolsey! Not only the President, but every member of the Faculty should be a living example of all that is high and noble in learning and religion.

It cannot be doubted that the Faculty, more than anything else, gives character to a college or a university. The names and labors of its members constitute its main strength and recommendation. A body of men possessing the qualifications I have described would make a great college in almost any place where students can be found. The late Professor Agassiz would be surrounded in a log cabin, or a dug-out, by men desirous of hearing his explanation of the mysteries of life; Prof. Whitney would have a class of philologists at New Hebrides as well as at New Haven; and President M'Cosh would be followed to the Catskills and the coast of Maine by students anxious to be led by him through the labyrinths of psychology and metaphysics.

The third element of the American University is a carefully arranged and well rounded course of study. As the chief aim of the College is to develop the man, or to build up a noble character, the curriculum should be arranged with that expressly in view. Since Juvenal's aphorism, "*mens sana in corpore sano*," is still true, provision should be made for physical culture. The fact that some of our Eastern colleges are running to extremes in this direction should not deter any University from furnishing a proper amount of it. Boating, base-ball playing, or gymnastic exercises are indispensable accessories of a great institution of learning. The surroundings must, of course, decide the kind of recreations best adapted. If there be no boating facilities the students must content themselves with base-ball games, and if there should be no opportunity for base-ball playing, they must confine themselves to gymnastic exercises. In all cases, there must be rational restrictions and professional supervision. Undue development of the muscles is incompatible with a symmetrical character and unfavorable to the highest kind of mental culture. "Athletes," says one of the old Greek philosophers, "are intellectually a sluggish set who doze away their lives, and enjoy but imperfect health." Hence the only kind and degree of physical culture that should be advocated is that which is essential to vigorous health and clearness of intellect. More than this is sure to absorb the students' interest and

consume the energies that should be devoted to mental and moral training.

Mere animal strength, like the mechanical powers, must be turned into a handmaid of superior intelligence. Even those subtle forces which set in motion every joint and member of the bodily frame are subject to the immaterial part of man. Hence the highest vocation of a University is to train the mind and the heart. To this end the studies must be arranged. The views of those who hold that there is no study so well adapted to mental discipline as that of languages are unquestionably correct. The Greek and the Latin are far better for this purpose than the modern languages, however copious and useful. They can be studied in their objective forms, whilst the modern tongues are too closely identified for that purpose with the spontaneous and unconscious processes of our thought. They are called dead, not because they are destitute of life or deprived of living power; but, on the contrary, they are instinct with life and full of power. They are dead only as the crystal is dead—lasting in fixed unchanging beauty and perfection, the jewelry of the mind. The classics are not only a means of mental discipline, but they are useful also. Mr John Stuart Mill avers that the Latin language “makes it easier to learn four or five of the Continental languages than it is to learn one of them without it.” “The student who has mastered the elements of Greek and Latin,” says President Porter, “has gone much further in the way of intelligent knowledge of language generally than one who has gone far beyond the elements of French and German. This is explained by the fact that the structure of the classical tongues is complicated yet clear, ramified yet regular, artificial yet symmetrical, objective yet artistic; and that in all these features Greek and Latin are pre-eminent above the modern tongues.” In digging after the Greek and Latin roots, the student must go down to the hidden foundations of empires and republics, philosophy and religion. By studying the rich lore of the classic tongues he is enabled to trace the inner life of the most important nations of antiquity and follow the moral and intellectual march of the ages.

As a corrective to excesses, sometimes encouraged by the exclusive study of the classics, mathematics have an important place in every college curriculum. "Though less genial than language," as another has said, "yet mathematics are more august, while equally with language they develop in and claim from the student a high form of mental activity amid the vast works and mighty thoughts of God. Standing at the head of the natural sciences they give its formulas for the expounding of each in turn. At the doorway of the arts they are ready to furnish a passport indispensable alike to the builder, engineer and maker of whatever calls for either strength or beauty." Mathematics are prescribed by Lord Bacon "as the remedy and cure of many defects in the wit and intellectual faculties of men. If the wit be dull they sharpen it; if too wandering they fix it; if too deeply inherent in the sense they abstract it." There is no process of instruction to be compared with mathematical studies to toughen the mental sinews, or to give them hardness and strength, quickness and skill.

