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EXERCISES

Connected with the Inauguration

OF

REV. CHARLES A. AIKEN, D. D.,

AS

PRESIDENT OF UNION COLLEGE,

SCHENECTADY, NEW YORK,

TUESDAY, JUNE 28, 1870.

Albany, N. Y.:
JOEL MUNSELL.
1870.

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Union College, Schenectady,

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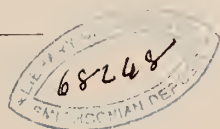
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D. S. O.
Refer. URB 9/18/69

ORDER OF EXERCISES.

DOXOLOGY.

[Praise God from whom all blessings flow.]

PRAYER

By Rev. JACOB VAN VECHTEN, D.D., senior member
of the Board of Trustees.

ADDRESS

By Hon. IRA HARRIS, LL.D., President of the
Board of Trustees.

ADDRESS

By Rev. DWIGHT K. BARTLETT presenting a Resolution
of the Alumni Association.

PRESIDENT'S REPLY.

MUSIC.

INAUGURAL ADDRESS.

MUSIC.

BENEDICTION

By Rev. Dr. HALLEY.

INAUGURATION EXERCISES.

ADDRESS.

[BY HON. IRA HARRIS, LL.D., PRESIDENT OF THE BOARD OF TRUSTEES.]

IN the name and on behalf of the Trustees of Union College I have been authorized to announce that the Rev. CHARLES AUGUSTUS AIKEN, D.D., was, on the 27th day of July last, by the unanimous vote of the Trustees, elected President.

He entered upon his duties, as such president, at the commencement of the collegiate year now about to close; but his formal and public induction into office was appointed to take place on the day next preceding the next annual commencement. We are assembled for the purpose of completing this service.

I congratulate the friends of the college upon the auspicious opening of this new era in its history. It has now reached its seventy-fifth anniversary, and we inaugurate, to-day, its sixth president.

Under this new administration, so auspiciously begun, the friends of the college confidently look for a greater development and expansion of its usefulness, an enlargement of its means and appliances for instruction, and an increase of its importance and influence as an educational institution.

And now, Dr. Aiken, in the name and on behalf of the corporate authorities of this institution, I salute you as President of Union College, and commit to you its care and supervision.

In performing this grateful service, permit me to add my most cordial congratulations. Your success hitherto, as an instructor of youth, furnishes to the authorities and patrons of this institution, a guaranty of success hereafter.

The acknowledged abilities, the excellent attainments, and the large experience which you bring to the discharge of the duties of your high position, promise the most gratifying results. We trust that under your administration the college is to become, more and more, a nursery of sound learning, and a school for thorough intellectual culture. We trust that under your fostering care, this college, standing by the old ways—*super antiquas vias*—and holding fast to all that is good of *the past*, will also show herself alive to the scientific progress and the intellectual triumphs which distinguish the present day; and that she will contribute her full share to those grand efforts that are being made to enlarge the boundaries of human knowledge, and elevate the human race to a higher level in the scale of being.

It only remains for me, sir, in the name and by the authority of the Trustees of Union College to deliver to you these documents—the charter and by-laws of the college. I present them to you as the symbols of your office, and in the name of the Trustees, and by their authority, and as their representative, I do formally and publicly proclaim you to be the President of Union College.

As such President I present you to the Faculty of the College, and to its *Alumni*, and to all who honor the occasion with their presence.

ADDRESS.

[BY REV. DWIGHT K. BARTLETT, PRESENTING A RESOLUTION OF THE ALUMNI ASSOCIATION.]

[*Resolved*, That the Alumni Association welcome President Aiken, and, grateful for the encouragement inspired by his acceptance, and his administration of the college for the past year, tender him our cordial support, and that Rev. Dwight K. Bartlett, of Rochester, N. Y., be requested to express the sense of the Association at the inaugural exercises of the new president.]

MR. Bartlett spoke as follows: In the discharge of the task assigned, permit me, sir, on the part of the Alumni of Union College, most heartily to tender my congratulations on this auspicious occasion.

We have assembled this day to witness your investiture, formally, with the authority of an office that takes rank with the noblest and most honorable within the gift of man—an office which allows and demands the largest outlay of intellectual power, the broadest cultivation of the faculties, the finest accomplishments of the gentleman, and the highest graces of the Christian.

And we do, sir, most sincerely rejoice that, after the sharp and trying ordeal incident to the effort to select a person fitted to the exalted station you are called to occupy, that effort should have been so gloriously crowned. You received your election from the Trustees by a cordial unanimity, while the Faculty of the College were no less unanimous in their sanction. And besides, sir, you bring among us the qualities which we cannot but feel are a happy augury for the future. Your reputation for superior and profound scholarship has long been established. Your popularity and influence with young men in positions you have already filled with honor in two of the leading colleges of the land, assure us that a wise discrimination has

characterized the choice which has been made, and we are no less certain that your warm, and tender, and sympathetic heart, and your firm love of truth and right, will make you the moral power upon the institution committed to your charge which we hope and pray you may become.

