DEDICATION OF
The University of Wooster,
AND
INAUGURATION OF
The President,
SEPTEMBER 7th, 1870.
ALSO
ANNUAL REPORT OF
The Board of Trustees.

WOOSTER, OHIO.
REPUBLICAN STEAM BOOK AND JOB PRESS.
1870.
DEDICATION

OF

The University of Wooster,

AND

INAUGURATION

OF

The President,

SEPTEMBER 7th, 1870.

ALSO

ANNUAL REPORT

OF

The Board of Trustees.

WOOSTER, OHIO.
REPUBLICAN STEAM BOOK AND JOB PRESS.
1870.
DEDICATION

of

The University of Wooster

and

INAUGURATION

of

The President

September 16, 1870

also

ANNUAL REPORT

of

The Board of Trustees

WOOSTER, OHIO

REPUBLICAN STATIONERY BOOK AND JOB PRESS

1870.
HISTORICAL STATEMENT

BY

REV. JOHN ROBINSON,

PRESIDENT OF THE BOARD OF TRUSTEES.

FRIENDS:—Ideas are realities. They give being and form and life to all material things. Divine ideas were the archetype by which Almighty power and infinite wisdom and goodness produced the universe, gave it form, adaptation and end, and forces to accomplish that end. Human ideas seizing matter, controlling mind, and following the leadings of Providence, produce means, agencies and institutions for the promotion of human weal. To-day we recognize in the goodly structure in whose vicinity we meet, and much more in the University we inaugurate, the partial realization of an idea long entertained, seriously pondered, calling forth prayer and enlistment. Let us dwell upon the genesis of this idea, its both rational and historical.

It arose simultaneously, a quarter of a century since, in the minds of earnest members of the Synods of Cincinnati and Ohio. It sprung naturally from the fact that the church had just then fairly entered upon the plan of doing ecclesiastically, in her organic incapacity, her proper work for the evangelization of our race. Foreign and domestic missions, ministerial education and publication, she was carrying on under her own supervision. Nor could it be unseen why her efforts in the direction of general collegiate education should be less effective than those of voluntary associations of individuals, or why she should leave the important work of molding the ruling minds of successive generations to other hands. This work seemed fundamental, if not to her existence, at least to her prosperity, her success not only in multiplying an evangelical ministry, but in ramifying every department of society with her earnest piety and sturdy theology. To neglect this seemed suicidal.

And then, Presbyterians were pioneers in the work of collegiate education in this State. But with their wonted catholicity they joined with others and gave their efforts no distinctly denominational character. In this they persisted until other Christian bodies had adopted the denominational plan and organized their own institutions. It became apparent that if Presbyterians would not give up the youth at large, and even their own children to be moulded by less orthodox or infidel hands, if they would do their proper part in the great work of educating those who are to mould society and give shape to all its institutions, social, civil and religious, they must yield to the return of things and adopt the same plan. There seemed no alternative left but to prove direct to duty or pursue this course. In this they heard the voice of God,
And then it was also felt, with constantly increasing intensity, that God was calling upon the Presbyterian Church to take a prominent part in the evangelization of the world. But in order to do this her ministry must be largely and rapidly increased. To secure this it seemed indispensable that she should have an Institution, in this wealthy and populous State, where she could bring her religious influence to bear, in her own way, most intensely; where she could infuse an intense missionary spirit, give a biblical caste to the whole course of study, and inculcate her very ism, not offensively or with bigotry, or for mere sectarian ends, but with the energy which a conviction of its divinity gives, and where she might do all this without being trammeled by the fear of being charged with a lack of candor, or wounding the denominational sensibilities of any, or lessening patronage. It was also manifest that no institution in the State, to which Presbyterians could cheerfully intrust their sons was possessed of means or facilities for giving that broad and thorough culture in all departments of learning which the age and the exigencies of the church demand. Not, therefore, to add another to the many Colleges of Ohio that are a burlesque upon the name, but to establish an Institution with broad foundations and facilities equal to the best in the land, capable of preparing men for every department of life, the highest walks of science in all its forms, enabling them to wrench from the hands of infidel scientists the weapons with which they now vigorously attack the Christian religion, was this enterprise undertaken. It was also manifest that denominational Institutions, gathering about them the sympathies, and calling forth the prayers and benefactions of a large and homogeneous Christian constituency, who look to them for leaders after their own heart, in civil and ecclesiastical affairs, are those that best succeed. With them the highest interests of humanity connect, in the apprehension of patrons. Their responsibility is most direct. Their unity of purpose and effort is best assured. For surely a Board of Direction appointed by the church and responsible to the church in her organic capacity cannot be less united, less wise, or less efficient than a self appointed board. And living pre-eminently for the church, they will live with the church. As her agencies she will call down the blessings of God upon them. They cannot, therefore, but live and prosper. These considerations, accumulating force year by year, have now culminated in the establishment of this University.

For several years after the idea of such an institution began to possess the minds and hearts of members of these Synods no formal action was taken by the Synods because several Institutions in the State were under the general influence of Presbyterians, and these were deemed, by many, sufficient. The earliest Synodical action on the subject was taken by the Synod of Ohio in 1847, when a committee was appointed to report at the next meeting on the whole subject of education, "embracing particularly the topic of a Synodical College." This committee reported in 1848, and were con-
continued and "authorized to confer with the committee of the Synod of Cincinnati which was then appointed, and receive donations and propositions for the establishing of such a College." In 1849 this committee reported that, "having conferred with a similar committee of the Synod of Cincinnati and found them disinclined to unite with us in establishing a College, they deem it inexpedient to engage in this enterprise alone." And the committee of the Synod of Cincinnati reported discouraging any effort. Thus the matter rested until 1852, when the Synod of Ohio appointed a committee "To consider the expediency of endeavoring to establish a Presbyterian College to be instituted, endowed and managed by the Synods of Ohio and Cincinnati jointly." On the recommendation of this committee the Synod appointed a committee of ten to act jointly with a similar committee appointed by the Synod of Cincinnati. This joint committee of twenty was authorized "To select a location, prepare a plan of, devise means for sustaining and make preparation to open such an Institution." The proceedings of the committee were to be subject to the future action of the Synods. The appointment of their part of this joint committee by the Synod of Cincinnati was reported to the Synod of Ohio, in 1853. The committee was continued and directed to confer on the subject. Having conferred, this joint committee reported to both Synods in 1854, that "It was inexpedient to engage in this enterprise at the present time." In this both Synods acquiesced. In this year the Synod of Ohio expressed its approbation of Washington College, Pa., then under the care of the Synod of Wheeling, and opened the way for its agents to solicit funds in the bounds of the Synod. More definite arrangements were made with that Institution in 1855, by which funds secured in the churches of this Synod were to be returned without interest after a use of seven years, if a Synodical College shall be established in this State. In this year the Synod of Cincinnati made overtures to the Synod of Ohio on this subject; and then this Synod resolved "That it is expedient to take incipient measures looking toward the accomplishment of this greatly important object;" and appointed a committee to co-operate with a similar one appointed by the Synod of Cincinnati. And the two Synods authorized this joint committee "To devise such plans and perform such acts as may be necessary in order to the location, endowment and government of such an Institution. Delegates were present at this meeting of the Synod of Ohio, from Bellefontaine, who notonly explained the wishes of the Synod of Cincinnati, but urged the location of the proposed Institution at that place. No decisive action was taken on the subject. In 1856 the Synod of Cincinnati received propositions from the citizens of Bellefontaine, Chillicothe and West Liberty, for the location of the Institution at each of those places. The Synod selected West Liberty as the location, appointed six Trustees and issued an address to the churches on the subject. This action was reported immediately to the Synod of Ohio. This Synod
selected Chillicothe as the location for the Institution, appointed six
Trustees, and to meet the requirements of the laws of the State,
directed the twelve Trustees to appoint other five in the county in
which the Institution should be located. The Trustees were autho-
rized to secure funds for the establishment of the Institution, but to
expend none until $200,000, including the donation of the commu-
nity in which it shall be located, shall be secured. The Synods also
determined that the subscriptions shall not be encumbered by
scholarships, that if the $200,000 shall be secured by the fall of
1837, the enterprise shall be regarded as a success and the subscrip-
tions become due, and that the Institution shall be organized as a
University. As the Synods had selected different locations a con-
vention of the two Synods was called to meet at Columbus to receive
the proposals and make a final location. This convention met on the
23d day of December, 1856, and after long and earnest deliberation,
which intensified local preferences, West Liberty was chosen as the
location. In 1857, the Trustees reported to the Synods, and they
expressed satisfaction with the progress made and the rules adopted
for the regulation of the effort and the Institution, and extended
the time for raising the $200,000 until the 1st of November 1858.

