

The Independent.

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XXXVII.

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The Independent.

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INDEPENDENCE DAY.

CELEBRATION AT ROSELAND PARK,
WOODSTOCK, CONN.

The large concourse of people assembled at Roseland Park were called to order by the Hon. John T. Wait, of Norwich, Conn., at half past ten o'clock. Mr. Wait delivered the following

ADDRESS OF WELCOME.

This gathering together of the men and women of Windham County demonstrates anew the continued existence of that deep reverence for the founders of the nation which has always characterized the people of this state. To the patriots of the Revolution, whose bodies have long since become commingled with the dust, it matters nothing what honors are rendered to their memory. From them the yearly celebrations of this anniversary can meet with no recognition or response. A century of progress has passed away since their work was finished. The free Republic, which they created, has advanced along the pathway of national greatness far beyond the limits which their most magnificent conceptions had imagined; but they are silent and unheeding. To us, however, into whose hands these great possessions have descended—who are bound by every obligation to transmit them unimpaired to those who shall come after us—it is a sacred duty to teach our children the history of those early days of steadfast principle, of courage and devotion, and to remind them of the virtues of their faithful and patriotic ancestors, that they may appreciate the splendor of their achievements, and feel the impulse of their great example."

Here, in New England, this day is ever cherished with special reverence. Here the memories connected with the American Revolution are kept alive, not only by written history, but by family story and tradition. Deep in the hearts of our people is implanted an abiding love for the patriots in whose souls burned an inextinguishable desire for liberty, and who pledged their "lives, their fortunes and their sacred honor" for the independence of the colonies. The loyalty of the past has descended to these latter days. The names that are historic in the annals of the Revolution have shone with an equal splendor in the recent years of internal struggle through which the Republic has safely passed.

Connecticut is proud and thankful for the memory of Roger Sherman, but remembers with equal pride the great achievements of his illustrious kinsman, who swept with his victorious army from Atlanta over the mountains to the sea, and compelled the surrender of Gen. Joseph E. Johnston, who stands conspicuous among the ablest and most gallant of the Confederate leaders. She rejoices, also, that the broad and far-seeing statesmanship, which aided in conceiving and sustaining the Declaration of American Independence, lives again in that kinsman of Roger Sherman, who, in the Senate, with irresistible eloquence and power, has sustained

these principles and measures that have preserved the honor and integrity of the American Republic, and guarded it against the assaults of open enemies and secret foes; whose ability in the management and control of the intricate and vast questions connected with the finances of the country is known and recognized throughout the world; whom Connecticut claims as her own son, and who takes part with us in the observance of this day.

But not alone do sons and daughters of Connecticut birth and lineage gather here at this family altar. From the imperial West comes that distinguished soldier and statesman, whose name and record are a part of the cherished history of the nation. Regardless of party lines and affiliations, the hearts of all our people go out to him with a glad and ringing welcome. He it was who, when the leaders of secession threatened to destroy the Union, declared to them that, if they raised their hands against the Government, the men of the North would hew their way with their swords to the Gulf; and with his own right arm he aided to fulfill that prophecy. At the first sound of the enemy's guns he entered the service as a private soldier, and when the smoke of battle had lifted, we saw upon his shoulders the well-merited stars of a major-general. In the national halls of legislation he has ever since been consistently faithful to the principles and convictions for which he fought; and his late successful contest in his own state, to which all eyes were turned, compelled the admiration and respect of both friend and foe.

Others of our sister states have contributed to-day from their intellectual wealth to the pleasure and instruction of this occasion. Men, eminent for their eloquence and learning; statesmen, scholars, scientists, and poets will take part in these ceremonies. To them, and to you, who have gathered to meet them amid these beautiful surroundings, I am requested by him whose patriotism has suggested, and whose liberality has insured the success of this celebration, to extend a heartfelt welcome.

And while we have assembled especially to honor the memory of our forefathers, our hearts are not forgetful of the peerless commander of our armies, on whom our steadfast trust was placed in the time of our national extremity. Silent, patient, faithful, unyielding, as of old, he wages the unequal contest. The unspeakable love and gratitude of a great people are with him in the hour of his suffering; and, as he nears the borders of the river which all must cross, may the God of our Fathers cause his journey to be tranquil and untroubled, and to the weary eyes of the old warrior may the still waters and the pleasant fields beyond be the sure promise of repose and peace.