A course of study in these days without a liberal share of the natural sciences would be incomplete, and ill adapted to our age and country. These are better fitted to teach the mind to observe, discriminate and classify than the mathematics or the classics. They hold the mind rigorously to facts and restrain the natural tendency of youth to vague theories and groundless hypotheses. They may be used not only to teach the mind to observe and classify, but also to quicken it for work. Geology may be employed not only to lead the student into the bowels of the earth, but also to dazzle his eyes and excite his wonder by eliciting from dead and loathsome substances colors surpassing in beauty and attractiveness those of the rainbow. Natural philosophy may excite his admiration by sending in a few seconds to India, or the islands of the sea, the last discovery in science or invention in art; by dispatching to London, the quotations of the New York market; or to Berlin, the last decision of the American Cabinet on some question of State. Astronomy may reveal to him not only a boundless field of hard and intricate study, but stars and nebulae shining as gems in the diadem of the King of Kings.

Modern languages cannot be neglected in an American university. In the past, and even at the present time, our own tongue does not hold the high position to which it is entitled in all our colleges. Many of their graduates though well drilled in Greek and Latin cannot write correctly their mother tongue. This should be corrected at once for the comfort of the student as well as for the credit of the college. Since the world has been contracted to about one-half its original size by the use of steam, electricity and the telephone, and traveling has become so common, our liberally educated men should be taught two or three of the spoken languages of the world. The relation which we hold to the leading nations of Europe are such as to demand of our leaders of thought a knowledge of at least the French and the German.

No course of study can be regarded as complete without a goodly amount of philosophy—mental and moral—to bind together the other branches of human knowledge, and to show their mutual dependence and harmonious relations. The educated man is supposed to know the end at which he is aiming and the means best adapted to reach that end. He is taught this by philosophy. "All human knowledge and sciences except as they are organized and vitalized by the principles which pervade them all and give them unity and relation are," in the words of another, "a rope of sand. It is philosophy which gives to knowledge its legitimate and peculiar power, and puts the mind which possesses it in a position both to control itself, and to guide and subordinate other things to its own high ends and uses."

In this way a provision is made in the collegiate department to develop the whole man and to introduce him to the three great divisions of the universe, namely, nature, man and God. The natural sciences teach him to observe, discriminate, and classify the objects around him; physics introduces him to the forces of nature and the use of those forces for his good; psychology opens to him the mysteries of the soul and gives him some acquaintance with himself; logic and rhetoric teach him to arrive at correct conclusions and to express himself with power and precision; ethics explains to him the great springs

of action, and the way in which he is to conduct himself towards his fellow men; political science lays before him the ground of his allegiance to the State and the principles of citizenship; history opens before him the past and the secrets of national progress; and the study of natural and revealed religion teaches him how he is to justify his belief in the Bible and the universe as the works of the same God.

The courses of study for the *professional departments* of the American University are not intended to develop the man so much as to prepare him to perform well the duties of his calling. In this branch of the university the calling is put above the man as the man is put above his calling in the collegiate department. Without going over these in detail, I would say that the studies to be pursued in the theological, law, medical, philosophical and other departments should be the best adapted to make preachers, lawyers, physicians, dentists, philosophers, scientists and artists. They should occupy at least three years, with an opportunity to carry them on to still greater perfection when desirable.

All this, alas! requires more time than the majority of our youth are willing to give it. Everything in our day is done in a hurry and on a high pressure principle. The all-important question is not, how a thing can be done best, but how it can be done the cheapest and the quickest. This is true of building up a noble character as well as of constructing a great railway. The catalogues of our colleges and universities disclose the humiliating fact that proficiency and thoroughness are sacrificed to speed and cheapness. All over the land, especially in the busy West, young men and women are educated in a hurry. They are furnished with doubtful helps and led through short cuts to the professions. Flogged through the forms of a grammar school, whipped over the surface of a college course, they are sent spinning into society like so many humming-tops, with heads light, principles unformed, and powers of mind unprepared to expound an intricate passage of scripture, unravel a difficult question of law, or work out the diagnosis of a critical case. The consequence is that we have but few first-class scholars, and only a limited number of

men capable of filling important college chairs. Even these in many cases have been to Europe to finish their education. This state of things ought not to continue.

The other element of the American University is proper encouragement to high scholarship. It has been found necessary in every age and country to offer something in the way of inducement to study. In some countries it is eligibility to office in Church or State, in other countries it is money, and in others it is standing in the community. The most complete system of prizes is that in vogue in Germany. Very little money is distributed there, but that is given which the students value more than money. The civil and ecclesiastical appointments are determined by the results of every examination, from the beginning of the gymnasia to the end of the university life. Powerful as is the influence of this system upon the leading scholars, it fails utterly to reach the poor or even the moderate ones. The University of Oxford distributes yearly in scholarships as much as half or three-quarters of a million of dollars among fewer than 500 students. It is easy to conjecture what an incitement to study so large a sum of money must be.