In 1858 when the Trustees made their report to the Synods, it was
found the money had not been secured and would not be by the
time appointed by the Synods. The Synod of Cincinnati, in whose
bounds the Institution was located, expressed the conviction "That
the body of the churches could not be brought to co-operate in
building the proposed Institution at that point," and, therefore,
abandoned the enterprise. This action was reported at once to the
Synod of Ohio, and reluctantly concurred in, the Synod declaring
that it "is not to be understood as abandoning the purpose of found-
ing at some suitable place, and at an early day, such an Institution
as may be worthy of the church and the country." A committee
was appointed to correspond with members of the Synod of Cincinn-
ati, to see if they could not yet be induced to co-operate, and some
more feasible plan be adopted for securing the object. In 1859, the
two Synods appointed a joint committee to take the whole subject
again under consideration. This committee conferred, and in 1860
reported to the Synods, commending a proposition from the citizens
of Springfield, Ohio, for the location of the Institution at that place.
The Synod of Cincinnati accepted the proposition and authorized
the Trustees, formerly appointed, to adopt a system of scholarships,
temporary and permanent, for the purpose of securing endowment,
and make all subscriptions due when $150,000 shall be subscribed.
In all this the Synod of Ohio concurred. Some negotiations were
entered into with the authorities of Wittenberg College, with the
view of purchasing the property of that Institution, but these
failed. The Synod of Sandusky, which had recently been organ-
ized, was now invited to join in this enterprise, and cordially de-
termined to do so. In 1861, the Trustees reported that, owing to
the unfavorable financial, and disturbed political condition of the country, it was impossible to secure funds for the endowment. The Synods, therefore, resolved to suspend, for the time, all efforts to carry forward the enterprise. A desolating war now swept over the land, and nothing was done until 1864. In that year the Synod of Ohio declared that, "In our judgment, the time has come for us, in connection with the Synods of Cincinnati and Sandusky, to resume efforts for the establishment of such an Institution," and he directed the Trustees formerly appointed, to receive conditional offers of funds for this purpose. The Synods of Cincinnati and Sandusky were asked again to co-operate. In 1865, the Trustees reported to the Synod of Ohio that nothing effective had been done. But it was understood that citizens of London and also of Wooster were disposed to offer funds for this purpose. The Synod of Ohio, not having received any response from either of the other Synods, resolved, if need be, to proceed without their co-operation, authorized its committee to act finally if any place shall offer $100,000 for the enterprise, and invited any Synod of the N. S. Presbyterian body that might be willing, to unite with them in this work. But in the Synods of Cincinnati and Sandusky again agreed to co-operate. In 1866, a proposition was received by the Synods of Cincinnati and Ohio, firm friends of Miami University, to endow Professorships in that Institution to be held and controlled by themselves. Both Synods accepted this proposition and appointed Boards of Trustees to carry it into effect. But nothing effective was done in this matter. An offer was also made to the Synod of Ohio, on the part of the citizens of Wooster and Wayne County, of $100,000; inclusive of twenty-one acres of land as a site, by E. Quinby, Jr., for the University, upon condition that it shall be located at Wooster, that the three Synods concur in the enterprise and pledge themselves to endow it in the sum of $300,000, including the amount offered by the Wayne County. The Synod accepted this offer and invited the other Synods to co-operate. The Synod of Sandusky cordially accepted the invitation and pledged co-operation. The Synod of Cincinnati did not receive the invitation in time for intelligent action; but in 1867 gave the same pledge. Trustees were appointed by the Synods of Ohio and Sandusky. These met in November 1866, invited members of the Synod of Cincinnati to act with them, appointed a number of citizens of Wayne County as members of the Board, to fulfill a provision of the law of the State in reference to such corporations, and, with prayer for divine guidance, made arrangements to procure a charter, declared the object for which, and the basis upon which the University should be founded. They set forth that the object of the Institution was, the glory of God in promoting sanctified learning and increasing the ministry of the gospel. They resolved that a Missionary Professorship and one of Biblical Instruction shall be established, and that any Synod of any Presbyterian body in this State, or States adjacent, may unite upon
terms of equality with the original Synods in the ownership and control of the Institution. And they initiated efforts both to secure endowment and for the erection of suitable buildings. In 1867, the three Synods entered into cordial co-operation, arranged for the perpetuation of the Board of Trustees and entered earnestly upon the work. Early in the summer of 1868, the Board resolved to secure as speedily as possible an endowment of $500,000. This action was approved by the Synods. As the churches of the Synods of Ohio and Sandusky were being successfully canvassed for endowment, the Synod of Cincinnati resolved in 1868, that as soon as $250,000 shall be raised elsewhere for this purpose they would open their churches and encourage the work among them. In 1869, the Trustees reported this accomplished, and the Synod acted accordingly. And now, by the blessings of God, the effort has been so signally successful that we have property unencumbered worth, at least, $150,000, the people of Wayne County having added fifty per cent to their original offer, a building equal, if not superior to any in the land for its purposes, and funds contributed for endowment exceeding $260,000. So that, abating the cost of the effort thus far, the Institution is worth nearly $400,000. The University now ready to begin its career, with five Professors eminently qualified for their work, is owned and controlled by the Synods of Columbus, Cincinnati and Toledo, with the hearty God-speed of the Synod of Cleveland. Its Medical Department is fully organized in the city of Cleveland for the present. To-day we organize its Classical or Collegiate Department. We hope at an early period to organize its Departments of Law and Science; and we rejoice in the progress of the effort to complete the endowment. Such is the genesis of the idea realized before us to-day in this University.

With what intense earnestness this idea possessed the minds and hearts of many members of these Synods, is manifested by the fact that action was taken by one or more of the Synods every year, except 1850–51 and 1862–63, for the last twenty-three years.

It is evident from this sketch, *moreover, that God baffled our plans and efforts until the very best time for success had come. In these recent years, a higher conception of the kind of Institution which the age demands has been formed, the conviction of the need of such a University has become more deep and wide-spread, reunion has given us greater strength and called us to mightier effort in the world’s evangelization; pecuniary means are more abundant and a larger spirit of liberality in contributing for such enterprises prevails. This is evidently God’s time for this work. While, therefore, this history calls for gratitude it also ministers encouragement. The world, our own country, the church struggling and rising, our own beloved Zion, God, Father, Son and Spirit look on with interest, demand fidelity and energy, and expect success.*
INAUGURAL ADDRESS

BY

WILLIS LORD, D. D.

Mr. PRESIDENT: Gentlemen of the Board of Trustees and Fellow Citizens—In this presence, my first words must recognize God. His will has brought me among you, and laid upon me the labors and responsibilities of this high office. When my own cherished thoughts and plans, almost irresistibly impelled me in another direction, the voice of His providence said: “This is the way, walk thou in it.” I accept it, as an auspicious omen. It animates me with hope and courage. If God calls any man to a great service, He will supply the qualities and the means of success. I deeply feel it, when I say—all my springs are in God.

Nor can I doubt that you also, are filled with grateful, as well as deep emotion. The song of your heart is—“What hath God wrought?” These passing scenes had never been witnessed apart from his gracious inspiration and powerful aid. For the difficulties of your design were commensurate with its greatness. That design was no less than to build another strong bulwark against the winds and tides which are blowing and drifting the men of this generation from truth and life to the shores of error and death; to rear, on broad and deep foundations, another fitting temple of literature and science, conceived of in their highest forms and widest reach; and ennobled and glorified by a pervading presence and power of religion. But how formidable such an attempt. Scarcely more than three years since, the mountain across your way, was great as that before Zerubbabel. If, in the distant horizon there could be discerned some dim sign of promise, it was as when after looking seven times from the top of Carmel, the servant of the Prophet saw a “little cloud, like a man’s hand.”

Look around you to-day. The great mountain has become a plain. The little cloud has overspread the whole Heaven, and poured out generous streams. Look at this massive and superb edifice, so solid as to material, so superior as to workmanship, so admirably adapted to its various uses, the munificent gift of the people of this city and county. Look at our secured and pledged endowment, inadequate, indeed, for the full and most effective prosecution of our great purpose, but, comparatively large, and in every aspect of it, revealing on the part of patriotic and Christian citizens of this commonwealth, a profound interest in collegiate education; that it be broad and liberal, adapted to the wants of this age of unexampled progress; but also that it be moulded by, and filled with Christians ideas and the Christian spirit; recognizing thus the prime fact, that all truth, natural as well as revealed, has its source
and end in God. Look too at the various minor facilities and means with which we are able to begin our course of training and instruction of students, so that, in this regard, on the day of our birth, we are abreast or in advance of some sister Institutions, which are becoming even venerable for age. Sure, I am, your feelings are those of devout gratitude to Him who has wrought for you, and with you, and, who, in His own divine way, has made the people willing. Before earth and heaven, you thank and praise him. “Among the gods there is none like unto Thee, O Jehovah, neither are there any works like unto Thy works.”

The day of our birth, I said. Is not this the controlling fact of the occasion? Should it not give form, tone, color and substance to this address? Instead of elaborate presentation of some theme of literature, or problem of science, or proposition of philosophy, is it not fitting, rather, that we set forth, and, if need be, vindicate our views, aims and hopes in being born?