We are, sir, moreover, grateful — grateful to the Trustees for their assiduity in achieving a task attended with so much difficulty, and for their final and perfect agreement; and to you, also, for the generous response returned to their election.

The most marked characteristic of the age is its radicalism. More than ever before we are bent on going to the bottom of things and determining the rights by which they claim to exist. This radicalism penetrates everywhere. The church feels it; the state feels it; society feels it. The argument from authority, prescription and divine right, which so conspicuously entered into the social and political writings of the last century, has well nigh ceased to exert an influence on the more advanced and fundamental thinking of our time. The demand now is, that all institutions which summon the support and allegiance of mankind, shall vindicate themselves before the tribunal of utility. In obedience to this spirit of utility, John Bright, on the floor of the British house of commons, asks, “if the queen, by her illness, is unequal to the royal responsibilities, why should she be longer intrusted with the royal prerogatives?” The same utility moves Louis Napoleon to seek to conciliate the French people into submission to his imperialism, by proving that the Napoleonic dynasty is needful to the peace and prosperity of France. Bismarck sweeps out a whole crowd of minor principalities and consolidates them into an empire on the single ground that there is no good in them, pronouncing them in his own expressive language — “swindles upon government.”

The Pope finds himself helpless in his appeal to the chartered rights of Charlemagne and the grants of the Countess Matilda to maintain the temporal power. The challenge of the 19th century is to show what good is subserved by the continuance of the temporal power as an impediment to an united Italy.

This radicalism is abroad in our own country. And in no department of inquiry is it more active and searching than in respect to education. Now, as never before, investigation is being directed to the ends of education and the methods by which it should be prosecuted.

It would be unbecoming, sir, either to distress your patience or to trespass upon the limits allowed me, by entering upon an extended consideration of this subject. I may, however, be pardoned for saying that we are agreed in regarding as the purpose of education, not the production of an intellectual aristocracy, of a class of men who shall find satisfaction in the isolated play of their own faculties. We have come to recognize as the final end of all literary and scientific culture the evolution from men, of their highest and most effective power; that kind of power which tells most palpably on the world's progress in the arts of living and in a Christian civilization. The young men who leave our colleges most amply supplied with the breadth of mind and force of moral impulse, to feel this to be their mission, answer most perfectly to the radical demands of the age.

It is no exaggeration, sir, to assert that this idea has been paramount in the polity of Union College, during a long and prosperous career, to give the students privileged with her advantages, the furniture for true and abiding effectiveness on the world; and her success has been how generously justified, we well know, by the long list of her graduates who have attained eminence in every profession,

and not a few of whom are identified with some of the most important events of our national history.

Feeling, sir, that it is with this end in view our sons and brothers and friends will seek, in the after time, the benefits of this institution, we intrust its interests to your keeping. And we are sure that we place them in no unworthy hands, but in hands faithful and tried. We pledge to you our firm support. We will uphold your arms in all ways we can. Your name shall ever be spoken with esteem and affection. If the hour of trial shall come, we will prove your steadfast friends.

In conclusion, sir, we cannot dismiss this occasion without commending you to that Higher Power, without whose strength and enlightenment no permanent success is possible. Your own experience must furnish sufficient evidence that this Power is indispensable to every good and noble endeavor. The arduous responsibilities which hereafter will be upon you, and the high expectations we cherish, you can hope to fulfill only as the help of God is freely given. We do, sir, most earnestly pray that that help may ever be yours, enabling you to achieve a career honorable to yourself, which shall be freighted with blessing to the world and approved of heaven; and that at last, when you shall have done with the dust and sweat and toil and warfare of this earthly life, you and we shall meet in the land beyond the flood, where the clash and encounter of war are unknown, where music keeps time not to the tread of embattled hosts, but to that of the myriads of the redeemed, regenerated and glorified of the sons of men; and where peans are sung not to the conqueror over the marshaled battalions of earth, but to Him who, having conquered sin and death, sits in unshadowed light on the eternal throne.

THE PRESIDENT'S REPLY.

YOU have turned my thoughts back, Mr. President, to a pleasant evening in June, a little more than a year ago, when my quiet, happy and unsuspecting home in a neighboring state was ruthlessly invaded, with crafty designs admirably disguised; and to later days when indirect inquiries, and then direct overtures and in due time formal official communications were made to me, whose public consummation is reached in the ceremonies of this hour.