We have nothing in this country analogous to the German system. Even if civil service reform should be conscientiously carried out it is hardly to be supposed that scholarship will be for generations, if ever, the ground of success. None of our colleges have such sums of money to distribute yearly as are found at Oxford and Cambridge. For some time at least, American Colleges must content themselves with three kinds of incitements to study, namely, the marking system, which indicates the student's standing in his class and appeals to his self-respect or to the spirit of emulation; the scholarship system, which enables a young man to enjoy the privileges of a liberal education, if his progress in his studies be satisfactory to the institution and its benefactors; and the fellowship system, which enables men of high scholarship to continue their studies for one or two years at home or abroad. All these are a great help, but something more is needed to secure the best results. No more commendable object for the benefaction of the rich

and liberal can be suggested than the establishment of scholarships and fellowships in our colleges and universities. It is to be hoped that many of them will soon imitate Henry IV, Edward VI, Queen Elizabeth, and Charles II in establishing valuable fellowships for the encouragement of high culture.

Some may object to this on the ground that the first scholars, according to popular belief, do not turn out in the end as well as those who did not distinguish themselves in college. Whilst this may be true of an individual here and there it cannot be laid down as an acknowledged fact. A large number of well known names of our own countrymen might be mentioned who distinguished themselves first in the class-room. It is safe to say that the majority of our scholars, ministers, statesmen, physicians and authors who have become famous in their respective spheres were men of mark and acknowledged ability in college.

This is equally true of our cousins across the sea. Lord Macaulay tells us that there never was a fact proved by a larger mass of evidence or a more unvaried experience than this: that men who distinguish themselves in their youth above their contemporaries almost always keep to the end of their lives the start which they have gained. Take the Oxford Calendar and compare the list of first-class men with an equal number in the third class. "Is not our history," he asks, "full of instances which prove this fact? Look at the Church or the Bar. Look at Parliament from the time that parliamentary government began in this country—from the days of Montague and St. John to those of Canning and Robert Peel. Look to India. The ablest man who ever governed India was Warren Hastings; was he not in the front rank at Westminster? The general rule is beyond all doubt that the men who were first in the competition of the schools, have been first in the competition of the world."

It is the determination of the Board of Trustees to make Lake Forest the ideal American University I have described. They have been most happy in the selection of a site. I have yet to find a place East or West better adapted for a great institution of learning than this high bluff overlooking the

blue waters of Lake Michigan. It combines advantages and attractions rarely found in the same locality. Here is a native forest to furnish the classic shade, the romantic walks, and the students' retreats. Here are deep ravines spanned by rustic bridges to supply the winding foot-paths, the weird glens, and the nooks for scholarly meditation. Here are, also, an invigorating climate, a most excellent society, and an absolute freedom from many of the temptations which usually beset youth in other places.

The University, as heretofore constituted, has had three departments, namely, the Academy, the College, and Ferry Hall. The first is an intermediate or preparatory school. In the educational system of the United States the weakest place is in the middle. The public schools are for the most part, excellent, and many of the colleges and the universities are doing as thorough work as the majority of the Universities of Europe. But, between these, there is a gap which must be filled before our education can be of the highest kind. Outside New England, and possibly the State of Michigan, there are but few intermediate schools or academies of high grade. The result is that our students are poorly prepared for college, and, those who do not go through college, are not sufficiently trained for all the duties of life. The Academy connected with Lake Forest University is intended to meet this crying need of the Northwest. It is our purpose to put it within a short time on a footing with Phillips Academy or Lawrenceville School. It will, the coming year, furnish students with thorough preparation for Lake Forest University, or any of our Eastern Colleges, and give a reasonable amount of education to those who do not intend to enter college. The proximity of the Academy to the University enables some of the Professors to hear classes during the last year of the course, and also affords the students an opportunity to mingle with those of the College and to catch some of their literary polish and thirst for reading.