That act of civil legislation, which gave corporate being and power, to this new seat of learning, designates it as “The University of Wooster.” The term University, in its technical use, comes from medieval times and from Roman law. There and then, it denoted, simply, a legal corporation. As applied to an institution of learning, it denoted its body of teachers and students as a corporate body, having defined and chartered privileges and powers. It did not signify an Institution of universal studies. Nor, in fact, were the great Universities of Europe, at first, of this character. That of Paris was resorted to chiefly for philosophy and theology; that of Bologna for law, and those of Montpelier and Salerno for medicine. Each faculty, with the attending students, was a University. Thus there came to be four distinct Universities in Bologna, because there came to be four distinct faculties, one of Philosophy and Medicine, one of theology, and two of law. It was, however, a natural transition, which was early made, from this original meaning of University, to that which now holds the general mind. According to it, a University provides for and imparts all learning; though, indeed, this idea has nowhere a complete realization. A more definite and current view is, that besides the collegiate department, especially adapted to the discipline, development and consolidation of the mind, though imparting the elements of knowledge, a true University also embraces the various courses of professional study. These courses rest upon the college work as their basis, or flow from it, in some degree, as their fountain. That contemplates drill, evolution, stimulation and the ready command of the mental faculties. These contemplate the specific acquisition of facts, ideas, methods and systems. The one results in disciplined power, the other furnishes the art and the means of its practical and effective use.

We have a right, then, to our name. We intend it shall be not merely a name. It is our purpose to make it real, not only in the earlier juristic sense of University, as an educational corporation, but
also, as embracing in our actual structure and work the studies of the several professions. Already, through favoring circumstances, we have as an organic feature of our young Institution a flourishing Medical Department. We trust the liberality of intelligent and generous men will enable us soon to connect with this, equally flourishing departments of the other great sciences, of law, of philosophy, theoretic and practical, and, may I not venture to add, of Theology.

All this, however, falls short of the full conception of the true University. It should not only be a place of all studies, it should also be a place of studies for all. Let the Tree of Knowledge be just as accessible as God has made the Tree of Life. The essential term or test of citizenship in the commonwealth of science and letters, should be character, mental and moral quality and attainment, not condition, race, color or sex. Wisely, therefore, the Trustees of this University have resolved that it shall be open to students of both the sexes; that the young woman may here pursue the same course of intellectual training and effort, with the young man; and strive with him on equal terms for the possession and honors of the highest culture. I thank them for this decision: In my belief, it is grounded in truth and right. It accords with our American civil theory. It is also the fair and logical issue of the simple, yet profound and vivid teaching and genius of the Hebrew and the Christian Bible. "All men are created equal," declared our Fathers, and, at once, the nation sprang into birth. That averment is no "glittering generality." It is a great and germinant truth. In its seed-form it was uttered, long before, by the patriarch of Uz, and re-echoed by the last of the Prophets. Do you talk of sex, color, race, as essentially differentiating factors among men? I ask then with the patriarch, "Did not He that made me in the womb make him?" And with the Prophet "Have we not all one Father? Hath not one God created us?" The sameness of our origin, as men, carries with it our original and essential equality. Had our national life been the true expression of our national creed, slavery and rebellion for the sake of it, would have been forever impossible. Caste, in whatever name, strikes at the soul of manhood and of liberty. Laws and usages which create or sustain it, are a gangrene on the body politic. Admitted and cherished in our Institutions of learning and religion, its power for evil becomes intensified, and acts with a more fatal force on society and the State. And hear yet another Divine voice. From a still higher plane of view than that of the patriarch and prophet, the man of Tarsus wrote, "In Christ Jesus there is neither Jew nor Greek, neither bond nor free, neither male nor female." They are grand words. They convey what until then was an unrecognized but a sublime truth. Shall I translate them? This is their meaning. The mere incidents of humanity, whether the mutable or the permanent, are as nothing. They neither admit to nor exclude from, the Person, the Kingdom or the
salvation of the Son of God. Substance, not form, dominates in that high realm of truth and righteousness. The sooner and the more thoroughly we incorporate Divine ideas and principles into human affairs, and act upon them, the sooner and the more perfectly will be realized the noblest style of individual character, of social life and order, and of civil government.

But, it is said, the mind of woman is not competent to the strain and reach of those high intellectual exercises prescribed for men. Perhaps this is so. But who knows it? How can it be known except by fair trial? So far as there are facts to test the allegation, they refute it. The facts, indeed, are few. Along the generations and the centuries, woman has been taught to believe that her mental orbit must be lower and narrower than that of man; that all her capacities, as well as all her duties, are unchangeably determined by the one fact of sex. The consequence has been that but few women have had the courage, if the wish, to venture beyond the sphere alleged to be theirs, even as it respects intellectual effort. Their views, feelings and faculties have been steadily trained with reference to a subordinate position, in everything, except the care of children. The schools established for their separate education, and the courses of study arranged in view of their supposed adaptations and powers, have looked rather to the esthetic than the gymnastic; to the culture of taste, sensibility, manners, rather than to the formation and growth of intellectual bone, muscle and nerve. They have always contemplated the inferiority of women as compared with men. And so successful has been the process, that great numbers of themselves have come to think it unwomanly to question the propriety of this estimate and the resulting subjection. In even these circumstances, however, the few facts really pertinent to the case refute the whole assumption of woman's essential, though indeed, beautiful and charming weakness. If, in the exercises of intellect, her faculties have often seen to act with peculiar facility and grace, they have also been seen to possess vigor, acuteness, penetration and comprehension equal to those of the bulk of men. With like advantages they will achieve like success. It is doubtless the case that but few young women are now prepared for admission to our colleges. The kind and range of their studies have not been sufficiently robust and high. The facts just noted are the reason. But a change is in process. Deep-rooted prejudices are giving way. Juster and more liberal views are beginning to prevail. Presently, young women will be trained like young men for our college and university courses, and will then resort, in increasing numbers, to these higher institutions. In that day, let the young men look to their laurels, or they will lose them. Many a time it will happen that quick, keen, flashing womanly minds will work out most brilliantly the hardest problems, and delicate, womanly hands seize upon and bear off in triumph the most coveted prizes.

But, it is further said, that the presence and participation of
young women with young men in the daily recitations and lectures of the class-room will prove a disturbing element, unfriendly to mental concentration and success, and, also, to the vigor and efficiency of academic government. This would indeed be a great evil. But, who knows this? Are there any adequate facts even tending to show it? And, in the absence of such facts, are not all the fair presumptions to the contrary? Would not he be altogether an exceptional young man, who should be otherwise than deeply chagrined by recitational failures in the sight and hearing of intelligent young women, or who would not be stimulated to his best efforts by the fact of their presence? According to any true view of human nature, would not this presence in university halls be apt to give permanent and powerful impulsion to mental activity and progress? And then, as to the demoralizing influence of woman on law and order in those Halls, is not the thought simply preposterous? What semblance of fact can be adduced to give it color of probability? Among whom, in civilized and even in barbaric nations, are the various virtues, personal, social, civic and religious, most widely spread, and in whom do they the oftenest have their most beautiful and beneficent manifestations? Or through our own wide land of popular intelligence and freedom, whose presence and power are they which pre-eminently refine and adorn domestic society, and serve as very bulwarks of civil order and authority? And can that which, as the rule, elevates and ennobles in all other spheres, become an element of evil in the domain of learning? I avow it as my conviction, that womanly presence in our colleges and universities will conserve order, increase decorum, and, in every way, cherish and stimulate manliness, honor, truth and right. In logic and morals, it is a law that a valid promise, or a right principle will yield a corresponding result. It is a law, too, in nature that a good tree will bring forth good fruit. God has fixed it deep and unalterable in the constitution of the universe, that right is better than wrong; that essential and permanent evils cannot flow from truth and justice—but real and lasting good.

Let us turn next to our course of study. It is not simply an heirloom of the past. It is essentially that of the oldest and best American colleges, embracing the results of their experience, and having, therefore, a measure of flexibility and adaptation with reference to the present. Pardon me if I say that, had it devolved on my own judgment alone to determine it, there would have been a still larger presence of these elements. The Ancient Languages, instead of being elective only after the second year, would have been so from the beginning. The Modern Languages, instead of being subordinate to their venerable, though comely, sisters, would have been put on an equality with them. There would have been, also, a still ampler provision for Modern, and especially English, History and Literature; whose wealth and beauty rival, at least, those of any other tongue. In the great department, also, of Natural
Science, generous as we now have it, there would have been still more and greater facilities of access to its minute and to its vast repositories of facts and wonders. Nor would this have been an arbitrary deflection from the long-established system. It would have had the sanction, at least, of nature and of reason. Individual life is a growth—physical and intellectual. The child would be oppressed and injured by the dress and the work of a man. The man would be a failure, if he remained always in thought and action a child. The life, too, of a nation, and of the race itself, is a growth. It has its successive and different stages, wants and powers. What would befit its earlier time, is not adequate to its manhood or maturity. Expansion of being and faculties demands corresponding changes of culture, means and aims. The historic curriculum of our colleges had its origin, centuries ago, in the Renaissance, before the Reformation. The impulse given by Petrarch to the study of the classic Latin, and that given by the fall of Constantinople to the diffusion of the Greek, at length enthroned these ancient tongues in all the schools of liberal learning through Italy, Spain, France, Germany and England. They not only opened the great treasuries of thought of the past, they soon became almost the exclusive avenues to the positions of office, wealth, power and renown of the present. "If any one wishes," wrote Hegius, "to understand grammar, rhetoric, mathematics, history, or Holy Scripture, let him learn Greek; we owe everything to the Greeks." With like enthusiasm, Lange exclaimed: "Now is the time at hand when darkness shall be driven from the land, sound doctrine shall return to our churches, and pure Latin be taught in our schools."