I do not understand, nor is it your meaning, that my acceptance at your hands of these symbols of authority and trust now first confers upon me the right to discharge the duties of my office. For nearly a year I have carried the weight of its responsibilities and felt the pressure of its anxieties, and have endeavored to fulfill such of its duties as fell within the bounds of the year. And yet, as you have deemed it fitting and probably useful to connect with this anniversary of the institution a certain ratification or re-announcement of your action, so on my part I cheerfully repeat in this presence my acceptance of the trust.

Will you permit me to say here and now that the year's experience has also brought to me not a little that tends to remove the misgivings and anxieties with which I first signified to you my acceptance of this office.

Your own Board has received me with the greatest consideration and kindness, a like spirit has been from the first most characteristic of my associates in the Faculty. An excellent disposition has been manifested by the students, and the Alumni have received me with the most marked and gratifying cordiality, not only here to-day, but at other times and places as I have met them.

My only living predecessor in this office, an honored son of Union, whose diploma was dated fifty years ago—a man whose name and fame have reached more continents than one, and whose presence and participation in to-day's exercises we desired and earnestly sought, has given me assurance of his deep interest both in the prosperity of the college and in my own success here. And those who most nearly represent his revered predecessor—the loved and honored father of nearly all of Union's thousands of sons—whose name like a watchword rallies all the families of the elan from Maine to California, who created Union's fame and influence, they too have with very great kindness given me their welcome, and made me feel at home with them.

But I realize to-day, more than ever before, the amount of work to be done if the college is to reach and hold the position and influence which we desire, and done not by me alone but by you of the board, and by us who teach, and by these assembled Alumni, and by all whom we can enlist in the good cause, not by the best of purposes, nor by annually repeated resolutions, but through the power of animating and stimulating example and unwearied toil. And shall not this day and this hour and this place see pledge exchanged for pledge, and hand joined with hand in a new consecration to the good cause?

INAUGURAL ADDRESS.

*Gentlemen of the Board of Trustees,
Alumni and Students of the College,*

LADIES and Gentlemen: Regard for you as well as for myself amidst the thronging duties of these crowded days, bids me address myself at once to the theme which has commended itself as appropriate to the day and the occasion. Dispensing with the zigzags, trenches and parallels of rhetorical engineering, which might be needful if we were attacking an enemy's stronghold, I would move as on friendly ground. So far as my subject needs the commendation of a preliminary announcement, let it be this: OUR UNION THE UNION OF THE OLD AND THE NEW IN EDUCATION; THE UNION OF EXPERIMENT AND EXPERIENCE. The system of education which we would in theory defend, and in practice carry out to the largest results attainable with the means at our disposal, recognizes and would duly honor both the old and the new, that which has borne the test of long and varied experience, and that which seems required by the real and reasonable demands of our new and changed conditions. We would make full account of both these elements, alike in the substance of our teaching, in its aims and in its methods. This has been the Union of the past; let it be the Union of the future.

From whatever point within historical limits we approach the subject of education, we encounter a fixed, established, traditional element, that demands recognition and consideration. There is a theory or doctrine in regard to the ends to be secured, and the proper means of securing those ends. Various influences may have contributed

to give this traditional system its place and its prestige. The thousand subtle workings that go to make up usage, the more palpable forces that mould legal enactments, the philosophical system wrought out or received by the ruling mind or minds that in the plastic period fashion society and civilization, the pressure of some great exigency that has consolidated what was before fragmentary and crude, or compelled the substitution for that which would have been abstractly preferred of that which must perforce be done, those intangible, inexplicable sentiments, of local or national range, which so often elude measurement and definition, even while changing the whole face and form of human systems and institutions, all these elements and more have been at work to make the traditional what it is. The results of all this working we must accept, whether we succeed or fail in our endeavor to interpret them in their origin. The men of any race or age or clime or locality with which we may choose to begin our inquiry are found to have their view of the ends to be sought in culture, the kind of culture which it is best to seek, and the methods by which it is desirable or practicable to strive for the desired good. The Spartan view of the objects for which men exist and for which they should be trained would have been scouted at Athens, and the ideal Athenian was an abomination at Sparta, as the actual Athenian was a rival and antagonist for centuries in the great struggle for ascendancy in Greece. To take a less classical example, the Mohawk who occupied this beautiful valley three centuries ago, the honest Dutchman who dispossessed him, and the composite American of the nineteenth century have their educational theories no less readily defined and distinguished, each characteristic of the race and the period, each embodying the result of ages of experience and development, each entitled to

the deference which is due to sturdy and immutable facts when found in the path of honest inquiry.

