



INAUGURATION

OF

REV. THOMAS RAMBAUT, LL.D.,

AS PRESIDENT OF

William Jewell College,

LIBERTY, MISSOURI,

JUNE 30, 1869.

ST. LOUIS:

St. Louis Printing Company, 210 and 212 N. Third St.

1869.



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PREFACE.

At a meeting of the Board of Trustees of William Jewell College at Liberty, in the fall of 1867, the Reverend Thomas Rambaut, LL. D., of Louisville, Kentucky, was unanimously chosen to the office of President of the College. Having accepted, he came to Missouri, November 15, 1867, but the College being closed since the middle of the "Intestine War," the building out of repair, and the endowment wholly unproductive, he entered upon an agency to restore the institution to a condition of successful and permanent existence.

His first work was to present a plan for the organization of the College which would revive the interest of its former friends and secure the favor of new ones. His policy was to project a great institution which would encourage the several smaller collegiate institutes under the control of the Baptist denomination in the State, and at the same time to furnish a College of the highest order. This plan proposes that the College consists of eight schools, viz : A school of the Latin Language, Literature and History ; a school of the Greek Language, Literature and History ; a school of the English Language, and Literature and Universal History ; a school of Modern Languages ; a school of Moral Philosophy ; a school of Natural Philosophy, and a school of Biblical Theology. For these was asked an endowment of two hundred and fifty thousand dollars, proposing that there should be sixty thousand dollars raised first for the support of the schools of languages and mathematics with which the College should open, and that forty thousand dollars should be raised for the endowment of the Theological School when it should open. The plan proposes that the earnings of these endowments together with the proceeds of tuition, and any other contributions made to William Jewell College, shall annually go to the support and enlargement of these schools—languages and mathematics—while the other schools shall be supported from funds specially designated for them.

This plan was approved by the board of Trustees, and published. In August, 1868, it was found that the old funds of the College and new subscription amounted to the value of sixty thousand dollars, and on September 29, the William Jewell College was reopened. The citizens of Liberty furnished about

five thousand dollars to repair the building. Soon afterwards it was found that forty thousand dollars was secured for the endowment of the Theological School. At this stage it was believed that it would be judicious that President Rambaut should explain more fully his educational plans. The friends of the College were urged to subscribe larger sums than were ever before demanded. The students, though satisfied that their progress was greater than usual, yet could not understand why they could not hold the high grades some had held in other colleges, or that for examinations they had no reviews, and although tried upon principles they learned, yet they were tried by examples they had never before seen, and the public was puzzled to comprehend why there were no public examinations or rather exhibitions of the powers of memory displayed by classes. Hence this Inaugural Address.

June 30, 1869, the Board of Trustees, the Faculty, the students, and highly reputable assemblage of the friends of William Jewell College, citizens of Clay, and distinguished strangers, met in the Baptist Church Library. After prayer by Reverend J. W. Warder, of Kansas City, and the reading of the names of graduates of schools and students who had distinguished themselves during the closing session, the Reverend X. X. Buckner, President of the Board of Trustees, delivered a short eloquent address to Dr. Rambaut, formally conferring upon him the office of President of William Jewell College, upon which the President made the following discourse on education.

Immediately upon its delivery the assembly voted a request for the publication of the sermon of A. H. Burlingham, D. D., delivered before the Evangelical Society of William Jewell College, on Sunday morning, the 27th, of the address by the Reverend Lansing Burrows, delivered before the two literary societies of William Jewell College on Tuesday, the 29th, and of the Inaugural Address just heard.

Whether President Rambaut shall hereafter be enabled to devote his energies to the education he advocates, or be obliged still to carry on an agency for the further endowment of the College, depends upon whether his chair as Professor of Moral Philosophy shall be endowed, which is the next and great need of William Jewell College.

William Jewell College, besides the fund for Literary Schools and the Theological, already mentioned, has one bequest to be available in course of time, for the endowment of the School of English Literature and history, sacred and profane, and others for general purposes, in all amounting to about \$25,000.

INAUGURAL ADDRESS.

It is remarkable, that notwithstanding all that has been said and written upon the subject of education, it continues to be a great theme by which writers and speakers hold the attention of multitudes of earnest and thoughtful enquirers after something new and useful. The first cause for this seems to be the great importance of the subject. Man is emphatically the creature of education, and can be no more than education makes him. Even savages, and the ruder classes of civilized men, find it necessary to instruct their offspring in the few imperfect arts with which they happen to be acquainted, in order to fit them for the mode of life to which they are destined. More enlightened people, seeing that the scale of civilization is graduated by the wisdom, intelligence, and assiduity with which education is superintended, suppose that man can be moulded into any form and character, and be exalted to almost any degree of intellectual excellence by suitable instruction and discipline. Hence, all are eager to know if anything more can be known on a subject so vital to human welfare.

Another cause for the unsatisfied state of public mind on the subject of education is, that in all the past very little has been made certain, and very few principles have been permanently settled; but every age regrets the system under which it was itself trained and brings up a new generation to sigh out similar regrets for the errors of its progenitors. The cause of this may be that education is a topic on which every one feels competent to speculate and dogmatize with-

out regard to whether he comprehends the nature or philosophy of the process. In other callings experience makes experts, who are regarded as authorities from their knowledge and successes. In this, every tyro fancies that he can enlighten the world on the all-absorbing theme. Every father and mother, uncle and aunt, brother, sister and cousin, every big man, and every little one in every community, every newspaper scribbler, and every novice in oratory, and everybody else, in some way or other presumes to be a judge, or a critic, or a reformer upon the methods of education. Meanwhile anxious parents, who have made trial, and thoughtful, skillful, and earnest teachers, are so frequently disappointed in their reliance upon the omnipotence and utility of systems and methods, that they scarcely feel safe in pretending to know anything about it, but unfeignedly desire that of those who do know, or pretend to know, some one would present something useful and fixed.

It is well known that Spencer, Cousin, Doellinger, Hamilton, Brougham, Whewell, Mill, and a host of others, great and small in our times, in Germany and France, England and America, zealously labor to benefit the world by their experiments and publications on education. Yet, whether they have produced anything really useful, which was not previously indicated in the writings of Montaigne, Ascham, Bacon, Locke, Milton and Bossuet, is not yet demonstrated, neither can be, until the results of their influence may be compared with the men who were nurtured under the regime of the past. At present, with all the pride which this generation takes in the civilization of the nineteenth century, there is a slowness to believe, that the novelties in modern systems of education are improving the age, or producing greater or wiser men and women than grace the annals of our English ancestry and our revolutionary epoch. Besides it is still more doubtful whether much has been added to the art of education as exhibited by the more ancient schools of Rome, Greece, and Judea, in the invaluable productions

of the Quintillians, Ciceros, Platos, Xenophons, Aristotles, and Solomons. Indeed, it is not certain if the later and latest lights on education, whose thoughts are most profound and useful, do not derive their brightness from their modestly following in the orbits of the great luminaries of ancient days, rather than diverging into remote spheres; for it may not be deemed heterodox to adopt the language of the great English moralist that "education was as well understood by the ancients as it ever can be," if we can keep from the demoralizing addition that *it was not understood at all by them*, as is suggested by the unrest of inquiry which still obtains.