A little later, such was the passion for the old heathen literature, that even Erasmus feared the return of the old heathen gods. Luther, however, was less timid. "As we hold the gospel dear," he said, "so let us hold the language fast. If we do not keep the tongues, we shall not keep the gospel." The result was that in all learning accounted liberal, the classics became supreme! In the circumstances this was natural, perhaps a necessity. Until then the mightiest intellects of the race had wrestled mainly with the problems of philosophy and theology. The physical cosmos was known only in part. Astronomy had not begun to pour down its overpowering splendors. The Ptolemaic system was in the ascendant. Near a century after Copernicus, an infallible Pope, through his Holy inquisition, compelled Galileo to abjure the heresy of the earth's motion around the sun. Geology with its stupendous facts and forces, its most marvellous records, Neptunian and Plutonian, was sleeping in its unopened chambers, under ground. Chemistry was another name for the Black Art, and its simplest experiments would subject a man to the suspicion of a league with ghosts and devils. The middle ages were only beginning to pass away. Modern literature and science were only about to start on their magnificent course. At such a time, and in such circumstances the Greek and
Roman classics were throned and crowned in the temple of learning. It is a signal evidence of their really great power and worth, that through all the intervening growth and progress of nations, and of the race, they have held their supremacy. To-day, multitudes of accomplished men are earnestly contending that they shall still sit sovereign; that along all the future, as along the past, no man shall be regarded as having reached and entered the Holy of Holies of liberal culture, unless he has done so, by way of ancient Greece and Rome.

Do not misunderstand me. Let no one suppose that I would depreciate these classics, or exclude them from the course of University training. The very reverse of this. I concede their eminent power of discipline. I admire their unsurpassed esthetic qualities. Some of them seem to me wonderful productions. All of them have a real and great value in educational processes and results. From their rich soil spring the roots of large portions of our own mother tongue, as well as of the various languages of modern Europe. They furnish to all the sciences their most copious and expressive technical nomenclature. In them are enshrined some of the masterpieces of the poetry and oratory of all time. They are the fit vehicle of many of the loftiest and most brilliant excursions of speculative thought. They are by eminence the languages of metaphysics, of secular and sacred eloquence, of canon and civil law. One of them was divinely chosen to express to men the ideas and affections of God. Instead of excluding them from these halls I would give them larger room. I would multiply the means and encouragements of their study, in thoroughness and extent, not elsewhere attempted. I would have those students who desire it, able to go forth from among us as expert in those languages, as in their own vernacular, the peerless masters alike of this and of those. But I would not make the study of them compulsory. Nor would I make it elective, on such terms as would be a practical compulsion. In the department of language, the requisite proficiency in the modern tongues equally as in the ancient, should win the University diploma and wear the University crown.

Those students I say, who desire this study. There will doubtless always be such. Those who contemplate the so-called learned professions cannot forego a knowledge of the Ancient classics without loss. A philosopher shut out from the old Greek giants; a physician unable to hold converse with Hippocrates and Galen; a jurist ignorant among the tomes of Roman law; a theologian, who cannot examine the oracles of God, in the words and sentences in which God gave them, may all be efficient and accomplished men, but surely their culture is not full-orbed and perfect; nor can it be till they can freely approach and draw from those old and exhilarating springs and fountains of their professional lore. All students, however, do not contemplate these professions. Nor is it desirable they should. We need the highest possible intelligence and culture in connection
with the press, with civil government, with commerce, agriculture, surveying, engineering, mining, and all the various mechanical arts; and the large and increasing numbers who will devote themselves to these specialties, will feel, despite whatever theory, that they can dispense with Homer and Horace and their illustrious fellows, except in fit translations. They will attach more moment to those tongues which are in use around them, the actual media of living, and current thought; to recent Literature and History; to social, civil and political economics, and to the moral and physical sciences, in their principles, facts, and applications. If the study of these be thought to have less completeness and power, as a mental discipline, which many, with Mr. Ruskin will deny, yet, it will be thought to yield more appreciable and richer results; results directly meeting the imperative and present demands of individual and national life and welfare. They will strive for the discipline, and get it; but along with this, they will also strive for the rich stores of intellectual wealth.

At this point, however, it may be suggested, this is meant to be a Christian University. You believe in matter, but you also believe in mind. You believe in impersonal law, but you also believe in a personal God, of whose intelligent and infinite will, law is only a form of expression. But the Physical Sciences are unfriendly to your belief. They reveal bulk, organism, force; not personality. The exact and extended study of these tends to materialism, skepticism, atheism.

I do not believe it. I venture to deny it. I pronounce it impossible. Real knowledge, of whatever kind, and true religion, are in ultimate and perfect harmony. This is my summary logic: All knowledge leads to truth; all truth to God; as the effect to its cause; as a rill to the fountain; as a ray of light to the sun. I know indeed the facts in view of which this suggestion is made. But, then, they exist as often in connection with Metaphysics as with Physics. If here is one addicted to Natural Science, who has become materialistic and atheistic, there is one addicted to speculative science, who has become idealistic and pantheistic, and the difference between them is not at all a reality, but only a name. The conclusions too they have reached, come from no real data of the sciences investigated, but wholly from elements existing in those who investigate.

Thus, that I may give their full weight to these facts. There have been Philosophers who could scan the universe of matter, in its atoms and in its orbs, marvellous in the one and overwhelming in the other; and scrutinize the more amazing faculties and operations of mind, and yet doubt the being of Him, the illimitable Intelligence and Power, who by the most absolute necessity of reason, must have created both mind and matter. There have been Poets who could wake the notes of patriotism, and chant the lays of love, and throw the fascinations of grand and exultant song over earth,
and sky and ocean, whose harps refused the tribute of a strain to Him, the infinite harmony; who gave the earth its foundations and adornments, who scattered along the sky its magnificent jewelry; and, who saith to the ocean, be tempestuous, or be still, and it obeys. There have been anatomists and chemists who could penetrate the very arcana of nature, lose themselves delighted in contemplating the forms, qualities, laws and combinations of matter, organic and inorganic; and admiring dissect and explore that most exquisite and wondrous mechanism, the human frame; and yet strenuously attempt to resolve all these marvels into products of some impersonal power, or conjectural nonentity, as though reason, in its clearest and most healthy state, were not repelled and disgusted with atheism and pantheism alike. There have also been astronomers, who could mount the skies, as on the wings of light, analyzing the while, the subtle elements on which they were ascending, and throwing their lines of measurement over stars and planets, and leaping almost infinite spaces, who then could return to this world, and live and die, without one recognition of "the bright and morning star," or "the Sun of Righteousness."

Such are some of the facts, undeniable and flagrant. But they are no result of scientific study. Neither metaphysics nor physics can be validly held responsible for them. They are abnormal and exceptional. Unroll the register of the immortals. Glance along its illumined pages. By far the most, and the most brilliant names recorded there, and from every department of mental exercise and achievement, give proof that the noblest intellects and the largest acquisitions are in alliance with truth and with God. How, indeed, can it be otherwise? For whether men believe, or whether they doubt, where after all do they feel is the ultimate sanction of true morality, and the source, life and end of true virtue, except in One who is uncreated, eternal and infinite? Push your analysis and your logic to the last step, and the inexorable result is God. All lines of genuine thought, all effluences of pure feeling, by force of fixed and changeless law, ascend there, embosom themselves in Him, to be, at length, and eternally satisfied and at rest. Scientific knowledge then must subserve all truth, by bringing men into an enlarged and more intimate acquaintance with God, through His works the visible and palpable expression of His ideas, of His character, of Himself. Look up to yonder vast arch, whether refulgent with the beams of day, or gemmed and sparkling with the brilliances of night. Or look out on the surface of this huge earth, in its extent, variety, adaptations, ornaments, products and laws. Look with an intelligent eye, and can the effect on the sensitive and moral nature be transient or uncertain? Apart from the presence of some foreign element and force, to counteract the natural tendency in the case, and arrest the true logic, will there not be a glow of admiration, nay, of adoration in this clear view of His Being, Power and Wisdom, who made the earth, and garnished the Heavens? Much
more, will not this be the tendency and this the result, when the intelligent observer goes beyond the sphere of naked vision, and by the aids of science, examines the qualities and relations of things; explores the interior of the earth, and travels along the expanses of the Heavens, surveying in their minuteness, and in their immense-ness, the countless and stupendous systems God has flung out from his creative hand, and so wondrously poised in illimitable space?

