The American College.

AN ADDRESS

DELIVERED BY

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ON OCCASION OF HIS

INAUGURATION

AS PRESIDENT OF

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INAUGURAL ADDRESS.

The American College.

Mr. President and Gentlemen of the Board of Trustees:

Permit me to congratulate you upon your present organization as happily meeting the wishes and expectations of the literary and christian public.

For more than sixty years—that is, for a period of well nigh two full generations of men—the Colleges of Washington and Jefferson had separately sent forth streams to bless our land and to gladden the city of our God. Yet year by year continually and increasingly they became a perplexity to learning and to religion. They had every feature of a common origin. Their separate existence represented no principle. Neither claimed to hold a purer faith or to have a more beneficent aim than the other. Neither pointed to a curriculum more full, a discipline more efficient, an administration more able than did the other. It were well—in-

deed it were a wonder—if their competitive occupancy of the same field, in such proximity, did not forestall any general and generous co-operation among the friends of learning, did not prevent any breadth of views as to what were the legitimate aims and the just proportions of a College, and did not render the public impatient and skeptical in reference to the claims and merits of either. If these results have not become patent and realized among you in illiberal, prejudiced estimates of Colleges and in a general lack of spirit in all public improvements, the tendency has yet, without question, been in that direction. But the God of peace and of truth interposed. In His own time and way He raised up "a liberal soul" to "devise liberal things" and thus to furnish the occasion, the means and the inducement for consolidation. You stand at this auspicious point in the scheme of Providence where, the middle wall of partition between these Institutions being taken down the two are wedded into one—a whole which is truly greater than the sum of its parts—where, from henceforth, the two "bodies celestial," heretofore mutually eclipsing, having their paths coincident, shall shine, like binary stars, in combined radiance and glory forever.

I am glad, at your bidding to join you and to stand with you at a point so interesting to the Church and the community at large.

I count it an honor to be called to enter into the labors of men such as those who laid the foundations of these Colleges; and who have successively composed their Faculties—men who, for their gifts and graces, their learning and godliness, their force of character and high moral principle, their patriotism and their prayerfulness, were deservedly honored and revered.

I am strengthened and encouraged as you place in my

hands your Matriculation books and your Graduation Rolls already illustrious with hundreds—nay, thousands—of names of honor, favor, worth, wealth and usefulness in the past and in the present of our country.

Thus, gentlemen, by the interest attaching to your own position, by the eminence of the Presidents and Professors of former years and by the numbers and fame of your Alumni, I measure the honor of your invitation to be the first President of the united College, and beg to acknowledge it with appropriate thanks.

I measure it also by the kind and nature of the trust which you commit to my hands, and the care and toil necessary to its adequate discharge. And this I propose to set forth in some general remarks upon the ACTUAL AND THE IDEAL OF AN AMERICAN COLLEGE.

Colleges would seem to be of two classes in their origin and their organization. One arises in the demands of taste, the other in the aims of religion; one, historically, in the rise of ancient philosophy and in the revival of modern learning, and the other in the schemes of the Church of Christ. These are not after the same plan nor for the same end. Both secure culture, yet not the same in quantity, quality nor use. The Colleges of taste are after the style of the schools of ancient philosophers—the Academy, the Lyceum, the Portico. Men of thought and of progress arise and draw to them associates and disciples. The charm of their eloquence, the power of their will or the splendor of their fame individually as leaders, the polemic zeal of their followers fanned by opposition, the elevation, refinement or enjoyment attaching to their philosophy give the measure, more or less, of character and of continuance to their school. Sometimes such institutions are migratory, sometimes found apart from the haunts of men, in the wilderness or in the desert; everywhere and always they