This may seem a strange conclusion in this day of quackery, empiricism and pretence, when the success of so many is secured by feigning novelty and discovery; when even pedagogues, infected by the emulations of the times, will denounce all existing schools and systems, and declare themselves the people's friends and servants at command, and withal the greatest geniuses and most modest personages in the world, professing to teach all sciences, arts and languages, without pain or effort on the part of pupils, and almost in no time, for which they are puffed, and lauded, and caressed, and rewarded, to the utter astonishment and discomfiture of the old Busbys, Parrs, Wittenbachs, and Arnolds, and of every other honestplodding orthodox teacher in the land, who, after having roused the lethargic energies of States and castes, and lifted hundreds from poverty and obscurity to wealth and magnificence, find themselves assailed as the fosterers of elegant idleness and bolstersers of an illegitimate aristocracy. Now, although I am an advocate of improvement in everything, and far from subscribing to the doctrine "let well enough alone," if I can see that said "well enough" can be improved; yet, I regard this as an age of revolution in education as it is in other ancestral institutions, and know that in revolutions novelty is likely to be taken for amelioration, while innovation is not always improvement. You will not, then, expect any Utopian pro-

ject to be proposed nor any phantasy of reform to be advocated in the remarks, which, upon this occasion, I shall address to you, as indicative of the ideas which shall control me in the discharge of the duties so flatteringly committed to my care. In referring to tried and existing schemes, I shall content myself with the novelty of blending together what I conceive will promote the interests to which I am devoted.

It so happens that I have some advantages for an acquaintance with the subject of college education, from having spent much of my earlier life in relations which enabled me to observe the workings of one of the universities of the old world, whereby I have an insight into the university system of Europe. Besides, I have been a professor in one college in this country, and this is the second, which, being connected with as principal while in a formative state, has forced upon me the careful study and observation of the government of American colleges. I feel, therefore, that I ought to know something of my subject, and whatever I do know is at the service of this college. However, if I happen to present anything novel to this region, what I have said will shield me from being charged as an innovator on received systems, of which I only pretend to be an expounder in their application to a special case. My single and earnest wish is to advance the cause of education by the improvement and elevation of the youth of this country and of the Church of Christ, to which I have devoted my heart's love from my youth. Of all things, old and new, I shall deem it my duty to wrest contributions to accomplish an object for which I daily beg divine guidance and qualification.

My subject is College Education. You will allow me the privilege of being as popular or plain as I can be on a subject which, from being so generally discussed by the ablest minds, almost necessarily demands a scientific form, as it is indeed one of the great sciences of the present age, engaging alike the attention of the multitude and the 'philosophic few.'

1. WHAT CLASS OF IDEAS IS A COLLEGE INTENDED TO DEVELOPE; plainly, *what is the purpose of a college?* The ultimate purpose of a college is the increase and diffusion of knowledge. Now, knowledge has two forms, a popular and a scientific form.* Popular knowledge may contain the results of both scientific and ordinary enquiries, embracing every branch of information practical or speculative, but postulating no preliminary or preparatory culture, beyond good common sense. It notices only plain superficial facts as they are presented by testimony, or come under observation, and makes its inquiries in the natural order of intelligence. It abhors scientific nomenclatures and technicalities, and clothes itself in the plain current language of every day life and in illustrations by familiar objects. It is limited in individuals by the sphere or opportunities of their lives; but is that knowledge which every one can receive, and which is within the reach of all, as the necessities of the case may demand or taste may direct. It is acquired by intercourse with society, by personal observation and experience, and by instructions; and it may be pursued in parts or branches independently of each other. It is the object of our ordinary schools, lyceums, public libraries, and popular lectures to increase and diffuse popular knowledge.

Knowledge, in its scientific form, is knowledge resulting from profound research or knowledge traced to its ultimate or fundamental base, or first principles, and classified into groups co-ordinate and ordinate, formal and material, and into known and present and unknown and remote. It is used to verify or explode popular opinions, errors and fallacies, by bringing them to the bar of reason through a severe, formal, or material analysis. It takes hold of popular truths, and by classifying them, prepares them for all the applications of which they are capable. It quickens curious thought,

* Certitudo vulgaris, in qua mens nostra veritati adhaeret cum *implicita* tantum cognitione motivorum quibus ad adhaerendum impellitur; et certitudo scientifica, in qua mens nostra veritati adhaeret cum *explicita* cognitione motivorum quibus ad adhaerendum impellitur. M*** Theor. cert logica 60, Balmes liv. 1 ch. iii, Deux certitudes Liberatore Log. No. 77, Ullman, Studien und Kritiken.

fills the mind with the principles of scrutiny, starts the inventive and creative powers into action, and pushes research into the domain of the powers and productions of physical nature, to subject them to human convenience and enjoyment. It is connected, organized, and systemized, and can be mastered only through the sequences of its class. It cultivates nomenclatures and technicalities for convenience and exactness. Science may be acquired by personal effort; but it was the opinion of Condorcet, endorsed by Dugald Stuart and Professor Playfair, that any ordinary student may, under competent teachers, acquire all that Newton or LaPlace *knew in two years*. It is the province of the college to supply and increase the competent teachers, and through them this knowledge.

Now, this distinction of knowledge into popular and scientific, is of great importance, and the preservation of it as the foundation of two sorts of education—school education and college education—should be tenaciously insisted upon. It is incumbent upon the college to enforce it, and as she enforces it alone is she entitled to public favor or respect.

It is agreed that the prosperity of society may be promoted to an incalculable extent by the spread of intelligence and information. If then, all knowledge can be put into a popular form, there is no subject of practical utility of which the people may not be in possession, and there is no limit to the course of instruction within the province of the ordinary school or within the reach of the intelligent inquirer. But, that knowledge must be put into a popular form, it must first be mastered in a scientific one, for it requires science to determine what is the popular form and what is the knowledge of which the people may be certain. Therefore, the college, as the appointed medium for providing scientific knowledge upon which popular information is so dependent for increase and diffusion, yea, even for expression, should earnestly and unmistakably promote science as her specific work.

Again, if scientific knowledge thus lies at the basis and is necessary for determining what is true, as well as in what forms truth, can best be communicated to men in general, no expense nor pains can be too great to secure scientific education, and the college as its source has an indisputable claim upon those who are personally interested in popular knowledge, as it has upon those who are benefited by its own research.

Lastly, either the school or college, by giving instructions after the forms proper to the other, cripples and retards itself by efforts incompatible with its legitimate motive. The school neglects the time, the important duties, and the irretrievable opportunities which belong to her sphere; the college wastes her expensive apparatus and dominant prestige in trying to perform what can better be done at less expense and with less bluster. The interest of society demands that each should attend to its own legitimate work.

Now, to see that I am correct in this distinction, consider this fact. Educators in organizing school systems have divided schools into Lower Schools, High Schools, Colleges, and Universities. In the Lower Preparatory Schools the instruction is purely popular—tasks of memory adapted to children between the years of five and thirteen, because the memory is most impressible then. In the High Schools it is still chiefly popular, being recitations in text books; but scientific instruction is introduced in its lowest forms as at this age, between thirteen and sixteen years, the reflective powers begin to exhibit themselves and bloom for a full application to scientific inquiry. In the college it is taken for granted that the memory has laid in a store of facts and is skilled in collecting them, but the mind craves to know first principles, and the reflective powers are struggling for development. Now, by her these facts of memory are brought in contact with those fermenting reflections, and both are worked and kneaded like dough in the trough of a baker until they are thoroughly mixed and begin to expand

by the action of the vital energy from within, which between sixteen and twenty-one years takes into itself all it comes in contact with, until it precipitates towards its natural channel or chosen course, where usefulness and distinction wait its efforts. Here, then, comes the university with its learned professors, skilled in each of the applied sciences, philology, law, medicine, natural sciences and theology, ready to give their prelections upon the state of the science and its future applications. This is the course prescribed by educators for a mind that is to be thoroughly cultivated and prepared for the accomplishment of any professional labor. Yet in these four departments there are in reality only two conditions of mind and two forms of instruction. The high school is an appendix to the lower school and easy introduction to the college. It has nothing distinctive. The university is an appendix to the college and introduces to professional life, but has no new element of education. Both elevate education, it is true, by fixing the habits contracted in the schools below and graduating the transitions, but, as is constantly proved, neither is altogether indispensable. The high school may be dispensed with by taking advantage of the stages of the mind in the transition from the passiveness of childhood to the creativeness of adult age, and introducing it gradually into scientific study. The university may also be avoided by introducing the professional studies or applications of science as they are to be connected with the future profession as part of the college course, for the scientific drill of the college ought to prepare the mind for the mastery of any subject with ease. But what is called a "liberal education" is acquired only through the information of the school and the research of the college.