In some way then this traditional element has gained its advantage, and has at least this presumption in its favor, that it is by so many living links connected with the past, and is in present possession of the ground. Whether deliberately fashioned, or the product of a growth, slow and silent as that of a plant of many centuries, it has reached forms and proportions not easily changed.

But let us approach the subject from another side, and ask, not, what has education been; or, what are its actually existent forms, but what is the true culture, what should education be; thinkers, the Herbert Spencers of successive generations, have always exercised themselves on this question, either in their endeavor to secure roundness and completeness to their abstract system, or in their philanthropic desire to remedy the imperfections and the positive ills of society. They may or may not derive their original impulse or their persistent energy from dissatisfaction with the actually existing methods or results. According to their idea education should proceed on certain assumptions in regard to individual human nature, or our common humanity, or the true functions of society. If the assumptions do not accord with the facts, it is most unfortunate for the facts. The educational theory only needs to be pushed with the more vigor as having a more arduous work before it. The theorizer is a little less likely to live to witness the realization of his glowing and benevolent desire.

There is still another, a third way, of approaching these educational problems, that of the men who are *par excellence* "practical," nothing if not "practical." It matters nothing to them how their ancestors, one generation or ten generations removed, may have reasoned or practiced.

It matters nothing to them how philosophers of whatever learning or renown may have announced that things ought to be. Here is an existing condition of things; certain work to be done with all energy and dispatch; certain living problems pressing for solution according to rule or contrary to all rule; certain men possessed of certain powers to deal with these urgent interests. If there be some existing mode of training and using man's working powers, they are willing to try it first, not because of any deference for it or its pedigree, but because as an existing mode it is most available. But the test is that of immediate and palpable utility. What the system may have been good for under other circumstances establishes only a momentary presumption in its favor, and its very success in other fields may seal its rejection here and now, because the results now demanded are so totally diverse. Your "practical" man is willing to tarry a moment over the traditional system to learn what it has anywhere effected, under what circumstances, and at what rate of development its best results have been reached, what its relations are to the present inner tendencies or outer conditions of society about him. But on principle, and that a principle of which he makes no secret, he eschews genealogical tables, historical museums and sentimentality. How quick and how large returns may be expected in the precise line of present exigencies? This is his test. Now the old in education is always subjected to the criticism and attack both of the speculative and of the practical. How shall the philosopher prove his right to be, if all important truths were known before he appeared. It must be that the world has remained in dreary, suffering ignorance of some things most important for it to know, or has had a dim and unjust comprehension of things of whose existence it had become aware. It must be that things

can be better done, as well as better known. Ignorance and half knowledge cannot furnish individuals or society with the best theories of life, or the best practical systems in the direction of any living interest. And all these traditional modes of training men are from and of the dark and twilight ages. Now that philosophy has come let men walk in the light (or take the consequences.) Or your practical man discovers (as he was very sure would be the case) that if human beings are very much what human beings were several generations ago, their circumstances have immensely changed, and that it is sheer absurdity to suppose that any system of training connected by any filaments however delicate, with other continents and other generations, is entitled to the least deference as a working system for our to-day. There may be places where the world does not move, there may be lands where the nineteenth is but the prolongation of the sixteenth century, there may be social conditions in which what is once good is good forever. But in the Western Continent, in the latter third of the nineteenth century, in the great republic of all the ages let no man offer for adoption the intellectual wardrobes, utensils or fashions of the musty past.

Our age is most peculiar. Our people is most extraordinary. Where is there a parallel to our past? Where can there be detected the feeblest suggestion of a glory like that of our future? And shall we be educated like other men? He insults us who hints that we belong after all to the one human race, that we occupy a portion of the one globe known as earth, and that myriads of links connect us with the other continents and their civilizations, and that our marvellous peculiarities are as nothing compared with the numberless characteristics which we share with other men. The Declaration of Independence must

have cut us off from all connection with the by-gone ages. What was there before 1776 except the Christian era, and Christopher Columbus, and Plymouth Rock, and a settlement on Manhattan Island, with one or two near the junction of the Mohawk and Hudson rivers? To what but such sentiments and reasonings as these can we trace it, that Rousseau's sweeping maxim should have found practical assent here as in no other land or age? "Take the road directly opposite to that which is in use, and you will almost always do right." We are *such* a people, and our land is *such* a land, and our times are *such* times, that we need a host of nondescript universities and colleges and institutes unlike anything before or elsewhere seen, or likely to appear except on our prolific soil. The marvel is that an aversion so intense to the organizations and systems elsewhere described by these names, radiant with the glories of a splendid past, should not have stimulated to the invention of original names. Why should we have "Universities" without one university element, and "Colleges" that in their scope and breadth and cultivating power fall below our best academies; and other educational institutions that seem to have exhausted themselves in the production of high sounding names?