To make this point more obvious and impressive, take some single student. Take him from the plow, the workshop, or the counting-room. Take him when to his uncultured mind, the facts and scenes of the material universe, present themselves with scarcely more meaning or interest than a blank. Lead him on from one degree of training and knowledge to another, until, at length, he is fitted for an intelligent survey of external nature. Let him then go forth to observe the grass of the field, the flowers of the garden or meadow, and the trees of the forest. What endless variety. What perfect adaptation. What matchless mechanism. What inimitable coloring. That blade of grass, that blossom just bursting from the bud, that tiny violet, reveal a perfection of design, structure and finish, which no created genius or power can approach. Each one of them bears silent but eloquent witness to the uncreated and the in-finite. From this lesson in botany, let our student next glance at some of the geologic phenomena of his mother earth. The barren hills, riven rocks, craggy precipices, and yawning chasms, once perhaps repulsive, present him now, with inexhaustible material for instruction and delight. In the various strata, which compose the earth’s crust; in the minerals they imbed; in the fossils, vegetable and animal, they contain, in the uniform order they present each relatively to the other; in the amazing forces, whether of fire or water, which, at one time or another, have wrought upon them, are subjects of surpassing interest, in themselves, and in their bearing on all truth, moral as well as physical. They show the non-eternity of the Cosmos. They demonstrate the creation of existing species, instead of development from prior germs or forms. They make it palpable to the very sense, that there is not only the natural, but also the supernatural; not only force and law, but also thought and God.

But the views thus gained are only initial. Let our student now subject the scenes around and above him to a fuller and more exact inspection. Present him with the microscope. It reveals, as it were, another and a new world. Before the magic glass unheard-of wonders spring up in bewildering profusion. He examines that butterfly, floating on a sunbeam, or resting on a flower. Every particle, which seems to the naked eye as mere dust on its wings, is now seen to be a perfectly formed and beautiful plume. He fixes his gaze on that atom, almost invisible to the unaided sight. It expands into the dimensions of a continent, indented with valleys, ridged with mountains, and covered with a numberless and busy
population. He scrutinizes that drop of water, glittering on a leaf or a blossom. It swells into a very ocean, heaving as with a tempest, on whose surface and in whose depths uncounted creatures live, and carry forward what may seem to them immense designs. And so he may pursue this microscopic inquisition into all the minutiae of nature, making new and amazing discoveries at every step; in every insect, leaf, flower, water-drop and atom, “discerning worlds teeming with life, and innumerable as the glories of the firmament.” Can this process and these results of increasing scientific knowledge be without moral force? Will they have power to touch, aggrandize, and thrill only the intellect? Or, by any natural tendency conceivable, can they minister to irreverence or skepticism?

But let our student once more change his view. The microscope has revealed to him a world in every atom. With the telescope he will discover a cluster of worlds in every star. Turn the heaven-piercing tube upward. But on what point in the boundless magnificence shall he fix it? In the words of the late Mr. Everett, to whom, also, belong some of the just preceding thoughts, “Let him observe the serene star of evening, and see it transformed into a cloud-encompassed orb—a world of rugged mountains and of stormy deeps. Or, let him behold the pale beams of Saturn, lost to the untaught observer amidst myriads of brighter stars, and see them expand into the disc of a noble planet, belted by its majestic rings, and seven attendant worlds, constituting a mighty system in itself, and careering at the rate of twenty-two thousand miles an hour, on its broad pathway through space. And then, let him reflect that our great solar system, of which Saturn, with his stupendous retinue, forms but a small part, occupies itself, in the general structure of the universe, only the space of one fixed star; and that the Power which tinted the butterfly with its hues, and filled the atom and the water-drop with millions of living and happy existences, is present and active throughout this illimitable creation.” Is his heart icy now? Are there no sacred vibrations of his soul responsive to the grand truths which have thus beamed in on his intellect? Can he become, or can he remain, a skeptic in the true and rational contemplation of wonders such as these? A skeptic! See him—unless he defies all the deductions and impulses of reason—see him prostrate before the Infinite Majesty! Hear him, in accents reverent, as they are impassioned, “These are Thy works, great, glorious, incomprehensible One!”

No, I do not believe that the study of the Physical Sciences has any legitimate tendency, antagonistic to moral truth. The facts, indeed, adduced to show it, are facts; but they spring from another cause; not from the sciences. These are the offspring of God. He originated their elements. He imparted their qualities and powers. He devised and ordained their laws. The more perfectly they are explored and understood, the more articulately and imperatively will they assert their source, and, despite all the attempts of skep-
ticism to distort and pervert them, their final induction will be the death-blow of skepticism, and every particle of creaturehood in the universe will confess Him, who made it.

But all this fails to reach and sufficiently express our position and aim. This University is the fruit, not merely of that religious sentiment, which inheres in our nature, and is therefore common to all men. It has its origin in distinctively Christian ideas and feelings. In this respect, indeed, it is like most of the educational institutions, both of the present and the past. They have been founded and nurtured by Christianity. The exceptions are rare, and even these are nominal rather than real. It is a notable fact, but the natural and logical result of His command, who said to his friends: "Go ye, and teach the nations." Along the centuries since, the Bearer of Light among men has been, not skepticism, but faith. Secular literature and the physical and speculative sciences, as well as sacred learning, have had their life, impulse and means chiefly in connection with Christian influence and effort. It were, at least, manly, if they would remember this, who, while enriched by the benefits, strike at the hand that bestows them.

Not only, however, has our University its origin in the Christian faith; it also has its organic connection with the Christian Church; a connection of life and law. This, indeed, is for no merely sectarian purpose. Such an aim were too low and narrow. It is rather on behalf of our common country and our common Christianity, and especially that the most direct influence and the highest safeguards of this may be thrown around education, along the future. The stream of Time, at every now and then, seems to flow backward. We mistake, perhaps, the side-currents and eddies for the main movement. History is made up of action and reaction. Some periods are religious. The general thought, feeling and effort then have a corresponding tendency. Other periods, and their tendencies are the reverse. We live, when the drift is strong in one quarter, from the rational to the superstitious; in another, from the sacred to the secular; from the spiritual to the material. Already the wave dashes against our Common Schools. Those principles and that spirit which would expel from them the biblical and religious element, will presently, if successful, as fiercely assail our higher Schools, our Academies, our Colleges and Universities. The danger is that, if the Church has no institutions of its own, where its voice may be heard and its power felt, there may come a complete divorce of Education and Religion; an issue from which the citizen and the State may well recoil, in even horror, as from a supreme calamity. But just now the State and the citizen are giving ear to the plausible falsehood, that this divorce is demanded by political equality and freedom; as if the most obvious principles of morality, and the most patent and monitory facts of History, do not demonstrate that true, popular government is simply impossible apart from true religion. Despotisms may and must shut out from
the masses the light of Heaven. Republics and Democracies must have that light, or perish. In the presence of so great danger, it were not wise to trust alone in individual Christian men, or in small and close corporations, to meet and avert it. Individuals and corporations may change. The limits of a single life have sometimes proved sufficient to revolutionize cherished opinions and sympathies, and effect the diversion of great and sacred interests. If there are any surer means, or greater securities by which the aims and benefactions of enlightened liberality may be guarded, and by which also the alliance of education with religion may be welded and made permanent, most certainly we ought to have them. Such means and securities, we believe, are found in the Church. If they are not there, they do not exist. This University, therefore, has its distinctive character as a Temple of Learning, in its direct and vital connection with the Temple of God. Honored, indeed, in these halls, be the great names of every clime, and of every creed, who have added to the sum of human thought and knowledge, and so have contributed to the elevation and enfranchisement of the race. Honored be the poets, the orators, the philosophers, the men of letters and science of all ages, according to the quality of their powers, and the value of their deeds. They all belong to the glorious fellowship of benefactors. Bring hither the volumes in which are embalmed the achievements of their learning and genius. Let them have fitting place, not only upon our walls, but in our minds and hearts. Among these, however, and above them, we give room to the men greater than they; and to the work nobler than theirs; the men, "who spake as they were moved by the Holy Ghost," the Prophets, the Evangelists, the Apostles, the incarnate Word, through whom and by whom we have, The Book. Those volumes, beautiful often, stirring, profound, sublime, are the elaboration only of creature thought and power. This, is the supernatural expression of divine thought, divine law and divine love. It is unique, perfect, supreme. We revere it. We enthrone it. But, this implies no restriction upon true inquiry; no fetters upon mind. It implies only, what is our firm and intense belief, that the God of Creation is also the God of Revelation; that the hand which laid the foundations of the earth, and balanced and lighted the stars in the Heavens, is the same hand that traced the lines and pages of the Bible; and that, therefore, by no possibility, can the testimonies of these great records, conflict. There may be human misinterpretations of both; but there can be no jar between their real contents. They are one in origin. They are harmonious in meaning. Carry on your scientific scrutiny through the whole realm of matter and of mind, to the utmost point possible to finite intellect; push also your exactest study of the supernatural word, to the same extent; and the result will be; not discord, but harmony; not unbelief, but faith; not atheism, nor pantheism; but the personal and infinitely perfect and glorious God. In this belief we have founded, and to-day dedicate this Uni-
versity. In this belief we open these spacious halls to the young men and the young women of our State and our Country, that they may be thoroughly fitted for the work and for the battle of life. In this belief we have arranged and enter upon our courses of instruction, embracing so largely the elements and the means of the fullest culture. In this belief, trusting in God, and asking the confidence and generous support of the people, it is our desire, and it will be our aim, to make this University an ornament and power of the Church; a pillar and bulwark of the State; a chosen and cherished home of Literature, the Arts and the Sciences furnishing the amplest facilities, and giving the widest scope for their successful study and acquisition; and, then, when we have done this, nay, while we are doing it, to bring their choicest fruits, and their most beautiful and fragrant garlands, and, lay those on the altar, and hang these on the Cross and Crown of Him, who is the Son of Man; and also the Son of God; the Light of the world, and the Life of men.
ADDRESS
BY
HON. JOHN SHERMAN,
MEMBER OF THE U. S. SENATE.