I am earnest in seeking to make myself understood on this subject, because I regard the failure to make this distinction the great cause of the embarrassment college education has to contend with in the west. It is vital to the success and elevation of education anywhere; but here, it is

requisite for the establishment of education at all. The school can aid and elevate the college by thoroughly and extensively accomplishing her legitimate work, namely: storing the memory with elementary facts. The college can elevate the schools and professions only by diffusing and increasing scientific knowledge. This I am prepared to demonstrate.

Youth is peculiarly the period for acquisitions. In it, memory, with her quick and ready eye, watching everything that occurs, asking only "what is it?" and "let me see!" in its bloom and freshness, but too often fades away with the season. Let it be improved while it lasts. Let it be tasked with what it shall never forget—those facts which should be as familiar as the alphabet to every thinking man—the rules of language—the words of propriety—the great events of history—the men of Judea, Greece, Rome, Europe, and America, who have left their foot-prints in the marble monuments of the past—Geography, until all places are as familiar as the scenes of home—the rudiments and methods of arithmetic, modern languages, ancient languages, botany, the facts of natural science, natural history, and by all means, gems from the poets, orators, and historians, which will forever give direction to the taste. But be careful not to divert the easy method of nature by unloosing the tiny tendrils of the memory which lay hold of the slenderest objects and cause a child to care for principles and philosophy, and to understand the pathos and the force of sentiments. Let him learn—learn, *though he cannot understand*, and what will be even hard to understand when he grows older.

Many there are who deplore their deficiency in these things, and cannot retrieve. They can remember principles, but not names and dates and events. They can call up laws and the facts grouped around them and the things which interest them, but the lights and the shades, the adornings and the contrasts, the facts with which to show them

off they neither recollect nor can retain. They neglected them in youth.

Reflection has come in. You may know her by her grave and introverted looks; her finger is sharply stretched out; her eye sparkles; her features are hard and angular; her step is square and positive; her whole mien asserts her right to rule. She leads yon lad. The other day he was a gentle child, truthful and therefore trustful; but tell him "what" or "let him see," and he was perfectly satisfied whether he understood or not. You said so; that was satisfactory. How changed! He pries into everything for himself. He is all eyes, all ears, all hands, all tongue. He sees a watch. "Is it gold though?" He sees a trunk. "Is it made of sole leather or of split leather? Is the frame of wood or of steel springs? Oh if he could only see what's in it. He has a pocket knife. He used to cut toys with it, but there is a chair. Is it mahogany? Stop him or he will cut a chip out of it just to see, only to see if it is mahogany. He never thought of spoiling it, only wanted to try if it is mahogany. Stop my lad! we will put you to inquiring into something that will be of use for you to know. We approach him. Young lad do you see this stone? Yes. Would you like to know where it came from and what it is made of, and all about these stones and hills, and what kind of rocks are away below you in the earth, where to find gold and coal and precious metals? Would you like to know why they say the earth is round, how heavy it is, how far off the sun is? Would you like to know everything. He drops his penknife and follows you. Boys admire men who know everything. At first he does not understand you. Your lessons are hard. The teaching is unlike any before experienced. The instructor is too particular, too severe. He gives no chance but has it all his own way. But soon things begin to rise before the view as they never appeared before. How simple, how plain! Any one ought to have known that! He has got the key and is unlocking the

arcana of nature. Others used to tell him things were so; now he asks "why are they?" "I don't care what they say, I want to see for myself." "I am a judge too." And he is. He has been taught to think, to criticise, and compare, and inquire, and invent, and is ready for discovery. He has a college education.

How many a lad is sent to school instead of to college. He is put in a class to commit to memory paradigms, rules, facts, and other elements. Day by day you see him standing at the foot. The butt of the school, the big dunce. When a question is asked him, you see the little urchins from above stretch forward, watching for a roar of laughter at his mistake. His eyes fill with tears; his heart is ready to burst with mortification; he has tried to study, but cannot answer when it comes to his turn. The teacher says he is a dolt. His parent takes him home, for he does no good at school. Teacher, parent, fellow pupils, all are wrong; they wrong him; they wrong society; they wrong the institutions of education. When he was a child he spoke as a child; he understood as a child; he thought as a child; but being no longer a child he may not be taught as a child.

Another point in the object of a college upon which the public opinion needs to be reformed is, that while the form of knowledge and the mode of instruction in the school and in the college are distinct, the knowledge in both may be the same. One, speaking of a young man says, "he ought to go to college; he has read Latin through Juvenal and Tacitus; Greek, through Xenophon and Homer, and all the school mathematics, chemistry, and natural science." Another, speaking of another young man says, "he is old enough to be at college, but there are many things yet for him to learn at the school." We take up a newspaper and read, "Wanted a teacher who can prepare young men for the junior class of the university," and lower down a school advertisement reads, "Young gentlemen prepared for the junior class of any college in the country." We take a

catalogue of some college, and looking over the "index studiorum" we find that the lower classes pursue quite elementary studies. We recall our college experience and remember that at school the elements of learning are committed to memory and used on the authority of a text book, while at college the same elements are scrutinized and traced to principles so that though the college teaches the same subjects, and even books, as are taught at the school, yet the school cannot pretend to have the same teaching. But how are the ideas about these young men and the advertisements to be reconciled with this idea of a college? I enquire of the public and find that parents, pupils, and school teachers have the understanding that a school can carry a pupil through a certain number of books up to a certain point of advancement, the higher the cheaper, and the cheaper the better, and then that the college takes them from that point up through a higher set of books to the end.

I now go to the faculty of one of those colleges which receives pupils from schools as "juniors half advanced," an ominous description I confess. I acknowledge that I am puzzled to know how it is that they require the expensive apparatus of a college, from four to seven professors, a large building, library and scientific instruments, and then, by receiving from the schools, "juniors half advanced," confess that one gentleman in an ordinary school room with the simplest apparatus, can accomplish the most of the work they pretend to do? I explain myself. They answer, you are correct and students coming here who enter our lower classes are cultivated as you say. But the public demand teachers to prepare students for the higher classes and then teachers, and parents, and pupils demand that we meet their expectations. As public servants we submit, but we know there is a great difference between those who pursue the whole course and those who come to have a year and a half in moral philosophy and natural science and then carry away a parchment.