Union College should represent, it has represented more than a union of different local interests, more than a union of different denominational interests, more than a union of different lines of culture. It has aimed, may it to the end aim, and more and more prosper in its aim, to unite profound respect for the traditional in education with a hearty welcome for whatever is really required by the progressive and changing conditions of society.

We are only a college, one college. We are not a university in either of the two senses, as having under one organization the usual professional schools as well as

academic and scientific departments, or as founded and organized with the intent that "any person may find instruction in any study." We are well content with a much more restricted sphere, and here we build on the old foundations. But we will not limit ourselves to the architectural aims, styles or appliances of bygone centuries, nor will we pledge ourselves to furnish our educational structure with no other furniture or decorations than were then in vogue. Strange dialects may one after another make themselves heard within our walls, and sciences find exposition and illustration that would to our fathers have seemed as magic arts. We are not impatient to try on those who gather here all the educational nostrums that are proffered to a restless age, being content with that which bears the attestation of a ripe and long experience, or, necessarily lacking this, carries every other endorsement than that of experience.

The object of all self-culture should be that we heartily and entirely submit ourselves to the laws of our life, not that knowing them we may master them, or rule by them, but that by complete conformity to them we may reach the dignities and rewards which are ordained for the dutiful and faithful. To this end we long and strive for truth; to this end we aspire to the most absolute mastery over all our powers and faculties in their largest attainable development; to this end in the exercise of this mastery we would put knowledge and training always and everywhere to their decreed uses, that we may meet our Lord's reasonable requirement, may enjoy his approval, and may receive the tokens of it in growth and power and peace and happiness without alloy in his kingdom forever.

And within the sphere of secular education we recognize these as the three great aims of a liberal training, to develop a reverence for truth and an ardent love for know-

ledge, with a high estimate of their value; to cultivate the power of acquiring, using, and expressing knowledge; and to a limited extent to impart knowledge itself. That was a weighty charge brought two or three years since by that Rt. Hon. Chancellor of the Exchequer against the educational systems of England: "Our education does not communicate to us knowledge, it does not communicate to us the means of obtaining knowledge, it does not communicate to us the means of communicating knowledge." The charge *sustained* would justly doom the system. We insist not simply on the points which he pressed but on others of which he made less account. Deeper than the possession of knowledge, deeper than expertness in its acquisition and communication, there must be the pure, strong, reverential love for truth, which culture may not create, but must unfold and guide. It is surely needless as well as hopeless to borrow the precision of an analytical chemist in determining the exact percentage of each of these three elements in any given measure of educational effort or success. This, however, cannot be too strongly pressed, that the element which at first makes the most display, that of positive knowledge imparted and secured, has the least abiding value. Let love of truth be awakened; let a thirst for knowledge be ensured; let the powers, by whose vigorous and well directed use this love is to be gratified and this thirst satisfied, be brought under command; let their effectiveness be increased by well distributed and judicious culture; let enough of present and positive acquisition be secured to encourage and measurably reward the student, and it will not much disturb us if superficial and impatient critics should complain that we have no great store of learning to show for the first years of pupilage. Later years, after the voice and hand of the master have been withdrawn, when the pupil has been

thrown upon his own principles and his own resources, will be his harvest time in visible and ponderable sheaves of knowledge. The mind's storehouse will not remain empty, while high and pure tastes are slowly developing, and wayward impulses and untrained powers are by steady and protracted incitement and restraint wrought into healthful vigor and effectiveness. These first undisciplined, unsymmetrical workings of the mind, so often hindering and counteracting each other, may still be made productive of something tangible. But for this very reason early studies should be selected by the teacher, not by the student, and rigorously prescribed.

Some of our institutions of learning have found, others have imagined, themselves able to leave to the student the election of a portion of his studies. We congratulate those whose pupils have reached such maturity of judgment, knowledge and solid attainment as to be entrusted with this responsible choice. But to be held responsible for the result of courses of study moulded to any extent by the inexperience, the caprice, the indolence, the castle-building imagination that are most impatient to be allowed their own choice, we can never consent. When we are able to secure at the start a far riper preparation, and with this advantage are able to make our first years more richly and rapidly productive, then it will be soon enough for us to begin to consider the question to what extent we may allow alternative courses of study, and indulge ourselves with the pleasure of teaching a portion of the time those whose unsolicited choice brings them to their work.