The College is put on the same footing with the best of Eastern Colleges. It seeks to develop harmoniously all the powers of the mind and body, and to build up a noble character

by well arranged courses of study and discipline. It includes all the branches of study in the Classical and Philosophical Departments which I have already named as necessary to a thorough education. After pursuing the prescribed course to the end of the Sophomore year the pupils are allowed in the Philosophic as well as in the Classical departments to have their choice of studies within reasonable and carefully defined limits. They are compelled to master what have been regarded through the ages as the elements of a liberal education, and after that, they have the privilege of making a selection of studies agreeable to their taste and preparatory to the work of their future calling or profession. Thus is presented the happy medium of a sufficient number of disciplinary studies to form a foundation for the highest scholarship, and an election of as many studies as the tastes and contemplated pursuits of the pupils may demand. All these advantages are extended to young women as well as to young men. The two sexes are admitted to all the privileges of the College on equal terms. They are permitted to attend the same lectures and recitations, and to enjoy the instruction of the same Professors. A pleasant home named in honor of Miss Mitchell, the distinguished astronomer, has been provided for the young women who pursue a collegiate course. This is under the care of a clergyman and his wife, who aim to make for its inmates as complete a substitute as possible for the homes they leave behind them.

The fact that there are many parents who do not wish their daughters to mingle daily in the class-room with young men has not been overlooked. Ferry Hall furnishes young women not only with the ordinary studies of a Female Seminary; but, also, with a collegiate course identical with that of the College. In the main, the same Professors give instruction and the same text-books are used. The collegiate students in Ferry Hall form a part of the corresponding class in college and receive the same degrees at the end of the course. If, at any time, these students should desire to attend certain lectures or recitations with the rest of the class, they are allowed to do so by notifying the Faculty of their desire. With such an arrangement, co-education need not

deter any young woman from enjoying in Lake Forest University all the benefits of a collegiate course.

Steps have been taken to associate with our College the University faculties, or professional schools, recognized everywhere as belonging to such an institution. The foundation of the Philosophical Faculty, as it is called in Germany, has already been laid in a post-graduate course of three years in length. This is to include original investigation in astronomy, biology, physics, electricity, and philology, under the supervision of professors in those departments. Advanced studies, also, will be arranged, and instruction given by the University professors as well as by those of the college. The course will be enlarged in this department as fast as the number of the professors and instructors will admit of it. Efforts will be made to give a thorough course of instruction in all the branches of learning taught in the Universities of Europe.

With great gratification, and not a little pride, I am able to announce that the medical faculty of this University is as large and proficient as that of any in the country. Instead of attempting to found a new medical school that would require a large amount of money, stir up emulation, if not strife, and take years to reach a point of much usefulness and efficiency, we have been able to associate with us, the well known and renowned Rush Medical College, with its Presbyterian Hospital, as our medical department. Such a consummation will be hailed by friends of learning and science as a good omen for which the Northwest, and Chicago in particular, should be thankful. Not only the University as a whole, but Rush Medical College with its four thousand alumni, five hundred students and noble corps of Professors, will take a new departure upward and onward in the medical science.

There is, also, associated with us a vigorous and most promising College of Dental Surgery. Its present requirements are identical with those of the Dental Colleges connected with Harvard and with the University of Michigan. It is prepared to furnish those who wish to become dentists with as complete training as they can find East or West.

It is expected that, within a short time, a Theological De-

partment equal to any in the land will be associated with Lake Forest University. Inquiries have been made as to whether or not the two German theological schools now located at Bloomfield, New Jersey, and Dubuque, Iowa, may not be consolidated and made a part also of the theological faculty of Lake Forest University. This is one of the details to be settled in the future.

I take pleasure in expressing, not only the hope but the strongest conviction, that before this time next year the great Dearborn Observatory of Chicago will crown the summit of this beautiful bluff. By the aid of its grand telescope Chicago will be able not only to regulate the railroad time for the Northwest, but also to mark the movements of the stars, and decipher the hieroglyphics of the heavens.

Not much has been done yet towards establishing, or associating with us, a Law Department, but that, too is included in the plan to be carried out during the coming year. It is confidently expected that a University of a grade that will commend itself to lovers of learning all over the land will be in full operation here in a short time. The college and the philosophical department, the Academy and Ferry Hall are located and will remain in this beautiful and rural place, which is conducive to study and meditation, and the professional departments of medicine and dental surgery are located in the city of Chicago. Thus, the University dreamed of, if not seen by some of the far sighted men and women of the Northwest is here to-day a visible, tangible reality.