I cannot enlarge upon the fatal evils entailed upon the country by this state of things. We find teachers confident that they can teach any or every department of learning as well as it is taught in colleges,—gentlemen occupying the highest and most influential positions, opposed to colleges, and lamenting that they ever left school to go to one, and many of the people who look upon the college as a nest of idle men supported to protect a squad of mischievous youths. Worse yet, it leaves us dependent on other sections for even our elementary spelling books, for our teaching and teachers, and even what we get contemned by the very source from whence it comes; but above all, it buries our native talent by placing it beyond the reach of our youth of limited means, upon whom we are chiefly dependent for workers, the facilities to prepare themselves, by proper culture, for the higher departments of life.

I beg I may not be regarded as sectional, in an invidious sense, by this remark. I take things as I find them, and I find that along the Atlantic slope the opinion, north and south, of the distinction between the eastern and western colleges is by no means flattering to the western. But the other day an eminent European, on a like occasion with the present, entering the presidency of Princeton and urging the increase of college facilities, used this language: "There ought to be such an ascension in your colleges as the country grows older and richer. In the far west they may start with little better than our high schools; but in the older east we must not rest satisfied till we have institutions to rival the grand old universities of Europe, such as Oxford, and Cambridge, and Berlin, and Edinburgh." He received his, (alas too correct,) information in the east, that our colleges are little better than high schools. The unfortunate inference that they will answer us, is based upon the supposition that we are young and poor. We are young it is true, but as to our being poor we do not feel it. Poor; we own these rich lands which extend out into plains of a hundred miles in cir-

cumference, where the soil is from three to nine feet deep. These mountains and hills, whose crevices are stored with the precious metals, are ours. These rivers, more like inland seas, which feed the Atlantic ocean and lick the shores of the great cities of the world, flow by our doors. We do not, we cannot feel poor. But we wonder why all the rest of mankind are willing to remain in poverty and not come and share our wealth; we have room enough and work enough, and, what ought to induce them, food enough for them all. Neither are we poor or niggard in contributing for education, as a comparison of the history of even this institution with the famous Princeton will show.

No college in this country has occupied a more important position as a nursery of higher education than Princeton. None, certainly, has been more singularly favored with the succession of eminent men to its Presidential chair, or with more distinguished scholars in its corps of instruction. Among its Alumni have been numbered some of the most distinguished divines and statesmen whose names adorn American history. Yet, for many years, even within a few, its income was derived almost exclusively from the personal contributions of its friends, and last year, the 122d of its existence, it was stated in an effort to raise an endowment for the chair of the present distinguished President, that its whole property, productive and unproductive, amounted to only \$250,000, not double the property of this college, which is but thirty years old, and to which society is hardly under any obligation. No! the difficulty in this country is not the youth of society, nor the poverty of the people, neither their unwillingness to contribute. I speak advisedly and considerately. The difficulty in the west, and especially in Missouri is, that, so far, the people have not received any advantages from the college above those they find in the school without endowment, although, I am told, nearly two millions have been spent in futile efforts in this State. Give our western

people the assurances that will satisfy them that they are to be provided with the higher education, and my word for it, in its twenty-second year, much less than in its one hundred and twenty-second year, there will be no need to send forth agents to inform the people that its professors are "miserably underpaid," but it shall enjoy the magnanimous support worthy the people generated amid these great plains, nursed on this rich soil, and rejoicing in the glory of these skies.

I have indicated what that higher education is. We anticipate embarrassments in executing our ideal of it. The apparatus for the work is complicated and prodigious, and we may make mistakes. The subjects on which we design to act, are, to the highest degree, susceptible of impression :

"Tremblingly alive all o'er
To each fine impulse,"

but as likely to be led by the EVIL as by the GOOD. The people, upon whom we depend for support, are slow to divest themselves of old ideas and slower to adopt new ones. The lower schools of the country are hardly prepared to understand us or to co-operate with us, and students who have learned to look upon a college as a resort for sowing wild oats and graduating in the arts, will hardly prefer a school where the studies and the examinations are severe. We are therefore fearful of promising much, lest we be found to deal in empty declamation, and made to blush for our sanguine expectations. But our effort is a noble work, we are introducing scientific education into the heart of the "FAR WEST." Continue to give us your confidence and patronage until we have time to create a college atmosphere and to exhibit college power, and then with the help of the gracious God, we will make this institution the glory of our Zion, a blessing to mankind, and an enlightened handmaid to science and religion.

II. WHAT STUDIES ARE TO BE PURSUED TO ACQUIRE SCIENCE. Any subject that has a collection of general principles or

first truths which distinguish it from other subjects, and are arranged in systematic order, is a science. When the sciences are classified co-ordinately there are but few. Aristotle divided knowledge under two heads, namely, the particulars and the universals, and made logic the medium or organ for learning science. For another purpose he divided knowledge into Philosophy and History, and sub-divided these to embrace all sciences. The Scholastics of mediæval celebrity had ten sciences, the TRIVIUM, or three sciences of Language, and the quadrivium, or four sciences of Mathematics, and the three professional sciences, Law, Medicine and Divinity. Bacon divided all sciences into three classes, as they refer to memory, reason, or imagination. Locke classified them as the physical, practical, and semiotical or old *trivium*. Compté divides them into two, organic and inorganic, and supposes the quadrivium or science of numbers to underlie all. But all these have almost innumerable sciences arranged under them as subdivisions, which, because of their number and complexity, Dugald Stewart denied to be possible. Coleridge attempted but acknowledged a failure by appending a chapter of miscellanies equal to the expression, "all the world and the rest of mankind." The fact is, any author is at liberty to take any part of a science and constitute it a science if he can find in it *essentia* and *differentia* of first principles, and can advance straight forward by a regular process to an end. In this way the sciences may be extended beyond known or conceivable limit.

Hence, no one can hope to know all sciences, yet experience proves what reason might anticipate, that to confine the mind to the study of one science not only unfits it for the study of other sciences, but also prevents its fully grasping the one science. It is here that education finds its place as a science and scope for its theories. It meets the question "what studies ought to be pursued to qualify the mind for application to and mastery of the greater number

of useful sciences?" In the answer is to be considered that it is the powers of mind that are to be provided, and that the number of studies is to be limited to the necessities of the case. The result expected is education, liberal, regular, scholarly education.

1. *Education.*—The term signifies to lead out as a general marches out his troops. Used with reference to the work of an instructor it signifies to bring out the faculties of the mind. It is supposed that all minds are endowed with the same attributes or faculties, but that it depends upon circumstances which of them shall be active. If the condition of life be such as to favor it, the finest powers of human character may be brought out, but on the other hand they may lie dormant and the character be vicious through evil incitements or be stolid through a total want of something to arouse. Education contemplates the awakening of the faculties of the mind, giving bias towards the higher objects of life, those powers which if plied by evil incitements would precipitate to vice, or if neglected would lie dormant; and preparing for the accomplishment of noble actions those other powers by which the Universe is made to subserve the welfare of man. It is for this reason that it attracts such attention, that philosophy so earnestly scrutinizes its theories, that ingenuity is constantly devising new methods to overcome its obstacles, and facilitate its operations, that charity and munificence emulate each other in fostering its institutions, and civilization everywhere rejoices in their increase and ascension. Considered as an object of enterprise it is beautiful and sublime. To unfold and train as a vine is trained upon an arbor, the powers of mysterious thought, which propagates itself, forever trailing along the paths of time—to discipline the passions and bring the will, the central principle of all finite power, and the moderator of all character, great or good, under subjection to a chastened and well informed judgment—to germinate and nurse and mature the moral nature by which the Spirit reaches

forth to the Infinite and Absolute God, and rejoices in the hope of immortality. Well may the intelligent parent deem it the richest legacy for his children, the poor prize it as the secret of prosperity for their families, the rich culture it as the main spring of power, all unite in declaiming on its advantages and in zeal for its improvement. It constitutes the magnificence of governments and embellishes even the immaculate glory of the Church of Christ.