Within the term appropriate for prescribed study, (which with us must, at least for the present, be the whole college period) we would in our selections and combinations honor both the old and the new, the studies that have for centuries approved themselves as of priceless value

to scholars of many lands, and those which have opened so richly within the memory of living men. At one of the recent gatherings of our Alumni in the great central valley of the continent, the point was very effectively made, that long before the scientific schools of the east had received their distinct working organization, the profound sagacity of him whom Union's sons delight to honor had rightly interpreted the drift of things and the wants of the future, and had provided a scientific course parallel to and of equal dignity with the classical. And it is a grateful testimony that comes to us from such states at the east as the Keystone and at the west as Missouri, that there, where scientific pretensions are subjected to the sternest tests, no class of aspirants for the practical honors and rewards of their profession are as a body esteemed above the graduates of our own Engineering department.

The real dignity and worth of our scientific course let us only enhance! If it has been too much favored, in that too short a period of preparation, has gained admission to all its opportunities, let us exact, if we can find the way to do it, as much real discipline as would admit to the classical course when its portals are guarded with most jealous care. And let the disciplinary value of its first year, which is its latest addition and has had a somewhat experimental form, fall not a whit behind that of a sister course, when this shall be carried up to its highest effectiveness. If the final honors are to be the same, let them represent, as nearly as may be, the same work and attainment. So would we honor the new in educational theory and practice.

But not for this would we cast off the old, the original course of this and all the earlier colleges. To those who choose it we offer an equal opportunity and an equal palm in the so called scientific course. But for those who make

no choice for themselves we provide the old and honored course which in its earlier stages spends its strength mainly on the noble classic tongues and literatures, with us an undivided pair, whose recovered use in public and private culture contributed so much to change the gloom and stiffness of the middle ages into the fresh, strong life of to-day. Let those that will declare themselves sick of Greece and Rome, and all dead nations, and all dead languages. We do not so understand human nature, or human history, or the laws of mental power and progress, or the conditions of the most effective participation in the great work that you and I are to-day called to do in our world.

A recent report of the English "commissioners on middle schools" takes this position, one which in our judgment can be held against all assault. "The 'human' subjects of instruction, of which the study of language is the beginning, appear to have a distinctly greater educational power than the material. Nothing appears to develop and discipline the whole man so much as the study which assists the learner to understand the thoughts, to enter into the feelings, or appreciate the moral judgments of others." And Lord Bulwer Lytton who is not more a brilliant writer than a shrewd observer and an accomplished man of the world, maintains in opposition to a very common prejudice, that "the classic authors teach us less how to handle words than how to view things." We by no means claim that the classic tongues and their noble literatures have always been so handled as to yield these varied and rich returns. Their power to do so we cannot question. And in some lines of educating influence in which they have often been declared most deficient, we find elements and evidences of their great value. Do they not develop the habit and power of exact observation, and

the ability to put into available forms the results of nice observation? Let eye and ear and touch, each in its place and according to its opportunity be trained to distinguish between one sparrow and his next of kin, one crystal and that which sparkles next it in the coronet on monarch's or on beauty's brow, one nutritious root or leaf and its death-laden counterfeit, one star and that which differeth in glory? But shall not the same mind be trained, and trained through the most perfect tongues and literatures of men, to discriminate between a truth and an error, a whole truth and a half truth, a truth clear, bright and winning in the beauty and fitness of its drapery, and a truth which you must first disrobe of its uncouth, inapt, repulsive costume before you can know it for a whole idea of any kind? In using or reading our own tongue our object and our instrument are too much in and of and like ourselves to be best observed and appreciated. We must get out of ourselves into our fellow men, into their habits of thought, their modes of expression, their style of conceiving and representing things, and come back better knowing our own thought and how to present it. Two great races by some amazing accident or because of some wondrous aptitude, have largely moulded for twenty-five centuries the world's institutions and civilization. The speech of such men could not be altogether unlike and unworthy of themselves. Their recorded thoughts cannot be beneath contempt. A knowledge of their thoughts and their grand career gained not through numberless transfusions and dilutions, but fresh and strong from the pens of their own great thinkers and writers, cannot be an idle acquisition or a worthless possession. Pitt and Fox and Burke and Peel and Gladstone and Derby, were not enervated and unfitted for their great work on England's political and social destiny by the dead-

ness of the tongues in the study and command of which they gained their earliest honors, and through recurrence to which they refreshed the hours wearied by pressure of public care.

“But there are so many things to learn and so many things to do! Yes; and for that very reason let the preparation, and the instruments and processes of preparation be the best possible. Let methods of classic teaching be improved and perfected; let time be economized and labor be concentrated, and these studies be complemented by sciences exact and applied and speculative, by modern languages and literatures, by natural history in some of its great departments, and whatever else can, without a dizzying and enfeebling division and distraction of thought and labor, be brought within our bounds of time.