are precarious as to subsistence and changeful as to the matter of instruction. The Colleges of Religion are the schools of the prophets of old, where holy gifts and holy zeal are taught the forms of an intelligent and an intelligible consecration, and where inspiration itself is trained to methods and ministrations of usefulness. And they are the foundations of primitive and of mediæval times for similar ends in the service of christianity; they include the agents and the code of discipline of body, mind and heart by which the Church has supplied her ministry with due succession. The organization of the former, (if organization they may be said to have, where all was so central and centripetal; where all the influence was a purely personal impress, like the radiate lines projected in steel dust by a central magnet) such as it was, was favorable to individuality and to specific progress, but secured no general discipline of mind—rather, it stimulated a vague, feverish, useless curiosity—while the sciences, as they severally arose were left without affiliation or harmony. That of the latter secured firmness and discipline, but would lose individuality in an overmastering, intense Church unity, would endanger progress in the restraints of a frightened conservatism and would tend to bigotry in the sternnesss of a hard, literal, unloving, unscientific, unspiritual orthodoxy.

Thus fared the world of mind, thought and science between these classes of schools. It could not do well with or without either. In the schools of philosophy and taste it sighed over the vagueness, the lack of authority, the lack of a centre and of a development and outcome of human speculation in some useful art or end. In the schools of religion the centre of unity and the voice of authority were furnished, but there the world sobbed over progress restrained, inquiries forbidden, energies repressed.

The REFORMATION came, and amid its debate and its daring, its philosophy and its religion, its conservatism and its progress, its recognition of the public and its assertion of the personal, its equal appreciation of society and of man, it blended into one these two styles of College.

AMERICA came, and in its Protestantism, its eclecticism, its personal freedom and its aggressiveness proved itself to be a development and an illustration of the Reformation. The American College is the Reformation College, the College of Taste and the College of Religion in one. It is the best of Colleges—the best instance of College theory reduced to practice—the best illustration of the college ideal—the best taught by the successes and the failures of the past, the most facile for the uses of the present, the most practical and far-sighted for the future.

Let us enlarge our estimate of such Institutions by considering the American College, its AIM, MACHINERY, EFFICIENCY.

As to the AIM, there can be no question and need be no delay. Definitely and avowedly from the beginning, Colleges were founded in America for the training of professional Ministers of the Gospel. "For Christ and for the Church of Christ," as the present motto of Harvard, the eldest of American Colleges, intimates, did they gather their means, lay their foundations and lay out their work. Or if in some cases no aim were avowed, if merely some educational habit or instinct prompted the foundation, still the habit was so evidently taught by the Colleges of the Reformation and the curriculum so carefully resembled theirs that they could be classed under no other head. Their very silence and acquiescence proclaimed that "other foundation can no man lay than that is laid." Nor was this a narrow scheme nor

ill-featured. It was not bigotry. It was not monkery. The Reformation came close upon the revival of learning. It seized upon every science. It appropriated the whole domain of letters. It freed not only conscience but thought, speech and the press. It made Religion the great subject. It showed that the battle of life was in it—that he who was fitted for its warfare was skilled for every other calling. Nothing surpassed nor equalled its culture in breadth, strength, symmetry. Its treasures included and imparted not only Theology and casuistry for the Divine, but also principles and policy for the Jurist and the Statesman, dialectics for the Barrister, analysis and analogies for the Physician, self reliance and adventurous freedom for all. And it is so to-day. The best general training is that which originally led to the pulpit. And this is plain to be seen. Because Theology is the largest of the sciences, with methods which include those of all other sciences—so that it is among them as the sun for position and power—and because it is opposed and may be aided by all sorts of weapons. Hence the Ministry is the most learned of the professions. It must needs be the remembrancer of all the old learning; it must needs keep abreast with all the new. It has raised higher its standard, and made advances in its requirement of preparatory study, while other, even of the learned professions have retrograded in theirs. As for personal piety, the salvation of the soul and the enjoyment of "a good hope through grace," that is as possible in any one lawful calling as another; but as for a man's earthly pursuit, be it law, medicine, commerce, arts, manufactures or agriculture, let him come and get his best, broadest, most thorough preparation for eminence in it at the College which trains men for the Protestant Pulpit. The American College is not then ashamed of its AIM, which is the ground of so bold

an invitation and which is, in effect, an illustration of the scripture account of Godliness as profitable for all things—having promise and provision for the life that now is as well as of that which is to come.