2. IT SHOULD BE LIBERAL.—A liberal education often stands for a collegiate education; not because liberal and collegiate are synonymes, but liberal is the essential quality of a collegiate education; that is to say, it is presumed to be an extensive, bountiful, generous, ample education. It is an education in which all the faculties are drawn out and nurtured until the mind becomes elevated, enlarged, and expanded; and also in which the taste is cultivated for the enjoyment of whatever is noble, beautiful, or useful in literature, science, or art. Consequently the first and chief requisite in the College studies is that they be of a liberalizing tendency, sharpening the intellect, enlarging the heart and chastening the taste.

To the study of the classics the first place is given among the arts and sciences comprehended in a liberal education. By the classics I mean those products of human thought and sentiment which are chosen and selected in the world as the highest efforts of the human mind, whether it be those which come down to us from earlier ages, or that which kindred genius meditates in our own

“From Homer the great thunderer, from the voice
That roars along the bed of Jewish song,
To that more varied and elaborate,
Those trumpet tones of harmony that shake
The shores of England.”

It is to be kept distinct from the study of languages which is the study of mere words, the rules by which they are governed in the construction of sentences and in pronoun-

ciation. These, as they refer to the memory, are taught in the school; when brought under the system of the college, they belong to the science of philology. In philology everything connected with the first principles of language are scrutinized and grouped and made to reveal the characters and motives of men. Thus the letters are classified by the organs of speech used to express them, and again, by the sounds they are made to represent in their various arrangements in forming words. But in some languages, some of the sounds which are seldom found in others are frequent. Thus families of languages are connected as families of nations, and from the character of sounds the character of those using them is traced. Their effect upon the passions is observed, and the ruling or the occasional qualities of a person is manifested by the sounds or the letters which he generally or occasionally uses. Again, words come under review. Words are the clothing of thoughts. They have histories sometimes proving the consanguinity of nations, and sometimes their peculiar habits and relations. Take this instance. The Greeks designated man *anthropos*, signifying the *uplooker*, and their idea of man was he should subject all things to his welfare and elevation, even government was for his convenience. The Romans called man *homo*, derived from *humus*, signifying that he was *earth-born*, wherefore the Roman idea of man and the influence of its literature and religion to this day, is that man is to live in subjection to an earthly estate and the government is above him. The Germans call man *mensch*, whence our *men* is derived, undoubtedly from the Greek *men* signifying that man is an intelligent being, understanding his relations to the earthly and the heavenly which is the characteristic of the Tutonic race everywhere. Now, our philologist knows that the words of a writer determine his culture, for no one can know anything for which he has not a word, and therefore that the words he uses reflect his habits of thought. So by running his eyes over the pages of a work, from the letters

and syllables, he determines the character and spirit of the writer, and from the words he judges of his culture and habits of thought. But now he reads. By his grammatical analysis he obtains a clear conception of the ideas intended to be conveyed. By his rhetorical analysis he weighs the interest which his author has in his subject. By his logical analysis he apprehends the correctness of sentiments and judgments declared. By his philosophical analysis he understands the relations of his authors to the good, the true, and the beautiful, and so to the end of all that may be discovered in curious and mysterious thought or may distinguish wonderful word speaking men.

The literatures of ancient Rome and Greece, though not necessarily, are generally called the classics, and their study is universally used in collegiate instruction as the text to the study of philology. The reasons for this are obvious. They are universally held to be the common standard of literary excellence, approved by the concurrent voice of all ages and nations, by which the merit of other performances is to be estimated. They have long lain at the basis of refined culture, and the present elevation to which the mind is brought may be traced to their influence, while, wherever their study is unknown or undervalued, the mental efforts are characterized by rawness and viciousness of taste. They evince a simplicity, liveliness, and vigor, a fresh, keen perception of the objects of nature and the character of man, an unrivalled power of making words the exact images of things and thoughts, to which no other literature can lay claim. Their laws are ascertained, fixed, and unchangeable, and preserved in mechanical structures with a copiousness, flexibility, majesty, and harmony of periods, and a wonderful power of compounding words and adapting epithets to the precise nature of the subject to be described, which are incomparably more perfect than can be attained in any of the modern tongues of Europe. There may be, and doubtless are, some as good writers among the moderns, as ever existed among the

ancients, but then they derive their excellencies chiefly from their intimacy with the ancients. We prefer the light of the sun to the light of a candle, the clear limped water from the fountain to that which has passed through conduits, and to learn from the master himself than from any of his disciples however favored.

Now, we say that this study is placed first in a "liberal education," and we mean not only first in order of time, but also first in order of importance, by which we would not hesitate to be understood as recommending that it should be commenced before any other study and be continued throughout all study, yea, all reading. And this because the classics afford the requisite mental discipline, and at the same time furnish the mind with the most important and interesting facts, and with the most varied and delightful knowledge. Mental discipline is accomplished by teaching the mind how to use its own powers and apply them skillfully to any emergency as it arises. Bacon places all science under the memory, imagination, and reason. All allow that classical studies call into active exercise the memory, imagination, reason, and taste. What science can be more comprehensive in its discipline? Many studies are engaged in with ardor and recommended, though barren and repulsive in themselves, because of the intellectual exertion which they demand, but what more can they do than classical study does through poetry, history, and philosophy in their most beautiful and perfect forms? I would not that the severer studies be curtailed for this one in a course of education, they are essential to the complete training of the mind, and nothing else can supply their place; but I would have philological studies continued until the reading of the classics becomes a pleasure and can be done with facility, and I would so because they are incomparably good for discipline and also to adorn and to refine the mind, increasing its ability to master the difficulties of the severer sciences.

Yet in our use of the term classics we included the liter-

ature of our own sterling English. If we were speaking of the study of language we would always place the study of the mother tongue first, since our vocabulary of a foreign language, and our general idea of its mode of expression must be modified by our acquaintance with the language in which we think; but in the study of philology, for reasons already intimated—that their laws are ascertained and fixed, that they are the basis of all refined culture, that their taste acquired and cultivated by intimacy with them, and furthermore that their words, laws of logic and rhetoric, figures, tropes and allusions, and the whole body of technics and terms have been engrafted into our standard literature so as to become the very nerve and muscle and spirit of every production in it which outlives a day—for these reasons, I say, in philological study we are obliged to place the literature of Greece and Rome first in order. But while we do so, we are far from approving of the neglect of the study of the English literature, and how to call an education liberal, when it has been incomplete, we are unable to conjecture, except that it is taken for granted that its laws are unfolded in parallel with the foreign language of which it is the interpreter to our consciousness. Yet, while this may be satisfactory to some, to others the education must appear deficient which is unacquainted with those elements of the humane and Christian, in which *all* other literatures are deficient, but which interpermeates and gives peculiar charm to the sober yet richly reflective “large discourse of reason which looks before and after” productions of our English classics. This, with other reasons which will naturally suggest themselves to common sense, places the study of English literature among those indispensable to a liberal education.