It is no part of my purpose to detain you longer; I am here simply to look upon your faces and to give you greeting. Illustrious is the long line of those who have been the governors of this patriotic state. They will live in history; and conspicuous upon the list for integrity of character, for dignity of bearing, for fidelity to duty, for patriotism and ability, will be the name of him who fills, at this time, the executive chair. It is fitting that his presence should be with us, and that his voice should be heard on an occasion like this. I am requested to nominate, and I do now nominate as

the president of the day, His Excellency, Henry B. Harrison, the Governor of Connecticut.

Governor Harrison was unanimously elected President of the Day, and, upon taking the chair, said:

"I thank you, my old and faithful, and almost lifelong friend, for your most gracious introduction. Accept, my fellow-citizens of Woodstock and of Windham County, my salutation and my congratulations upon the beauty of this auspicious day. Presently I shall have a few words to say; not many. Before saying them, however, we will proceed to perfect the organization of the meeting."

The following named gentlemen were nominated by Senator Wait, and unanimously elected officers of the meeting:

PRESIDENT OF THE DAY.

Gov. Henry B. Harrison.

VICE-PRESIDENTS.

Woodstock—Judge Oliver H. Perry,
Mr. Henry C. Bowen,
Hon. J. B. Tatem.
Putnam—Hon. J. W. Manning,
Mr. John A. Carpenter.
Thompson—Hon. Charles E. Searls,
Hon. William H. Chandler.
Pomfret—Judge Edward O. Mathewson,
Hon. Charles Grosvenor.
Dudley—Mr. Daniel Dwight.
Danielsonville—Hon. John Q. A. Stone.
Eastford—Mr. Stephen O. Bowen.

SECRETARIES.

Woodstock—Mr. Clarence W. Bowen.
Putnam—Mr. A. W. McDonald.
Pomfret—Col. Alexander Warner.
Southbridge—Mr. G. M. Wither.
Webster—Mr. J. Cort.
Norwich—Mr. L. R. Southworth.
Putnam—Mr. N. W. Kennedy.

THE PRESIDENT OF THE DAY: The exercises of the day will now be opened by prayer by the Rev. E. B. Bingham, of Woodstock, Conn.

PRAYER.

We draw near, O Thou that art never far from us. Thou who wert the God of our fathers and who art the great ruler of nations, we invoke thy blessing upon this assembly and upon the exercises of this day, and we come to thank thee for the sweet and sacred memories, for the grand and thrilling associations and for the thoughts and hopes respecting the future, not simply of ourselves as individuals, but of this great nation, which are necessarily brought home to our hearts in connection with the services of this anniversary of our Republic.

O God, we look to thee for thy blessing upon us, and we thank thee that, under these glorious skies, in this beautiful spot, in the free open air of heaven, we can worship thee and lift up voice and heart unto thee in thanksgiving and in praise.

We thank thee for the way in which this nation has been led under thy providential guidance and care; and, though woes and burdens have come upon us at times as a people, though we have been stricken by trials so great that they can hardly be described, hardly be imagined, though we remember that thousands and tens of thousands and hundreds of thousands of our countrymen and fellow citizens have been swept by the tornado of war and battle into gory graves, nevertheless, we do feel that we can rejoice before thee this day on account of the unity and the

strength and the glory of this our beloved country, which, in the past, thou hast so signally blessed, and we come to pray that that guidance may still be with us as a people.

O Lord, thou hast taught us by thy providential dealings and by history that nations not only live and die, that they not only grow and decay here, but they have their rewards and their punishments here, and not as nations in the future; and so, therefore, pray that thou wilt so inspire the heart of this people and the rulers of this people—beseeching, as we do, that they may remember that their throne is in the minds and hearts and consciences of the people whom they govern—that they may so inspire and lead us as a nation, that our life may be long and strong, and a fit example of morality of the highest kind, and of the religion of our Lord and Saviour, Jesus Christ, unto all the nations of the earth.

We pray thee that thy blessing may be upon him to whom reference has already been made, who is showing now in the great struggle which he is waging with the last enemy a higher heroism than he ever exhibited even upon a battle-field or in any crisis of the life through which thus far he has passed. We do pray that thou wilt be with him by thy Spirit, and that the peace of God, like sweet waters, may be in his soul, and that by the Lord himself he may be strengthened in this struggle and prepared for whatever may be the issue and the result.

And wilt thou bless, O Lord, these orators and poets who are gathered here; wilt thou bless these Members of Congress and Senators, the governor of this commonwealth, and all this assemblage, and grant that the kingdom of thine own truth, by the services of this day, shall be furthered here in this town and community, and by the observance of the day throughout all our broad land. We beg it for the Redeemer's sake. Amen.

OPENING ADDRESS.