For the achievement of this aim the American College has a two-fold MACHINERY—men and means.

The MEN of the College constitute one public person. They are associated together in that form of administrative organization so familiar to us in our modern Presbyterian ecclesiastical bodies, and which the studies and the experience of the Reformation showed to be that scriptural, happy medium between absolutism and anarchy, between consolidation and disintegration. The government of the College is Presbyterian in its type. Its officers, chosen with reference to their acknowledged worth and attainments, severally and in equal dignity represent a whole department in the domain of science. As one derivation of their title implies, they stand like ambassadors from the several kingdoms of universal nature and SPEAK FORTH the laws, prerogatives and claims of that kingdom. Together they constitute a Professorate, a government by Professors, to whom is assigned, for convenience sake, a stated Executive. Thus is secured the dignity of each and the co-operation of all. This is the only government known to the American College. Farther, it is the only one possible. The prelatic or military principle cannot apply to a College without immediately changing it to a mere school; while the purely democratic or congregational system transforms it into a Lyceum. In the former case the College of religion, and in the latter, the College of taste reappears, while the Reformation work of their union is undone.*

*Of course no allusion is had in the foregoing remarks to any system of religious beliefs or convictions. Prelacy, Presbytery and Congregationalism are merely terms to express different forms of government or administration.

Such a government does justice to the student, appreciates his youth and provides for and developes his manhood; while mere authority reduces him to perpetual dependence, not to say subjugation, and mere association encourages insolence of carriage and dissipation of thought.

As for means and appliances in the hands of these Professors, there is

1. The study of Languages, specially the Latin and Greek. Language is the vehicle—and the drapery at least—of thought. Its every formula is an illustration of some mode of thinking. Each jot and tittle of its alphabet, each paradigm and rule of its Grammar, and all its higher forms of Rhetoric and Logic intimate some phase in the constitution, in the condition or in the history of the human mind. The student of Languages not only comes in contact with the best thoughts of the best thinkers, but he also becomes imbued with the laws of good thinking.

Latin and Greek are dead languages—not as being unlovely and useless as the Autumn leaf, sere and shrivelled and crisp—not as being repulsive and loathsome with corruption—but dead as the crystal is dead, lasting in fixed, unchanging beauty and perfection—the jewelry of the mind. From these old forms we infer the analogy of the past and the present; we learn anew the unity of our race; we originate a sympathy in the history of both former and contemporaneous generations. From these fixed forms we regulate and restrain the flux of our modern, living tongues.

Besides, the Latin and Greek languages were spoken by the great nations of history. To study these languages is to look upon the inner life of these people and to possess the law of their progress and the philosophy of their power.

And again, while the language of any nation is a wonder and a mystery, not the least remarkable thing about it is its susceptibility of receiving impressions from events which are transpiring around. When things come to pass which stir deep feelings, which modify human relationships, which affect public policy, something in language registers and indicates the matter as a part of human experience. The greatest language, the most copious, most flexile, most profound and most poetic is that which has thus witnessed the greatest variety of events in public history. Now the Greek and Latin languages have accompanied and witnessed the world's great apprenticeship to progress and general improvement. They stretch from a point so soon after the flood that the awe of that great visitation of wrath yet lingered upon human spirits, and while personal prowess, as in the ages before the flood, was yet held in high esteem, down to a time when the dark ages were settled upon the earth, with their strangely intense, yet misdirected and futile activity of the mind—from Cadmus to Charlemagne! What history, what experience is here! What mutations in government, society, nationalities, civilizations and religions! The municipalities of Greece and the conquests of Alexander; the robber haunts of Romulus and the world-wide domain and glory of Cæsar; the sciences, exact and ethical; the arts, liberal and asthetical; the manhood of man as illustrated in the genius of Greece and the universal citizenship of Rome—all are here, in terms, history and philosophy. Aye, and more than all beside, it was amid the wealth and wisdom of these tongues that the cross of salvation was planted and the gospel of holiness and of peace began its teachings.