Before we dismiss the subject of Philology as a principal part of a liberal education, the Modern Languages claim a word of notice. It is but lately that any of them have received a place among Collegiate studies, and even now

they hold a rather ambiguous place. In many Colleges their study is encouraged by premiums, but not enforced as part of the course needed for honors or degrees. All seem to agree to the judiciousness of their being admitted into College studies, few seem to approve of dignifying them by including them among the examinations for degrees. Why? They have literatures, they are useful for bringing the mind in contact with mankind and with sentiments which are largely affecting the condition of the human race. Our language, our customs, our modes of thinking and our national condition, all the dearest interests of our lives, are affected through the language, customs, thoughts and politics of those who speak and write in them. Why, then, should they be received and yet set aside as side studies? I can well understand why it should be so in the English Universities. It is against the interest and temperament of that honest, practical, liberty-loving people to cultivate the social life, politics, religion, or irreligion as you please, and philosophy which is found in those literatures, by encouraging their general diffusion. But much as the mass of the American people might desire, for the very same reasons, to keep aloof from these, they cannot do it. The genius of our political institutions introduces foreigners amongst us on an equality, and the genius of their habitudes fix their social life and modes of thought so upon them that they keep them unchanged and provide for their permanency in our midst. The modification must come from us. That we may modify them let us understand them through their highest authorities, and this we provide for by making a study of their literature so far as it has peculiarities.

Next in order come Mathematics, the pure sciences. They supply a place in a liberal education which nothing else can well fill, and accomplish a purpose for which even a Philologist is dependent upon them. There can be no excellency attained in brain-work without concentration, continuous, consecutive and patient thought. Philology

requires it and puts it into use, but in the Classical studies there are many things to divert the attention and all need to be observed. It is hard to continue your steps over a rough and rocky road, when, going almost in the same direction, is a verdant path overhung with umbrageous trees and begirt with delicious flowers and fruit—all cheered with the songs of melodious birds. One can scarcely comprehend Fuller's illustration of the absorption of the recedite.

It is said that Andrew Fuller was once in company with Robert Hall and other gentlemen at Clifton. Clifton is a resort in England renowned for its scenery. It was proposed that they should go and visit a certain cliff to see the sunset. They went. The sun was setting. His robes of kingly glory and his studded throne diffused upon the mists of evening the lustres of their hues, so that all the sky was emblazoned with the inimitable tints of gold and orange, purple, crimson and delicate saffron, and those rich beauties of evening which foreshow the grandeur of the heavenly world. Beneath lay those lovely little farms in which England abounds, the homes of her happy yeomanry, looking like well cultivated gardens with resting houses here and there, where visitors might tarry for refreshment, the kine were returning from the fields, the flocks were hastening to their pens, the ploughman homeward plod his weary way, and gambolling children toddled forth to greet their loving sires. For a while the visitors stood in silence, as if drinking in the inspiring nectar of nature's banqueting. But Hall first broke forth, as when Æolus struck his dart, at Juno's request, in the mountain's side and the escaped winds rushed forth. His exposition of the scene was nature in her eloquence vying with nature in her habiliments. When in the midst of his remarks, Fuller quietly laid his hand upon his shoulder, as if unconscious of what was passing on around him, said he, "Bro. Hall, I am thinking something about justification; pray sit down here and let me tell you."

Now justification has something grander and of more importance than Clifton groves. So, too, are there greater interests wrapt up in the terms by which thoughts are conveyed, than in the splendid imagery they are sometimes used by classic writers to describe. Yet, I almost would say, it is by a shock one can turn from those rare and noble thoughts to the work of cutting them up as Cuivier might cut up one of Audubon's beautiful birds. But the study of mathematics leads us over the difficulty. I do not say they require no imagination or taste, but then they have nothing in them calculated to excite imagination or taste so as to cause them to predominate over memory and reason; but only so much as is adapted to give zest to the study. The study of language facilitates the study of mathematics, as it does all other studies, by habituating the mind to perceive at a glance the parts of a proposition, separating the subject and the predicate, and appreciating their modifications. For this reason the most renowned mathematicians have first distinguished themselves as classical scholars, and it is yet disputable if one can be a first-class mathematician except he has been cultivated in Philology. But, again, the mathematics fully indemnify the department of language by the culture they impart to fit the student for the investigation of its laws. The gradual progress from the plainest and easiest processes of reasoning, up to the grandest and most abstruse propositions of Kepler, Newton and LeVerier, strengthening and invigorating the mind as it advances,—the holding in remembrance and use every particle of acquisition from the beginning to the close, or from the intuitive axiom to the sublime heights of the demonstration of the most complicated and abstruse propositions,—together with the firmness of foot and clearness of vision, or perfect confidence felt at every step, notwithstanding the first was taken from a point which cannot be proven, are influences, mental and moral, which rightly place the study of mathematics among the highest educational powers. Indeed, it is not

strange that Plato had written over the door of his school : "*Oudeis ageometretos eisito*,"—since it is truly the great discipline.

3. Mathematics naturally lead us to consider the Natural Sciences as a part of a "liberal education." At this time and in this place we do not feel called upon to fortify this part of our subject with any demonstrations. The time was (and in some places it is to a degree so yet) when it was believed that a thorough liberal education was completed with the classics and the mathematics. But the time has come when those are to be defended, and the rights of this go unquestioned. I suppose the classics and mathematics are under suspicion of being aristocrats from their alliance to antiquity, the company they keep and the polish they give. But the natural sciences make no pretensions to age, and they mingle in common every-day life, doing work, such as washing clothes, churning milk, making muck to enrich the gardens, lights to drive away the darkness of the night, and all such like chores. What! you say, young gentlemen at College learning all works? Most undoubtedly! The ultimate end of all knowledge is utility, wealth, prosperity, happiness, the good of the human race. These are promoted by humanities, productions and economics. Humanities, which are the studies of Literature, as explained, bring all men into amity and brotherhood. Productions, and economics, which are the ultimate ends of the Natural Sciences, provide for the wants of men by multiplying comforts and enjoyments, by lessening labor, and by increasing the capacity for happiness and the sources of wealth.

I do not regard it as beneath the dignity of the occasion, or of my office to urge a branch of knowledge for its ministering to wealth. The desire of gain is a master spring of human action. It moves the farmer to produce, the mariner to dare the storms and waves, the merchant to buy and sell. It gives force to professional zeal and skill; supplies the scholar's wants, and often urges the trimming of his mid-

night lamp. "Money answereth all things;" builds hospitals, supports churches, relieves the poor, and founds colleges. And colleges deserve money, for they are the surest and safest, and readiest means for procuring public prosperity and wealth. They therefore have full right to all the benefits of an argument addressed to an instinct so potent and so universally seated in human nature.

In the college, of course, it is the first principles of these sciences which are taught. As mental exercise they are designed so to strengthen the powers of observation in tracing resemblances and analogies by which the things in the heavens and the earth are distributed into kingdoms, orders, classes, genera, species, and varieties, and all of God's works are systematized and comprehended in the mind; and second, to quicken the power of analyzing phenomena and tracing them to their causes. By means of these exercises is formed an acquaintance not only with known, but with the means of proceeding to the unknown, of producing and economizing in the affairs of daily life.

Of moral philosophy which completes the course of a liberal education, I deem it expedient only to mention its object to establish these claims to a place in a full orb'd college system. Especially does it need the support of no apology in an institution which is intended to subserve the kingdom of God on the earth. Moral philosophy is simply the science of duty. It enquires after those principles or laws on which is based the conception of moral action. It begins in observations on the nature of man and enquires after his destiny. As a mental exercise it accustoms the mind to introverted looks; to scrutinizing and analyzing its own operations; to recognizing the authority of the laws of relation to self, to good, to God, to eternity, to the State, and to the Church of Christ.