LADIES AND GENTLEMEN—In every society and country there are always some general currents or tendencies which control its civilization. It is not in the power of any of us to reverse these currents; but by observing them we may so direct them as not only to grind our own grists but to contribute our share to the general good.

Nothing is so important to the founders of a great institution, like the one we have this day dedicated, as to form a clear conception of these currents and tendencies, for the lives of the young men who will here receive the stamp of education will be greatly influenced by the harmony of the principles of this university with the general spirit of the age in which we live. In the brief address I am requested to make I will endeavor to point out some of these tendencies or currents, without seeking to trace their fountains or to defend them from opposing theories.

The first tendency of the times to which I will refer, is the tendency to concentration. This is observable in government, religion, education, business and population. In governments, we see in all parts of the Christian world a tendency to unite the several parts of a country into our compact nation—to break down local and provincial barriers. "E Pluribus Unum" is no longer translated "One composed of many," but "Many combined into one." Our own country and Germany present the most striking examples of this tendency. Our recent civil war fused us into a powerful nation, and Germany by the same baptism of fire is passing through the same process.

In religion we notice this tendency. Churches are uniting. The artificial fences that divided Protestant denominations are being torn down, and in the rapid current, we may hope in our time to see but two great divisions of the Christian Church, and perhaps harmony, if not union, between these two.

In education we see the principle of the union school extended to colleges and universities. Experience in England and the older States proves that institutions of learning are most prosperous and useful when the influence of the State is combined in one or two great universities with their subordinate colleges and departments.

So in all business affairs, the tendency to combine is very strong. The corporation is the great institution of modern business. They have had their most wonderful development in this country. The
railroad corporations alone combine a capital of two thousand millions. And this form of combination extends to all the trades, occupations and business of life. The law of corporations is now one of the great divisions of municipal law, while one hundred years ago it rested upon two or three judicial decisions.

So the same tendency is seen in the movement of our population. It tends to the cities. The country population is comparatively less, and the city population greater year by year. The towns along your railways are springing into cities, and the townships are decreasing. This tendency extends from the great cities to the rural villages. Within a few years the farmers will group themselves around the four corners or village, and from there cultivate their farms, instead of from isolated homesteads. So it is in the old countries of Europe and so it will be here. Even the fences will give way to this tendency to centralization, as soon as people learn what is now true, that it does not cost one-fourth as much to fence cattle in as it does now to fence them out.

This tendency to concentration does not grow out of a change of employment, but rather out of the artificial wants which modern civilization demands and supplies. Our fathers had nearly all the physical necessities we enjoy, but what a revolution has occurred in the artificial wants of mankind! Our mode of travel, our tools, our implements, our lights, our furniture and table ware, our mode of supplying water, these and innumerable other changes have revolutionized society, and compel us to unite and combine in order to enjoy these new conveniences of life.

Another tendency of the times is to the development of the practical, as distinguished from the theoretical or ideal. By practical I mean the application of knowledge to the actual use of man. The days of romance are over, and we have to deal with a matter-of-fact age, when the inquiry is "Will it pay? Is it the most certain to produce results? Will it produce them quickly?"

It may be a question whether this is not the inevitable effect of republican institutions, which destroy the gods of clay reared by other forms of Government, to be worshiped by what they call the lower classes. The higher orders or ranks of society, though they rarely developed a great genius, yet formed an idle and luxurious caste, free from the necessity of industry, were patrons of genius and encouraged the sports, and developed the habits of the merry men of England of the olden time. This dependence on caste and rank has been weakened to a great extent, in the monarchies of Europe. It never existed in the United States, though traces of it survived colonial rule in the older States, long after the Revolution. Our laws against entail and for the descent and distribution of property, prevent anything like aristocracy; and leave each individual member of society to battle for himself in the race of life. The result is amazing activity, restlessness, rapid fortunes and sudden falls. We are known as the money-loving nation of mankind; but we are also less open to real moral development in the country.
known as the money-getting nation, and in this pursuit, in the ac-
quisition of wealth in every branch of industry, have made progress
unexampled in the history of nations.

This age is also practical in its charities. Never before were such
vast sums expended by States, communities, and citizens for the re-
lief of the poor and unfortunate. Asylums abound for the care of
the insane, the blind, the deaf and dumb. Hospitals are provided
for the sick, and organized charity reaches a helping hand to the
poor. Not only are physical wants supplied, but the education of
all classes is assured by the State, and sums much greater than the
former cost of governments are now expended solely for the educa-
tion of children.

This tendency to practical charity is vastly aided by the organized
concentration of means made possible by the use of municipal and
private corporations. The highest form of this charity is in the
founding of colleges and universities, endowed by the voluntary gifts
of citizens, where the learning of all ages may be preserved and
transmitted to future generations.

Perhaps the most striking evidence of the practical tendency of
the age is in the inventive genius developed in our time to supply
physical wants. The telegraph is but the machine or harness by
which we apply to common practical uses, the most subtle, mysteri-
ous, and all-pervading agent of nature—the electric fluid. The
application of steam to physical labor has been increased many fold
within a few years. During our civil war, when two millions of
men were suddenly called from peaceful industry to destructive war,
their places on the farms and in the work-shops were supplied by
innumerable machines, the ingenious devices of our practical age.
Now nearly all physical labor is performed by natural forces found
in the air, the earth and the water. These genii of the earth, whose
hidden power has been the secret of ages, are now compelled to raise
and transport the food, make the clothing, and supply the multiplied
artificial wants and luxuries of their master, man. Thus all modern
society tends to the practical and useful, and all human organiza-
tions must, to be successful, tend in the same direction.

There is but one other tendency of the age to which I will refer,
and it is the most important of the three, because it is a mental and
not a physical tendency. It is the tendency to absolute toleration
of opinion. The greatest wars that have devastated mankind have
been waged to propagate opinions; the most savage acts of cruelty
have been inflicted to enforce belief in dogmas. The most universal
of the natural propensities of man is intolerance. It has been prac-
ticed in every age, by every sect, Pagan, Christian, Mohammedan
and Jewish. It is the foundation of Caste. It was found in the
highest institutions of learning, and in the fanaticism of the most
ignorant digger of roots.

Prior to our Revolution, some form of religious intolerance was a
part of every government in the world. In some States, it was death
not to believe in the prevailing dogma; in others, among the most enlightened of nations, it was exclusion from honor and office. In all of them it was some mark of degradation. And, as a rule, the worst opinions were the most intolerant. The Puritan of New England, the victim of persecution, was himself a persecutor. Christian sects were as intolerant to each other as to Pagans and Mohammedans.

When intolerance is confined to an earnest zeal in propagating opinions by moral suasion, it is well enough; but usually the majority demanded the physical power of the State to enforce its dogmas; and the torch, the rack, the stake, and all the vile agencies of pagan barbarism were employed by one Christian to convert another Christian to a particular dogma.

The tendency of our age has checked this evil. Under the Constitution of the United States no religious test can be required, no religious establishment can be made, and no law can interfere with religious opinions. This principle, though not fully recognized by other nations, is in fact becoming the universal law of Christian civilization. One by one, religious tests are repealed or become obsolete. The recent dogma that the Pope is infallible does not disturb us any more than the dogma that Mahommed is the Prophet of God. If we believe it, well; if not, well again. As long as our opinions are free, Popes and Kings and nations may proclaim what they will. Each individual soul is the Pope and King of his own opinions, and no human power or potentate can punish him except his opinions blossom into criminal acts.

Now, ladies and gentlemen, the burden of my address is, that if you would have this institution of learning rise from the stone and brick in its foundation to the ideal of its founders—a University, where learning, religion, morality and virtue may jointly preside—if you would have it the true Alma Mater of thousands of young men, who will look back to it as the foundation of their usefulness and annually return to it with pride—if you would have it the ornament of this city, the presiding Priestess over this beautiful valley—you must mold it, and fashion it, and govern it in harmony with the tendencies of our age. You must concentrate your efforts in favor of this one great work. You must by study and persistent efforts endow it amply, so that literature and science may here have their ablest Professors.

The people of Ohio, successful in so many things, have thus far, in spite of the tendency of the age, wasted vast sums in the support of numerous colleges, not one of which rises to the real rank of a University. If all these could be concentrated into one, with an endowment equal to the aggregate investment in all, we would have an institution worthy to rank with Oxford and Cambridge, Harvard and Yale. Like the concentration of the private capital of many persons into one corporation, a concentration of colleges would command the highest services, and extend its influence far and wide beyond the limits of our State. If such a union is impossible, then
we must by concentrated effort build upon a single foundation the University of Ohio.

Again the whole basis and theory of education must be adapted to the progress of events. This is not a subject for a few remarks, and I could not proclaim my thesis without encountering the learning of the schools. The dead languages would rise against me. But this I may affirm, that a university has not finished its molding hand until its lawyer may practice in the Courts, its doctor can demonstrate the anatomy of his subject, its farmer can practice the chemistry of nature, and its mechanic be skilled in mechanical forces.