Says Sir James Stephen, “In order to know anything, one must resolve to remain ignorant of many things.” From principle, therefore, as well as from necessity we exclude for the present many things of which it is well that we should at sometime have a knowledge. The few things that we can with some moderate degree of thoroughness open to knowledge and use will make later acquisition easy, intelligent and delightful. And though not a few of the things learned in school days be forgotten, that is no real loss, if disappearing from memory they have entered with a vigorous life into our mental habits and capabilities, so that every present effort grasps larger results.

There is little danger in these days that we shall be too seldom or too indifferently reminded of the theoretical and practical importance of the sciences. Let true science, let the chief sciences, in their exactness and their inexactness, their certainties, their probabilities and their mere hypotheses never fail of a welcome here! Let the greeting

which they have ever received be proved sincere by the multiplication of their appliances and facilities! Let the knowledge we impart be more substantial, more vivid, more disciplinary, more practically available as science moves onward, and we are enabled by the liberal encouragement of friends to put its pretensions to the proof and give them rich and varied illustration!

But we cannot be content to know "the house we live in," the earth we inhabit, the material universe of and in which we are a little part. The more we are delighted and amazed by the discoveries of astronomy the more eagerly do we ask "what of the astronomer?" He may not throw star dust in our eyes to blind us as we attempt to study him, a man made in the image of God, as no star however glorious ever was. We delight (some of us) in the marvellous precision and conclusiveness of mathematical processes and reasonings. But all the more are we impelled to ask "what of the mathematician?" He shall not deny our right to take a profound interest in him, the man himself, though we may not be able to start with a table of axioms, or express each step of the process in an equation or a formula. We are attracted by the fierce debate of the aqueous and the igneous geologists, and from their exhibition of wisdom in regard to the way in which worlds are made, hope to gain not the least substantial and permanent of our results in the insight which we acquire into the regularities and eccentricities of scientific speculation. We are startled and for a moment bewildered by the introduction into science of "correlation of forces" and "protoplasm." We follow on a little way behind the chief explorers, and as we go, muse upon mind, its nature, its range and reach, its laws, its vagaries, its health and disease, its destiny. If we are to confess ourselves kindred to or descended from the apes, and, more remotely, other

lower orders of being, reaching back, as we follow the reversed series, through centuries or myriads of generations, we demand the right to study the things in which we differ from our kin as well as the things in which we agree with them. We must know what we may of the new elements that have strangely come in during the progress of this development — thought, freedom, conscience. We must have knowledge (where knowledge is attainable) or opinions, where only opinions are legitimate, concerning man, the lord of the terrestrial creation, as well as with reference to the various parts of his wide domain. We will investigate, whether we reach assured knowledge or not, with respect to that part of man's being with which his lordship is connected, as well as that part through which he claims affinity to his own subject realm.

With all their inexactness, mental and moral and political science, and rhetoric and history, excite our rational curiosity, appeal to our deepest sensibilities, commend themselves as eminently worthy our most patient and profound thought, and demand a generous place in our studies and our instructions. Aiming to blend in just proportion the old and the new, we must continue to give to some of these studies the recognition heretofore given, and for others secure if possible a worthier place.

But man is not all mind, neither is the mind the whole man. Let his intelligence have received a culture marvellous in its extent and perfection. Let him be an encyclopædia of hoarded wisdom. He is, if this be all, only a fraction of a man, furnished for a part of man's work in the world. His body and its conditions, his emotional and moral powers with their health and efficiency, may not be left to nature, or to the random impulses, influences and experiences of each individual person and life, or his career will be one long, dreary disappointment and failure.

It is quoted as one of the utterances of Montaigne's deep practical sense: "We have not to train up a soul, nor yet a body; but a man, and we cannot divide him."

With us the matter of physical culture should be mainly subordinate and incidental. And yet it is a present living question whether it should be no more than this. By the instruction and counsel we give, by the habits and exercises we tolerate, encourage or enjoin, we do much in settling the question how much work, and what kind of work our young men shall do in the world. It is a serious question whether it be not expedient for us or ever incumbent upon us to make far ampler provision for a systematic physical culture.

Having provided for the training and storing of the intellect, having settled affirmatively or negatively the question of a formal gymnastic culture, have we reached the limits of a legitimate secular education? There are those who will challenge our right to train in morals and religion, to whom we shall "give place by subjection, no not for an hour." According to our conception of our solemn trust as true men and faithful educators (though Christian obligation be left out of the account) we must teach and vindicate the great principles of morality. Otherwise our work is worse than an unsymmetrical, imperfect work. The elements of fatal weakness and decay are left to work unheeded and unchecked to thwart our labor upon mind and body.