3. I have thus spoken to the point of a liberal education, but have not yet completed my idea of a collegiate education. For a moment only will I detain you upon the neces-

sity of a collegiate education, being a regular, and then passing on to a scholarly education.

By a regular education I mean a symmetrical education or an education in which the faculties are brought out in the order of time, and developed in due proportion. You perceive it is a quality of great importance and involves the educator's greatest responsibility. A literary monster is as much to be deprecated as is a physical one. It requires the utmost watchfulness and concern on the part of a presiding officer. A professor is apt to be delighted with a student that is a paragon in his department, forgetting that in college his department is but a part of a whole; that it is not a professional school of a university. Students too, are apt to think that they cannot learn those subjects in which they fail to secure high marks, but are geniuses in these in which they are successful. The object of education is to bring out or incite the faculties which are inactive and to moderate the active and produce the mental man fortified in all points and prepared for every exigency. If young men are capable of determining their own case, then they are capable of being their own educators. But experience shows that this is the great disadvantage of self taught men; they are generally too high in one shoulder and incapable of many operations.

4. But scholarly education needs our attention. This is a very important attribute of education. One may be educated liberally, having taken a whole course of study, and regularly, bring "up" in every department, and yet not be scholarly. To be scholarly is to be accurate; that is, it is to be habituated to acumen and precision in everything pertaining to knowledge, and with readiness. It is seeing into a subject at a glance and doing so with accuracy. It is the grand distinction of the well educated. The College course provides for it by the gradual increase of studies imposed from the lower to the higher classes when the study must be with dispatch; by the rigidity of daily and semi-annual

examinations, in which no lesson is regarded as known at all if known inaccurately, and by the variety of aspects in which subjects are scrutinized. It is the great end which should be aimed at by every student to understand quickly, and yet perfectly.

As this college originates in a religious body, and is the contribution of a Christian people to secular and sacred learning, it is necessary I should say a word in behalf of a *religious education*. Could we be satisfied that it is proper to conduct education by letting the State provide secular instruction, and having the churches provide the religious training at home, then we should save ourselves the pain and expense of trying to rear an institution like this; but if having recognized the duty of connecting religion with education for any worldly policy, we exclude religious instruction, and only provide for secular; then I think our labor is without definite purposes or real gain. Our religious college becomes a name without a distinction. Besides there are points which if neglected by us the Christian religion is compromised and brought into contempt. The founders of this College say that there are human wants which can be supplied only by Christianity, and that without it all other supplies only augment human misery. They should teach Christianity. They also say that there are in the history of man, in the human mind, and in the physical world, revelations which give authority to and enforce Christianity. Let them demonstrate it in history, psychology, and natural science. It is also said, and with truth, that Christianity has a literature, many portions of which has all the excellencies of classical productions, presenting human nature and ameliorating powers in forms and aspects nowhere else to be found, and that its teachings are affecting civilization more vitally than all other teachings. Let us then not confine its knowledge to our ecclesiastics, but let the Bible in the original, and in our native tongue be a part of our education, and then it will be truly liberal, symmetrical,

and scholarly, preparing the mind for application to and mastery of any science, and inviting the blessing of God.

III. THE ORGANIZATION OF A COLLEGE.

The first point of importance in the organization is the teaching. In colleges there are two modes of teaching; one is by lectures, the other by the recitation of text books or the professional and tutorial. In Germany, Scotland, and the Queen's Colleges, Ireland, the teaching is chiefly by lectures, accompanied by daily examinations, more or less formal. In the American college the instruction has been generally given in the several departments by recitations from text books, accompanied by exercises and references to collateral works. In the English colleges and the University of Dublin, the teaching is chiefly by tutors, giving instruction to small companies in all the departments, and Professors, who lecture in their special departments. The question has given rise to sharp discussion, which is the most effective? The system of lecturing has, perhaps, done more than any in the production of great results. It has secured us some of the most brilliant and stimulating discourses that have elucidated literature, as Blair's Rhetoric, Brown's, Hamilton's, and Stuart's Mental Philosophy, etc. But it shelters cunning, dull and idle students in the class, and leads to *cram* for examinations. The teaching by text books and daily recitations has the disadvantage of seldom giving an outline, or large general view of a subject, but communicates piece by piece and point by point, and too often leaves the student—though he may have studied—knowing nothing beyond what the text book says, and moving nowhere outside the ruts.

Perhaps my account of the matter indicates my choice. I advise a judicious combination of the two methods. I approve of the lecture. There is a wholesome excitement in a student's coming in contact with a broad general view of the subject, of which he is to do the filling up. There is a valuable instruction for the student in knowing what it

is he may expect to learn, what inquire for, where derive these from, and how he may gain his ends, upon entering a study. It is what the Germans call encyclopedia and methodology of a subject. It gives incitement and direction to inquiry, which is of the highest importance. On the other hand, there is value to a pupil in his having a skillful tutor, who takes him from point to point, indicating what he should seek, sharpening his acumen, chastening and modifying his views, overseeing and guiding his progress—that is beyond estimate; yea, that is absolutely necessary for the accomplished man. I therefore say that there should be a judicious combination of the two methods. The Professor should, from time to time, lecture the students in his department, upon the subjects thereof, in one general class. He should repeat his lectures from year to year, improving his editions, and give the students the opportunity of recovering in one year what they may have lost in another. I would then divide the whole into classes, and the classes into sections, having reference to those who are slow and those who are quick of apprehension, and to the number who could recite within the hour of instruction. I would have tutors to assist the professors in hearing the recitations of the sections, but yet would advise that the sections should alternate between the tutors and professors, so as to insure thoroughness, and prevent cramming.

This plan, I think, secures as nearly as possible all that the American system strives for, and is an improvement upon the European practice, at least to meet the wants of this country. We propose to carry it out in the William Jewell College, and therefore have divided the course into separate schools over each of which shall preside a professor who shall control the studies and determine the grade of those in the department, and according as the patronage of the institution justifies it, tutors will be provided to aid him in the instruction of sections.

The second matter in point of importance in a college is,

the encouragement of study. Many seem to suppose that the means of education being provided, all contemplated by a college is done. Not so. Colleges originated in and are sustained upon the effort of society to reinforce the scientific departments of life from the ranks of those of moderate means. Colleges are for the benefit of the poor and not of the rich. The rich build them, endow them, nurture them; but it is that their ranks may be reinforced and adorned by the gems of intellect which may be drawn out or *educated* from the cottages and garrets. Did they desire the agrandizements of their own families by retaining amongst them the power which is universally accorded to knowledge, then might they withhold their benefactions and lavish their means upon their own children, or at least conspire to place instruction, from its expensiveness, beyond the reach of the poor. But not so. To their credit be it said, through colleges the rich and great extend their hands towards the poor and humble, and search for the grasp of response to their efforts of beneficence. Yea, and they wait, ready to accord even veneration and supereminence to the creatures of their own good will.

But it is not in cheapening education and in bestowing it gratuitously that the College culminates. It also contemplates the incitements of facilities, emoluments, and honors.