The University should not only discipline the mind with varied knowledge, but should apply that knowledge to the actual business and occupations of life. It is for the want of this practical knowledge that the student is often eclipsed in the race of life by the country boy who graduates at the log school-house and the work bench.

Finally, this University must be sacrely dedicated to toleration of opinion in law, religion and politics. Here the human mind must be invited to explore not only the learning of the past, but it must float with a free wing toward the mysteries of the future.

No longer need religion be frightened with the explorations of science. Every discovery in nature deepens and strengthens the profound reverence of the uneducated human mind for the Almighty Ruler and Maker of us all. Under modern lights the Christian faith shines higher and purer than before. The inscrutable mystery of our being—its dependence only on Almighty power, its yearnings for the dim, invisible life to come, are the ties of human nature to religious faith. Let the mind be instructed, and the preacher and hearer alike be left free, and as sure as the earth moves in its course the true religion will prevail.

Ladies and gentlemen, I trust that under the guidance of Almighty power, by your concentrated efforts this University may rise to develop into practical usefulness the young men of many generations yet unborn who will here, under wise instruction, but with entire tolerance, study the wisdom of the past to guide them in the improvement of the future.
ANNUAL REPORT
OF THE
TRUSTEES OF THE UNIVERSITY OF WOOSTER.

To the Synods of Columbus, Toledo and Cincinnati. The University of Wooster was founded by the Synods of Ohio, Sandusky and Cincinnati, belonging to that branch of the Presbyterian Church formerly known as Old School; its charter providing for the election of a Board of Trustees by these Synods, to serve for three years in the proportion of at least one to every Presbytery. To this Board of Trustees the entire management of the Institution is entrusted, though an annual report is properly expected of them for the information of the Synods and of the whole church.

In this way while the religious character of the University, its general direction, and the safe vestment of all its property is perpetually secured to the Presbyterian Church, the disadvantages and dangers both of a close corporation, and of State control on the one hand, and of minute and excessive ecclesiastical management on the other are effectually avoided.

In the liberal spirit and generous plan of its foundation, the charter also provides that any other Presbyterian Synod in the region with the consent of the original Synods, may share equally with them in the establishment and control of the University.

Reconstruction.

By the happy reunion of the Presbyterian Church in the United States these Synods have now become consolidated with those of the New School branch in the State, thus forming the present Synods of Columbus, Toledo, Cincinnati and Cleveland, the legal succession, by the terms of the act of the General Assembly passing to the three former, who become “entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties” of those Synods.

In the spirit of this reunion, with no desire to perpetuate, even for an hour the old party lines of division, and in order that the whole church in Ohio might enter at once into that complete control of this important educational enterprise, to which, in the providence of God, they had become legally entitled, the members of the Board of Trustees, promptly tendered their resignations at the first meetings of the reunited Synods in June and July last. The vacancies thus created were as promptly filled by the Synods entitled by the succession to do so, and thus the University has passed into the hands and under the control of the reunited Church.

In this same spirit of reunion and desiring to act in full sympathy with the broader aims of the church in this new era of its history, and in view of the fact that a considerable portion of the territory
covered by the original constituency of the University, including three members of the Board of Trustees, and contributors to its funds to the amount of nearly thirty thousand dollars, were embraced within the present boundaries of the new Synod of Cleveland, the Board felt bound, both by justice and courtesy, to tender to that body an equal share with the other Synods in the control of the Institution; accordingly at the first meeting of that Synod at Cleveland, in July last, the following paper was presented by the President of this Board:

"To the Synod of Cleveland.—Fathers and Brethren: The Trustees of the University of Wooster desire to present to your venerable body, the following paper:

Whereas, After long and prayerful consideration, the members of the Synods of Ohio, Cincinnati and Sandusky, of the late O. S. Branch of the Presbyterian Church, undertook the establishment of the University of Wooster, for the promotion of the interests of the Church of Christ, in the State of Ohio.

Whereas, The Synod of Cleveland now covers part of the territory and embraces part of the population originally co-operating in its establishment, and now by the providence of God, the enterprise is upon the point of successful accomplishment, its property and endowment being about the value of $400,000, the Trustees, take pleasure, as a matter of courtesy and justice to your venerable body, as well as of deep interest to the cause of education and a pure Christianity, in offering to the Synod a full and equal share with the other Synods of Ohio in the ownership and control of the University. This will be secured by the Synods accepting this offer and appointing a Member of the Board of Trustees of the University for each of its Presbyteries. The Synod of Toledo has already appointed such Trustees, and the Synods of Columbus and Cincinnati, will, beyond a question, do so also, as soon as an opportunity offers, the former Trustees including three members of this Synod having resigned in order that the whole reunited church may be represented in the Board.

On behalf of the Trustees.

JOHN ROBINSON, President."

This paper was referred to a committee who presented the following report, which was adopted by the Synod:

"Your committee are highly gratified to learn of the prosperity of this new Institution of learning and of the confidence the Christian community has in its present and future success. We would, therefore, commend it to the confidence, sympathy, prayers and patronage of the Presbyteries which comprise this Synod. But, while we thus commend it, and appreciate the courtesy of the friends of Wooster University, we deem it inexpedient to carry out the suggestions in the overture in relation to Synodical control," and to this was added, by the Synod, "and that Wooster University be recommended to a participation in the Memorial Fund."

Building Dedicated.

The conditions upon which the University was located at Wooster, in the Fall of 1866, was a pledge made to the Synods by the citizens of that city and of Wayne County, that they would furnish grounds and buildings to the value of at least one hundred thousand dollars. We have now to report that this pledge has been more than redeemed on their part.

In former reports of this Board mention has been made of the
laying of the corner-stone and the satisfactory progress of the building. With joyful and thankful hearts we now record its completion.

On the 7th of September, the University building was solemnly dedicated to Almighty God, in connection with the inauguration of the President. An account of these ceremonies together with the addresses delivered on the occasion, is published in connection with this report.

In connection with these exercises the building and grounds were thrown open to the public and a universal expression of delight and admiration was heard upon all sides from the crowds who thronged the spacious halls, lecture rooms, chapel, &c.

From the many commendatory notices of this occasion by the public press, we select the following from the editorial columns of the Presbyterian Banner, both because it is the testimony of a paper published in another State, and which may not, therefore, be regarded as partial or self-interested, and, also, because its esteemed editor was present and took part in the exercises:

"We hesitate not, to say that this is the finest college building in the United States; Harvard and Yale have nothing that can be compared to it. The architectural design, the furniture and the completeness of all its arrangements, even to the minutest details, excite the admiration of all. The heating apparatus alone cost $10,000, and we are also free to say that no other college in this country has such a splendid outlook. It stands in the midst of twenty acres of elevated ground, and is surrounded in the distance by a magnificent panorama of hills; everything has been provided to make the student comfortable and elevate his tastes."

**Library and Apparatus.**

In view of the opening of the institution for students, some provision for a Library and Philosophical apparatus became an early necessity. To partially meet one of these wants, Mr. C. S. Bragg of Cleveland, a former member of this Board, has offered the liberal donation of five thousand dollars worth of books. A portion of this noble gift has already been placed upon the shelves. We have also to acknowledge valuable donations of books from Rev. Henry Shedd, of Mt. Gilead, O., Rev. George Morris, of Glasgow, Scotland, former pastor of the Presbyterian Church in Mansfield; also a large and valuable collection of public documents through Hon. Martin Welker. These gifts together with a purchase by the Trustees, of fifteen hundred dollars worth of carefully selected volumes, already furnish the beginning of a handsome library.

An appropriation of five thousand dollars has been made, to provide such philosophical and chemical apparatus as may be necessary in commencing the work of these departments. Over three thousand dollars worth of this has been already purchased or ordered from the manufacturers, under the direction of Professor Stoddard,
and further additions will be made from time to time, as the progress of instruction may require.

A commencement has also been made towards gathering a cabinet for the illustration of Geology, Natural History, etc, and we take this occasion to invite all who are interested in the success and usefulness of the University, to aid us in this direction, either by their personal gifts, or by their influence with others who may have valuable books or curiosities at their disposal.

Endowment.

The resignation of Rev. Geo. P. Hays deprived the Board of the efficient services, through which a large amount of our present endowment had been secured. On the 5th of December, Rev. W. P. Marshall, D. D., was elected Financial Secretary, and accepted the office with the view of beginning the work with the beginning of the year. Protracted affliction and sore bereavement in his family prevented any active work until the month of February, when he began in the Synod of Cincinnati; at that time most of the congregations in that section were holding protracted and interesting revival services, which it was not supposed right to interrupt by any direct appeals for money.

Early in the Spring, also, it was found that in consequence of the undefined condition of the proposed memorial offering, the people very generally were inclined to await the action of the General Assembly before making their donations.

In June, the Board anticipating an enlarged work under the memorial effort, elected Rev. H. M. Robertson an additional Secretary.

The work of reconstruction in the Synods and Presbyteries during the Summer months which immediately followed, have prevented the pushing of the endowment work as vigorously as we could have desired. Such progress, however, has been made as encourages the confident expectation that during the remaining months of the memorial year the endowment fund will be largely increased.