To train the student in these languages is to take him through halls and walks and bowers all fragrant with

such reminiscences, is to possess him of the roots and branches, leaves and fruit of such noble growths as these.

I make bold to say that there is no one better discipline for the mind than the study of languages and that, for the ends of mental discipline, nothing can take the place of these languages.

2. There is the study of Mathematics.

Mathematics, no less than Language, is a mystery and a wonder. It seems, indeed, to be little less than a Revelation. Exact, severe, inflexible, it yet discovers to us the viewless frame-work, the bony skeleton of the material creation, while mystic numbers play around with gleams which are suggestive and illustrative of the spiritual, the eternal and the infinite. It may be less genial than Language, but it is more august; while, equally with Language, it developes in and claims from the student a high form of mental activity amid the vast works and ancient thoughts of God. The study of Mathematics gives the habits of accuracy and patience, and induces a strong and noble Logic. Standing at the head of all the Natural Sciences, it gives its formulas for the expounding of each in turn. At the door-way of the Arts it stands to furnish its indispensable passports alike to the Builder, to the Engineer and to the maker of aught that calls for either strength or beauty. As the poet sings of the Great Author of Nature so may we say of this science; it

> "Lives through all life, extends through all extent
> Spreads undivided, operates unspent."

And as I said of Language, so I assert of Mathematics, nothing can take its place as a discipline of mind—to say nothing of its unnumbered applications in daily life.

DISCIPLINE, I repeat, with emphasis—this is what is required for the young. This is, indeed, what is re-

quired for all, and all life is but a discipline; but discipline early and well secured for the young man is in effect the lengthening of his life of usefulness and of enjoyment. The College is an Institution for condensing the moral processes of life and doing the work of forty years in four. And College studies are arranged and required with specific reference to the accomplishment of such a result. Not instruction, not information, so much as EDUCATION, is what is given and gotten at College—DISCIPLINE for life's duties, DISCIPLINE to life's natural and moral laws, DISCIPLINE to the rule of life's Great Exemplar.

3. The third great instrumentality for this end is Religion. That this should be employed systematically and constantly was of course to be expected. The College, as we have seen, is an Institution of Religion. An irreligious College is a solecism as fearful as a Christless creed or a religion that neither redeems nor sanctifies; and we rejoice that it has been found practically impossible in our country. Religious influence attaches to every chair. It belongs to every part of the course. It is employed in every mode that is possible any where. By acts and modes of worship, by direct, formal instruction in moral relations, rights and duties, and in the Evidences of Christianity, and, more than all, by a general atmosphere which religionizes science and life, this great agency is brought to bear upon the conscience and the character.

And this composes the machinery of the College, the men and the means whereby it does its work; a Professorate of men, a drill and discipline effected by means of Languages, Mathematics and Religion.

This machinery is effective. Ordinarily College training accomplishes a peculiar, a very great and enduring work upon the student's intellect and character.

1st. It attaches the student to his College. He has there been born to a new life, he has received a cherishing which has awakened within him a new self appreciation. A

"Fine free-masonry of thought"

holds him in bonds indissoluble and endeared (like the filial and the fraternal ties of nature and of grace) with his Professors and his fellows of the class and the Hall. The very grounds and buildings, the very furniture and exercises have become precious to him as memory recalls them, and to the end of life he speaks with fondness and with pride of his College as his Alma Mater. But

2nd. It developes the whole man in due order and symmetry. Its formulas fill and strengthen the memory at a time in life when memory is the most if not the only accessible department of his mental constitution. Its principles, methods and combinations follow to give drill and skill in analysis and in synthesis. Its Asthetics cultivate Taste. Its religious lessons address the conscience and the Faith.