Friends and patrons of higher education in the Northwest:

You have been told by others as well as by me that the most pressing need of this part of our country is such an institution as I have described. We have a sufficient number of colleges and so-called Universities, and the majority of them are doing commendable work, but they are not meeting all our needs. In other fields the supply is equal to the demand. We have railways enough to meet the calls of our rapidly increasing commerce; we have business houses in abundance to accom-

moderate our trade; we have residences in sufficient number to supply all our people with comfortable homes; we have school buildings, polytechnic institutions and professional colleges for all who desire the instruction they furnish, but we have not had as yet a University in the Northwest to supply our gifted young men and women with the highest kind of classical and scientific training. That class of youth at present, go East or to Europe to pursue their studies. Some of these would probably go there even if we had institutions that would furnish them with all they desired, but they ought not to be made to feel that it is a necessity to go thither. Hundreds of youth in the Northwest would be glad to avail themselves of the best training and highest culture if they could obtain it in or near Chicago. How long will our generous men of broad views and long purses allow this state of things to continue? It is galling to our pride to be told that Chicago and its suburbs are ready to expend millions in the construction of railways, factories, banks, commercial houses and palatial dwellings to display our material wealth, when not a single first-class college or university can be supported. Has not the time come when the parings at least of great fortunes shall be devoted to intellectual improvement and true culture?

Happily no part of our land is wanting in noble patrons of education. Without going far back into the past, I may name a number of men who have devoted millions of their money to the cause of higher education. Princeton College has risen from a condition crippled by the late Civil War to be one of our foremost universities, through the princely gifts of the late John C. Green, of New York. Cornell proudly crowns a hill on the banks of Cayuga Lake as a noble monument to the man who spent upon it his millions. Johns Hopkins University overtops the loftiest monument of our monumental city, and shows the sagacity of the plain Quaker in supplying one of the greatest needs of our land. Lehigh University, which nestles in the bosom of one of the beautiful valleys of Pennsylvania, is the recipient of four or five millions from one of the coal kings of Schuylkill county. The late Paul Tulane

planted at New Orleans a University that is destined to send streams of blessing through the Gulf States and the regions adjacent thereto; and Senator Stanford means to furnish the Pacific Coast, where he has amassed his riches, with the most magnificent institution of learning in the world. Has not the Northwest among its numerous millionaires one or more men that will aid in blessing this region with a similar institution? Lake Forest has a situation equal, if not superior, to any of the universities I have named. It commands a population amounting already to ten millions, and may exert an influence for good over this great valley which is larger in extent of territory than the Roman Empire when it extended from the banks of the Euphrates to the pillars of Hercules.

This region of country needs a great Christian University, not only to supply it with the highest culture, but also to afford it protection against threatening evils. Recent events have shown that it is full of combustible materials which may at any moment explode to the ruin of business and the destruction of life. The questions are daily asked, what is *anarchism*, that is menacing our safety and defying our laws? What is *nihilism* that is causing so much uneasiness at home and abroad? What is *socialism* that is threatening to sap the foundations of society East and West? I answer that they are the scarlet rash, the boils and the festering sores that reveal the poisoned condition of the blood of our body politic. We may employ salves, and bind up wounds, but that will not remove all the perils to life and health. For a time we may suppress anarchism by force of arms, check nihilism by legal proceedings, and put down socialism by public sentiment. But, the disease will still remain uncured and ready at the slightest provocation to break out again. Nothing but the gospel, backed up by Christian institutions of learning will completely irradicate it. History tells us that in the past, reforms and the removal of evils have been brought about largely by university men. "The political revolution in England, inspired by the Reformation, was directed," says George William Curtis, "by University men. John Pym in the Commons, John Hampden in the field, John Milton in the Cabinet—

three Johns, and all of them well beloved disciples of liberty— with the grim Oliver himself, purging England of royal despotism and avenging the slaughtered saints of Alpine mountains cold, were all of them children of Oxford and Cambridge. In the next century like a dawn, lurid but bright, the French Revolution broke upon the world. But the only hope of a wise direction of the elemental forces that upheaved France vanished when the educated leadership lost control, and Murat became the genius and type of the Revolution. Ireland also bears her witness to what I have said. As its apostle and tutelary saint was a scholar, its long despair of justice has found its voice and its hand among educated Irishmen. Swift and Molyneux, Flood and Grattan and O'Connell, Burke and Leekey and Duffy, and the young enthusiasts around Thomas Davis, who sang of an Erin that never was, and dreamed, of an Ireland that cannot be, were men of the Colleges and the Schools whose long persistence of tongue and pen has fostered the life of their country, and gained for her all that she has won. For modern Italy, let Silvio Pellico and Foresti and Maroncelli answer. It was Italian education which Austria sought to smother, and it was not less Cavour than Garibaldi who gave constitutional liberty to Italy. When Germany sank at Jena under the heel of Napoleon, and when Stein—whom Napoleon hated but could not appall—asked if national life survived, the answer rang from the Universities, and from them modern Germany came forth. With prophetic impulse Theodore Koerner called his poem 'The Lyre and the Sword,' for, like the love which changed the sea-nymph into the harp, the fervent patriotism of the educated youth of Germany turned the poet's lyre into the soldier's victorious sword. It is our duty to learn lessons from our brethren, first in every council, dead upon fields of freedom from the Volga to the Rhine, from John O'Groat's to the Adriatic, who have steadily drawn Europe from out of the night of despotism and have vindicated for the educated class the leadership of modern civilization.