Since the last annual report, some $10,000 has been secured. Considerable attention has also been given by the Secretaries, to the effort being made in our Sabbath Schools, to endow the Missionary Professorship, as the children's memorial offering. This effort has thus far been attended with very encouraging results. A considerable number of schools have already begun the raising of their proportion, and some have gone even beyond this. In all cases the children exhibit great enthusiasm and pleasure in the work, when it is fairly laid before them. If we can have the hearty co-operation of the Pastors and Superintendents, we are confident that endowment of twenty-five thousand dollars will easily be secured during the year.
Faculty.

At a full meeting of the Board, on the 3d of March, last, Rev. WILLIS LORD, D. D., Professor of Theology in the Theological Seminary of the Northwest, at Chicago, was unanimously elected President of the University. Dr. LORD accepted of the office and entered upon the discharge of its duties in May following, although his formal inauguration did not take place until the 7th of September.

The following Professors have also been elected and have entered upon the duties of their respective chairs:

O. N. STODDARD, L. L. D., Professor of the Natural Sciences.
REV. W. H. JEFFERS, A. M., Professor of the Greek Language and Literature.
REV. A. T. FULLERTON, A. M., Professor of the English Language and Literature and Rhetoric.
S. J. KIRKWOOD, A. M., Professor of Mathematics.

The services of R. C. DALZELL, A. M., have also been secured as instructor in the Modern Languages.

Medical Department.

At a meeting of the Board on the 10th of May last, the following proposition was received from "Charity Hospital Medical College," in the city of Cleveland:

"We, the President and Trustees of Charity Hospital Medical College, in consideration of furthering the interest of medical education, and the status of the medical profession in Northern Ohio and throughout the State, do hereby make over and transfer to the Trustees of the University of Wooster, all property, museums, records and rights, in action now belonging to Charity Hospital Medical College, by them to be held as property belonging to the University of Wooster, provided said University will forthwith establish a Medical Department, under its own charter and management, either in the city of Cleveland, or in Wooster, in such way as they may deem proper; and, furthermore, provided that said Trustees of the University of Wooster, will, by legal act, confer an ad eundem degree of Doctor of Medicine upon all such graduates of Charity Hospital Medical College, as may hereafter be recommended by the late Faculty of said College.

"In testimony, whereof, we hereto affix our signatures and the seal of said College, at Cleveland, this 26th day of April 1870.

H. B. PAYNE.
ROBT. E. MAY.
GUSTAVE C. E. WEBER, M. D.
J. M. COFFINBERY, M. D."

[Seal.]

Upon this proposition the Board adopted the following action:

1st. Accepting the offer of the authorities of Charity Hospital Medical College to transfer that institution to the University of Wooster.
2d. Changing the name of the college to “Medical Department
of the University of Wooster.”

3d. Providing such arrangements for conducting this “department” that its expenses shall be met as heretofore under the control
of its Faculty by the ordinary income derived from students with-
out devolving any pecuniary responsibility upon the University.

4th. Continuing this department in the city of Cleveland, where
it has hitherto existed, until it shall be deemed best by the Trustees
to remove it to Wooster.

5th. Electing the following persons as the

Faculty of the Medical Department
of the University.

JAMES DASCOMB, M. D., Professor of Chemistry and Toxicology.
GUSTAVE C. E. WEBER, M. D., Professor of Clinical Surgery.
LEANDER FIRESTONE, M. D., Professor of Obstetrics and Dis-
eases of Women.
WILLIAM J. SCOTT, M. D., Professor of the Principles and Prac-
tice of Medicine.
A. METZ, M. D., Professor of Ophthalmology.
COLIN S. MACKENZIE, M. D., Professor of Materia Medica and
Therapeutics.
W. H. JONES, M. D., Professor of Anatomy.
HENRY J. HERRICK, M. D., Professor of the Principles of Sur-
gery.
J. F. ARMSTRONG, M. D., Professor of Physiology.
CONWAY W. NOBLE, Esq., Professor of Medical Jurisprudence.
A. C. MILLER, M. D., Professor of the Genito-Urinary system.
FRANK J. WEED, M. D., Demonstrator of Anatomy.
DANIEL B. SMITH, M. D., Prosector of Surgery.

Opening.

In June last, a circular was issued, announcing the opening of the
Institution for the reception of students, in September, and stating
the terms of admission, course of study, &c.

This circular has been already distributed very generally to our
ministers and churches, through the mails, and copies of it are also
herewith submitted to the Synods as a part of this report. It will
be seen from this circular, that it is our purpose to put the standard
of scholarship, at the beginning, fully up to the grade of the very
best of the Eastern colleges.

On the 8th of September, according to this announcement, the
University was opened for instruction. The four classes of the col-
lege course were organized with a very satisfactory number of stu-
dents; others have come in since and the prospect is that the first
year will fully meet all reasonable expectations in this respect.

We are able, therefore, to announce the 28th of June next, as our
first annual commencement.
Conclusion.

Thus after years of effort and prayer and thoughtful preparation, the University of Wooster has entered upon its career. We congratulate the Presbyterians of Ohio upon the large measure of success already attained.

Four years ago we had neither a name, a location, or a dollar of property in our possession. Two years ago the corner-stone of our edifice was laid in faith and prayer, and now, what hath God wrought? To his name be all the praise! To day our University takes rank with the foremost institutions in the land. In buildings, in endowment, in the extent of its field and the number and enthusiasm of its patrons, in the ability of its Faculty, in the high standard and thoroughness of its course of instruction, in all necessary facilities for efficiency and completeness in the work of education, not a college in the West and but few in the East can claim to go beyond it.

We aim, however, at something higher than all this. It is a Christian College. It is a Presbyterian College. The first thought of its founders was born of the necessities of the church. Its foundations have been laid in prayer. Everything pertaining to it has been solemnly dedicated to Christ and His kingdom.

In this day of rationalism and ritualism and false science and vain philosophy—this day in which so much of the cultivated intellect and so many of the great schools of the country are drifting away into infidelity and false religion, it is our purpose to plant here a firm bulwark for God’s truth and to lift high above all its towers the banner of the cross.

In this day of wonderful events, and grand Christian progress, and noble missionary enterprise, while everywhere the fields are white, and the prayer of the church is for more laborers to enter the harvest, while the one hundred and fifty vacant Presbyterian pulpits in Ohio speak the pressing needs of the hour—and while from the great West beyond us, and the Pacific coast, and all the vast heathen and Popish lands that God in His wondrous Providence is now opening to the gospel, the Macedonian cry comes up; our aim is to open here a new and larger fountain from which these needs may be supplied. We would make it not only a Christian college, but a missionary college, a college of revivals, a college within whose walls the converting, sanctifying power of the Holy Spirit shall reign, and from whose doors there shall go forth streams of cultivated, regenerated, consecrated intellect, to make glad the city of our God. We rejoice, too, that we enter upon our career in this year of reunion in our own beloved church, this year in which the hosts of Judah and Israel stand together once more under the same glorious old banner of our common standards. It seems a suggestive Providence that our opening was delayed until this happy consummation could be reached. Although it was given to one branch of the church to lay these foundations and begin the work, the cap-stone was not
brought forth until all the tribes could be present and join in the rejoicing. Our doors were not opened until all our interests, the entire control of the institution and every dollar of its property had been placed in the hands of the reunited Synods.

We have no history in the divisions and conflicts of the past. We repudiate all claims which spring from merely local interest, as the prejudices of parties and schools that have passed away. We desire to do a broader higher work for the whole church. Unless this were our aim, we could have no mission among the already too sadly divided, and hence crippled and weakened educational enterprises of the State. But, in this day of reunion of churches, and consolidation of boards, and concentration of efforts and agencies with the most generous, self-sacrificing spirit, in all departments of our Presbyterian Zion, we cast ourselves confidently upon the pledged faith of the whole church. Enough has been already accomplished to show what may be possible in the immediate future. That future, under God, is now in the hands of the Presbyterians of Ohio. The existence of Wooster University, and in a large measure its successful existence is no longer a problem or an experiment. So much at least is secure. But whether it shall be placed upon that high vantage-ground, which the wants of the church and the exigencies of the times demand, whether we shall be able to build upon the soil of Ohio a Christian University that shall equal the leading institutions of the East and the Old World, and that shall be an honor to the Christian liberality and consecrated wealth of the Presbyterian Church in this great State, depends largely upon the spirit in which the whole church shall now lay hold of this work. Local enterprise, divided patronage, sectional influences, cannot accomplish it. But, let there be one united, generous, self-sacrificing, concentrated effort, and such achievement is now within our reach, within our reach as it never has been before, and, as it can scarcely be again, to this generation, if the present effort shall fail in its accomplishment. But, then, this is your work, not ours alone. In it we are your servants for Christ’s sake. We are Trustees of this enterprise not by our own seeking but by the appointment of the church. We can accomplish nothing except as you place the means in our hands. We need your influence, your sympathies, your co-operation. We need large donations to our endowment fund. We need gifts for our Library and our Cabinet. We need scholarships for candidates for the ministry and other worthy young men seeking an education. But, more than all, and above all, we need your prayers, that we may have wisdom from on high, to guide us in the discharge of this responsible trust.

Signed in behalf of the Board of Trustees.

JOHN ROBINSON, President of the Board.