3rd. It masters the whole domain of science in its methods. I do not mean that College studies are encyclopedic, and that he who is College bred has studied every thing. But the curriculum does include every substance and every relationship out of which a science may arise; and it does furnish methods by which to developе and prosecute a science as it arises. With its Mathematics it teaches Matter; with its Languages, Man; with its Religion, God. In the halls of the great temple of Truth it says to the student, "Behold these portals which stand closed and barred around you. They open upon the several sciences. Here are the present, yonder are the future, the possible. Take these keys; they will open for you the doors in their turn."

College instruction is profound and philosophical. It

discusses not only phenomena but substance and relations. It not only defines words but explicates from them whole chapters of the past, whole prophecies of the future. Moreover, it accepts the affinities and correlations which God has established. It subordinates the material to the spiritual and all things to God.

4th. In the best sense of the word it EDUCATES. Inspiring nothing that is unworthy or weakening, repressing and ignoring nothing that is constitutional, it draws out conspicuous and strong all that makes man manly or that gives him power or progress. It interests him in all natural, lawful relationships and in the duties and services arising out of them. It holds the heart tender and wakeful to all sympathies and charities. It fires the energies with high resolve and with lofty aim, not only for fame but for usefulness—for the "glory, honor and immortality" of being good. Husband, father, son, brother, lover, friend, neighbor, citizen—these are all terms of honorable relationship. These are all depicted in the College gallery of ethical portraits, and among them, too, there gleams the glorious beauty of that "Form which is like unto the Son of God."

If then the College graduate goes forth shallow or supercilious, vain or base, contemptible or injurious, he alone is to blame. He has received but a part or but a perversion of College training. He is but an added proof that "a little learning is a dangerous thing."

Such is the College in its Actual and its Ideal. Such is the American College in its Origin and Aim, Machinery and Efficiency.

Not a mere school—where "the rod and reproof give wisdom"—where boyhood and not manhood is recognized—where, indeed, originality, independence and self-reliance cannot well be allowed.

Not a monastery—where seclusion and silence, medi-

tation and self-restraint, vigils and fasting give sourness, if not bitterness, to the heart, and impart a formal sanctimoniousness that has the promise and the joy neither of the life that now is nor of that which which is to come.

Not a Royal Academy nor a Smithsonian Institute—where medals and membership, titles and pensions encourage and reward special attainments in learning; or where are furnished facilities for research and for publication, for the advancement of science and for the "increase of knowledge among men."

The College is a training and moulding power, and I take it upon me to say that, as such, it is the completest, the most beneficent, the mightiest and the most important in the world.

I do not forget the family, with its early bias, its loving, lasting impress upon the heart. But the College succeeds the family and in the same line. It employs agencies and influences not dissimilar, operating while character is yet in its formative stages, yet taking up the work at a point where home training and nurture have mainly ceased.

I do not forget the church, "the mother of us all"—her correctives and her cures; her admonitions and her instructions; her dealings with the conscience, the heart, the life, the hope; her kindly charities and her holy principles; her "law of the principle of life in Christ Jesus." But the College is a function of the church. It comes in church form; it employs church influences. Not needing and not using its special, sealing ordinances, its more spiritual ministrations, it yet does church work and with churchly kindliness and beneficence.

No—when I think over all that cultivates and all that adorns man, I find no formal agency at work in the earth

that transcends the mighty power and the benign efficiency of the College.

Withal, its course is inviting to the student. Just enough of novelty to awaken attention, just enough of mystery to stimulate curiosity and just enough of peculiarity to detach him from outside distracting influences here meet him on the threshold. Within, "we shall conduct you to a hillside, laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."