“In America, as in England and Germany, they were edu-

educated men who, in the pulpit, on the platform and through the press, conducted the mighty preliminary argument of the Revolution, defended the ancient traditions of English liberty against reactionary England, aroused the colonies to maintain the cause of human nature, and led them from the Gaspé and Bunker Hill across the plains of Saratoga, the snows of Valley Forge, the sands of Monmouth, the hills of Carolina, until at Yorktown once more the King surrendered to the people, and educated America had saved constitutional liberty; and in the next critical period, when through the travail of a half anarchical confederation the independent states rose into a constitutional republic, the good genius of America was still the educated mind of the country."

Whilst we thank the Federal Government for establishing near us a powerful post upon which we may fall back in case of emergency, we have greater faith in the permanency of the protection afforded us by the institutions of learning which dot our plains and adorn our sea coast and the shores of our lakes. The men and the women who have established and support these institutions are doing more for liberty, good government and religion, than the same number of statesmen and soldiers.

The objection may be made to Lake Forest University that it is sectarian, and consequently not a fair representative of the people of this community. It is not more sectarian than Harvard, Yale or Princeton. Whilst it is a Christian institution under the supervision of the Presbyterian Church, it is not conducted in her sole interest. The students are drawn from Jews and Gentiles, Catholics and Protestants, without distinction of creeds, or respect of persons. It is the result of long experience that our colleges and universities as they become distinguished for thoroughness of training and culture, lose sight of the narrow denominational barriers and learn to emphasize the common relation of all to culture, and to the great head of the church.

Why then, it may be asked, should not the university belong in common to all the branches of the Christian church? It gives me pleasure to let the honored ex-President of Yale College answer this question. "A college in which several de-

nominations have a partial interest," says Dr. Porter, "will inevitably be divided and dishonored by ignoble sectarian strife. The several denominations which hold it in common will regard each other with that eternal vigilance which in such cases easily degenerates into perpetual suspicion, its officers will be elected and its policy will be determined with a judgment divided between the interests of the sect."

Why not let the university be the property of none, or of the State? The veteran educator shall be allowed to answer this question also. "The objection to this," he says, "is that it will immediately become the object of the ambition or the victim of the strife of some one or more religious sects with never-ending discussions, which must inevitably follow, or it will have no religious character at all. In the present divided condition of Christendom, there seems to be no solution of the problem, except the one which has been accepted in this country, namely, that the college should be in the hands of some single denomination, in order to secure unity and effect to its religious character and influence, and that it should be preserved from sectarian bias and illiberality by its responsibility to the community which it undertakes to mold, and the enlightened and catholic influences of the culture to which it is devoted."

I shall only add that, "as between terms of reproach, if sectarianism is fairly charged on the one side, godlessness may be as fairly retorted on the other, and if a purely secular college will attract a certain portion of the community, positively religious colleges will attract another. If the two sorts of colleges are fairly tried, the fruits of the two will be made manifest. It will be seen after a generation, whether christianized science, art, literature, has any advantage over that which is unchristian or non-christian, whether the education and culture which are elevated by the christian faith, have any advantage over those which are secular and atheistic. One thing is certain, that all the experiments which have been tried in this country to conduct institutions of learning without christian worship and christian influences have failed; that all the so-called State colleges have, in some sort, been forced to adopt, either directly

or indirectly, the same methods of religious influence which are employed in the christian colleges; that, in the choice of their officers, they have largely given the preference to men of positive and earnest christian faith, for their greater usefulness as teachers and their greater acceptableness to the community." The supervision which the church gives is the best possible guarantee for the economical and proper use of the money given or bequeathed to the cause of higher education. Individuals die, political corporations often become corrupt; the Church lives, and the presumption is that she will see that the interests committed to her keeping are honestly administered and steadily advanced.

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