How the right kind and measure of moral culture can be attained without greater definiteness and regularity of religious teaching than seems allowed by the constitution of the college is one of our most perplexing problems. Here the denominational institutions have a three-fold advantage over us, in the facility afforded to their officers in solving this problem of religious instruction and influ-

ence, in the confidence elicited from the public toward that which is well defined and positive, and in the more definite and homogeneous constituency to which they may look for moral and material support. Can we do our whole duty in educating the full manhood of those entrusted to our charge, and maintain ourselves over against the greater unity and compactness of the denominational colleges?

"Learning" it has been said, "is a world and not a chaos." There is therefore a mutual relation and interdependence of parts, such as greatly lightens the student's toil, and multiplies and amplifies his results. A few things thoroughly mastered give him command over many things.

So in education there should be something of the cosmical order and completeness. Whatever elements it may include, whatever its solution of some delicate problems, there should breathe through and over the whole a spirit that shall impart harmony and life not only to the system but to its results.

It is not enough that the teaching be exact, broad and stimulating. - It is not enough that the mode of its communication be considerate and judicious, yet manly and forcible. In all the surroundings there should be a constant and helpful educating influence. Before the mouth of teacher or pupil is open for discourse, before the eye has been summoned to any diagram, formula or experiment, the place itself should have begun to teach. Not simply the general lessons of neatness, and order and refined taste, and pure intellectual gratification should be deeply though silently inculcated, but by a thousand easily acquired accessories; the great men, the great objects, the great principles, the great achievements of the chief departments of instruction might by a visible presentation be enlarging knowledge, purifying taste, impressing

memory, and turning formalism and death into reality and power. The history of men and of their civilizations, the marvels of nature and of art might through the eye be aiding every spoken word so that the soul should never lose the powerful and healthful impulse then and there received.

And while these inspirations, encouragements and incitements are constantly and everywhere present, most of the departments are powerless and dead without an illustrative apparatus to be employed from time to time in giving vividness and permanence to what would otherwise be vague and ineffectual teaching. The poverty which compels an institution to forego these helps is a deplorable misfortune; the indifference or torpidity which consents to the needless loss of this great reservoir of teaching power is far worse than a misfortune.

Another principle it is most disastrous to disregard or forget; that teachers and students must be students together, instructors who are powerful and effective teachers being the most enthusiastic and successful of students. Let no dead accumulations of past research be brought to the daily service of the recitation or lecture room by him who would deal vitally with the living and waiting minds about him. Freshened impressions of familiar truth, new views of the possible and actual applications of well known facts, the satisfaction which attends the discovered solution of perplexing problems, and the eager inquisitiveness that is constantly desiring new problems to be solved, these mental states and such as these constantly existing and exhibited in the teacher will awaken dull pupils and stimulate those that are awake to such diligence and acquisitiveness as will put the teacher to his mettle if he would hold his proper leadership in his room. And if this is anywhere to be, there must be an

adequate, fresh and growing library accessible to teachers and students, itself fitly accommodated, and well accommodating those who would find either knowledge or refreshment from its rich stores, obtaining now the ready answer to some transient question, and again the material for busy days and months of toil in some field of letters or of science. Let it invite, welcome and reward the thoughtful and inquisitive; and let the alcove of the Alumni treasure up the grateful return sent back by those who owe it some of their happiest and most profitable hours.

The Union of the old and the new!

The old Union! Its magnificent location; its glorious landscape; its priceless memories of the departed, and the inexhaustible power that is hoarded for us in their works which do follow them; its treasures in the reputation and influence of living sons; its wise and happy blending of the old with the new, the traditional with the progressive in its material and methods of instruction and discipline; its genial, friendly oversight over the personal interest and welfare of its "coming Alumni."

And built on this foundation the new Union! Some new buildings whose hope deferred maketh the heart sick; some new recitation and lecture rooms more favorable to vitality and aspiration and taste and mental acquisitiveness; some new conveniences and comforts about our students' lodging rooms and their appurtenances; new apparatus for the various departments of physical science; new accommodations for our present incommoded collections in natural history and that which a true theory and practice of development would year by year add to them; a new library building, a fitting home for a growing store of literary treasures, made an eager resort for many whom its fresh and living facilities shall reclaim from idleness and from dissipated activities, and shall nourish to an

intelligent and well furnished manhood; new impulses by all this imparted to teachers, new enjoyment and progress and manly growth ensured to students; new confidence and respect gained through the state and the land; new power exerted on this and all the coming generations!

Say, fathers and brethren, shall this be a mere day dream of the imagination? How wide a gulf shall separate us from the beginning of its realization?

If the God of the Fathers will be our God, the vision shall not linger in the form of a vision many days.