The American College stands pledged to the times—not to vary with them, but to secure and to hold forth the true principles of national liberty, stability and progress. Without committing itself to any political party and swaying and swerving with changing administrations, it is solemnly pledged to the State that its influence shall be on the side of loyalty. Without espousing the articles of any religious creed in detail, or always and necessarily wearing the livery of any religious sect, it still stands pledged to furnish a learning ever adequate to the interpretation of the sacred scriptures, and a philosophy which shall not warrant nor encourage infidelity, immorality or irreligion.

Such is our College. The constituent Institutions which unite in it have had this origin and this aim, and have afforded illustrations of all this discussion from the beginning. And now, in addition to all that is general and that is common to our American Colleges, you have organized a department for the special study of science and its applications. This is well. Our circumstances, our interests and our public sentiment demand it. There is a world of development and discovery in our mineral and other resources awaiting us; and the practical and intelligent mind of our people looks to science

that the work be done reliably and promptly. The return of peace, the pressure of the war debt and the fire of those energies which the war aroused furnish hosts who as Civil and Mining Engineers, Geologists, Chemists, Assayers, Scientific Agriculturists and Naturalists will suck for us "honey out of the rock and oil out of the flinty rock," and will develope to us and to the world how "blessed of the Lord is our land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills and for the precious things of the earth and the fulness thereof."* Let it be so. In all labor there is profit. In scientific labor there is honor as well as profit. Endow then and man your Scientific Department in this Institution. Make it in full a Polytechnic College. Here in the heart of that wonderful region where alike on the surface and under the surface the earth rolls her riches to our feet, prepare and impart a full course of instruction in the facts, laws, wonders and wealth of nature. Do it for the sake of science—to show that it is practical in its results and that it furnishes the conditions for national wealth. Do it for the honor of Religion—to vindicate its kindly relations to science, its true handmaid, and to show that Investigation is compatible with Faith. And then, while in discovery and achievement quite abreast with infidel materialism, write above your portals, in the meek majesty of Christian Science "Come behold the works of God!"

The College, as we have seen, is an Institution of no ordinary importance. It is a centre of the deepest interest to the lover of letters, to the patriot, to the states-

*Deut. xxxiii, 13–16.

man, to the Christian. The founding of a College in this region where, at the time, over against the pioneer's cabin the wigwam of the savage was still standing, was a marvel of intelligent public spirit and of pious zeal. To cherish this Institution, to enlarge its endowment, to promote its just fame, is the inherited duty of those who would not be unworthy of their ancestry. It is the necessity—while at the same time the privilege—of those who would not be untrue to loyalty and patriotism. I am sanguine in my expectations on this behalf. Our College must be cherished, our means must be greatly increased. And they will be. This community will not be found degenerate—they will not be false to the instincts of enlightened patriotism.

As I have already intimated, this view of the vastness and the preciousness of College interests is designed to measure my grateful sense of the honor of being called to take oversight of them. I presume it need hardly be added that it indicates the principles according to which I propose to administer this grave trust.

And now, am I sleeping or waking? Do I dream, or do I prophecy? I am thinking of the University of Boulogna of former generations with its 13,000 students. I am thinking of contemporary British Oxford with its 25 Colleges and Halls and its 2000 students; and of Cambridge with its 18 Colleges and Halls and its 1600 students. I look out adown your beautiful valley of Chartiers and I seem to see slope after slope in the distance crowned with a College cupola. I seem to hear one College bell answering to another in the call to worship and to study, and to recitation. I seem to discern College after College in perspective, as many as there are miles between Washington and Canonsburg. Possibly it is as yet but "the baseless fabric of a vision," yet when our College classes shall average one hundred and when

our Scientific Department shall number five hundred—which we trust is all in our dawning future—how near and how feasible may be something like its realization!

Mr. President and Gentlemen, with special thanks for the rare cordiality of my welcome among you this day—with a deep sense of my inadequacy for the trust committed to me—yet with reliance upon the Providence who has so plainly guided me hither, that He will attend and sustain me—and humbly commending myself to the prayers of all good people—I betake myself to my duties.