The facilities of a college are the means which she collects for the advantageous prosecution of study. These consists first, of buildings commodious and imposing; indeed magnificent if possible, so as to impress the mind by bringing it in contact with elegant or noble specimens of art; secondly, of society. The term college primarily signifies a collection of men. In this case of men in pursuit of science. Almost all social callings prosper best in assemblages. The merchants of great cities are noted for enterprise. So the lawyers of an extensive bar, the physicians of a numerous faculty, and scholars of a crowded college, where the emulations, the conversations, the aspirations, or what is called

the atmosphere, is thick of the scholarly and learned. Thirdly, apparatus, philosophical and chemical, and cabinets of specimens of minerals, of fossils, of animated nature, beasts, birds, and fishes, and of archaeology. These lighten study, quicken inquiry, facilitate acquirements, and attract students. Fourthly, libraries of standard works.

The emoluments of a college are the endowments of professorships, fellowships, and scholarships. Professors should have attained to the mastery of the present state of the science which they teach, should be watching what progress is going on in it, and if possible, besides the discharge of their official labors, they should make contributions to knowledge, popular or scientific. Their salaries should be from endowment so as to enable them to give undivided attention to the discovery of truth, and liberal to enable them to live in a comfortable condition and provide such books as are of interest in their department, yet not standard. Fellows of a college are tutors who are pursuing a post graduate course, yet aid the professors in instruction and examination. Their endowment encourages the students to look forth to the perfection of their studies in connection with an honorable employment for a series of years. It gives a vast attraction to students as well as secures the success of the college in increasing and diffusing knowledge. Scholars of a college are undergraduates, who receive tuition, or tuition and prize money, for a number of years, equivalent to the time required for graduating. They also are called upon by the professors for assistance in teaching and examining.

Not many of the American colleges have these two last forms of emolument, although they are constantly recommended in the inaugural addresses of presidents and generally acknowledged to be necessary appendages of a college. I hope the matter may not be long overlooked here. In the William Jewell College we do not propose a large number of professors, but propose to assist professors

in the co-ordinate sciences by tutors, a plan which I perceive has also commended itself to, and is carried on by President Robert E. Lee in Washington College. Now, suppose we had a number of scholarships whereby our young men might expect that, by competing with their fellow students in the honorable strife of letters, they might after one or two years obtain as a prize, *not as charity*, free tuition and perhaps an annual allowance which would enable them to pursue their studies, and at the same time to acquire the profession of teaching, and then perhaps gain a fellowship by which they would retain college privileges of library, apparatus, &c., and be supported as recognized instructors, which would be a valid acknowledgment of ability; if, I say, we had such emoluments, it would attract multitudes to our halls, increase the incitements to study in our midst, and lead to the supply of our country with highly educated men. Besides this, it would provide us with assistant instructors at a lower salary than we could otherwise employ them, and those of our own sons and pupils.

The next incitement by which a college encourages sound learning is by bestowing honors. College honors are sometimes said to be cheap; but when they are cheap it is soon known abroad, and then the cheap honors are known to be no honors at all. That a college therefore may be able to encourage education by honors it is necessary that they be bestowed alone for merit. Merit can be distinguished either by a life in the practical application of knowledge or examination. In either case the distinction should express no more than an honest opinion of the facts. I would therefore have a college to consider what amount of literary merit is put upon a degree by those literary institutions of the country which are known to maintain a high standard of education, and then to be careful not to bestow for any less merit than this standard. It may give trouble to a young institution to pursue this course, cause students to withdraw to institutions where the honors are cheaper, and patrons to

be offended because their favorites have not been honored as highly as they think is deserved; but let her bide her time, and it will come when the higher institutions will recognize her integrity, acknowledge her as a sister, and then her sons, bearing her diplomas, will be everywhere received with honor and as scholars.

There are other points on which, perhaps, you would have me speak; but I feel I have only time to say a word on the prospects of William Jewell College.

1. With regard to our elevating the standard of education. This is questioned by many. I am told it will be impossible to carry out principles here which are the attributes of the oldest institutions. I think this is a mistake. In Europe the University of Berlin is among the richest, most popular, and best governed, and yet it is 172 years the junior of our Harvard. It is scarcely more that 30 years since Yale had but five professors. Then the University of Virginia had five and a half in her literary department, where one man proposed to teach the Latin and Greek Languages, Histories, Geography, Literature, together with Hebrew. He had 78 in his school. Another professor proposed to teach the German, French, Spanish, Italian, Anglo Saxon, Danish, Swedish, Hollandish, and Portugese Languages, deliver two lectures per week on their Literature, and also lectures on Modern History and the political relations of the nations of Europe. Yet by persisting in high aims, rigid examination, and carefulness not to bestow college honors except on truly meritorious students, she stands now, in her 45th year, pre-eminently amongst the first universities of the continent, with seventeen professors, the honor of leading not only the male but also the female education of the State of Virginia to a high state of perfection, besides that everywhere her graduates are known as highly cultivated men. Let this Board of Control and Faculty also persist as they have set out and William Jewell also shall succeed. The great need felt by the State is, the education we propose to give, and in

course of time it will be found we are giving it, and patronage will follow, and gladness crown us.

2. *With regard to securing needed Endowments.*

Perhaps of all who are connected with the financial affairs of the College, I have the least reason to be hopeful, and yet I am sure of success in the future. The work is great, and will need considerable time for its completion, if a College ever can be completed. Yet the people are preparing for it, and whenever prosperity shines upon their circumstances they will endow it. Meanwhile its friends must be patient, must contribute for contingent or current expenses, and speak hopefully. False hopes I would not have them cherish or awaken; but hopes upon the ultimate liberality of the Baptist denomination in Missouri, upon the establishment of confidence that we will have an institution of high order, and that the contributions will be invested as designed by the donators, are hopes which will be realized as surely as they are reasonable. Already, since it is known that the subscriptions for the Theological school are reliable, I find an interest directed toward us, not only from this State, but from neighboring States. Twelve months ago we were called visionary; now those who so called us, apologize and say, "We are confident of your success." Thank God. Let us only be patient and wait for the legitimate growth of public opinion and sentiment, for the development of our own influences, and, above all, let us wait upon Almighty God. Were all the treasures of Berlin, Oxford, and Paris instantly translated to this point — though the point be not unworthy of their aggregated power — the centre of the great West — the lap of that valley in which if the fabled Titan should lie down for a mid-day rest, his head might be laved by the cool waters of the Arctic ocean, his feet bathe in the tepid streams of the gulf of Mexico, his right hand hang over the tops of the Rocky mountains, his left hid in the crevices of the Alleghanies, the slopes of the Atlantic and Pacific being the mere fringe-work of the

quilt of variegated green which would cover his bed of the area of fifteen hundred miles square — still proportioned as the means would be to the end to be accomplished, we should be obliged to wait till the giant would wake, or until public sentiment was prepared to appreciate their value. The treasures of these great schools in living spirits and learned men, which are of most value, inasmuch as they are the life and vitality of their libraries, apparatus, laboratories and magnificent buildings, are to be obtained only by discipline and patient perseverance in the culture of those dear young men, those to the manor born, your sons, the Titanides by whose mild sway this empire of nature's richest produce shall be made the restored Eden. Uphold them and fortify by every means in your power the dignity, authority, and permanence of this College, and in due time we shall have all.

When I consider, most venerable curators, the greatness of the confidence you repose in me by making me the master workman in rearing this edifice, the momentousness of the interests to community and posterity, to mankind, and above all to the Church of the living God, I involuntary shrink from the weighty charge. Who is sufficient for these things? I earnestly ask myself. To God let us humbly and devoutly look; to the infinite fountain of grace I must continually look; to the Eternal Giver of every good and perfect gift, let us all look for that support and direction which we all need in the pursuit of so high and noble an object. Oh, may blessing from God Almighty, the Father, rest upon us and crown our work with success.