BY THE HON. HENRY B. HARRISON,
GOVERNOR OF CONNECTICUT.

Men renowned in arts and in arms—statesmen, scholars, poets, warriors—have assembled here with us to celebrate the birth of the Republic, and to renew the expression of their faith in the fundamental doctrine of the Republic: the doctrine that "government of the people" ought to be "government for the people and by the people."

For a solemn confession of that faith, I know of no place in the world more appropriate, in some respects, than the place where we now stand. For this town of Woodstock is a Connecticut town. As such, it is endowed with all the rights and powers which belong to every Connecticut town. It is a political organism of a peculiar character, worthy the careful study of every political philosopher. It is, in fact, a little Republic in itself, an indestructible Republic, in which the principle of democratic government has full play, and where the free action of that principle is guaranteed by the strongest constitutional defenses. It may be worth our while to look at this little Republic for a few moments, and see how it is organized, what are its powers, and how it acts.

The people of Woodstock number not far from three thousand. They constitute a

necticut had then 238,000; in 1880 she had 623,000, a much greater population than any of the states in 1790, excepting alone the old State of Virginia. Two of the old states have now each more population than the thirteen colonies combined had when they declared their independence. Two states, unknown at that time in the map of the world, have a greater population than all the colonies. Many great states have arisen in the wilderness, doubling and tripling their population in ten years, and now stand foremost among the sister states of the Union.

It is not in population only that this great change has taken place, but in all the elements of civilization. Thousands of churches raise their spires to the skies in the worship of Almighty God. Universities, colleges, and schools without number open their doors for the education of the rising generation. Thirty-eight states and six territories administer their local laws in harmony and obedience to the Constitution and laws of the United States.

New elements of growth and progress unknown to our fathers have come, largely by the inventive genius of our people, to our aid; and steamboats, railroads, telegraphs and telephones have shortened distance and annihilated space; so that we can whirl with more than race-horse speed across the continent, traverse its waters, and read in the morning what transpired in any part of the civilized world the day before. The wealth that has been accumulated, the resources that have been developed, the new industries that are pursued, need not be stated. The infant nation struggling for liberty and union, founded by our fathers in the throes of war, and cemented by their wisdom in the Federal Convention, has now expanded into a Republic greater and stronger than an empire.

It has been my good fortune within the last two months to traverse eleven states and territories, all of which were an unbroken wilderness in the possession of savage tribes when the Declaration was adopted, now occupied by 15,000,000 people—active, intelligent, enterprising citizens, enjoying all the advantages of modern civilization. What a change! The hopeful dreams of Washington and Jefferson and Franklin could not have pictured as the probable result of their patriotic efforts such scenes as I saw; cities rivaling in population and construction the capitals of Europe; towns and villages without number full of active life and hope; broad deserts covered by sage brush, converted into wheat fields, orchards, and gardens; miners in the mountains, cattle on the plains, the fires of Vulcan in full blast in thousands of workshops; all forms of industry, all means of locomotion.

Who among us would not be impressed by such scenes? Who can look over our broad country, rich in every resource, a climate and soil suited to every production, a home government by every community, a National Government to protect all alike, and not feel a profound sentiment of gratitude, first of all to the great Giver of all gifts, and next to our revolutionary fathers who secured, by their blood and sacrifices, the liberty we enjoy, and by their wisdom molded the people of the United States into one great nation, with a common hope and destiny?

And this generation may fairly claim that it has strengthened the work of the fathers, has made freedom universal, and disunion impossible. Let the young men of to-day, heirs of a great heritage, take up the burden of government, soon to fall on their shoulders, animated by the patriotic fire of the Revolution and the love of liberty and union that inspired our soldiers in the Civil War, turning their back upon all the animosities of the War, but clinging with tenacious courage to all the results of the War, and they will, in their generation, double the population and quadruple the wealth and resources of our country. Above all, they should keep the United States of America in the forefront of progress, intelligence, education, temperance, religion, and in all the virtues that tend to elevate, refine, and ennoble mankind.

THE PRESIDENT OF THE DAY: It was expected that a poem would now be read by its author, Maurice Thompson, of Indiana.

He is not present. This letter has been received by Mr. Bowen:

CRAWFORDSVILLE, Ind., June 24th, 1885.

My dear Mr. Bowen:—It is clear to me now that I shall not be able to be present at the Woodstock celebration, and I am very sorry. My official duties require my presence in this state just before and immediately after the Fourth of July; so that further explanation is unnecessary and uninteresting. I am sure I should enjoy a visit to New England, and especially this visit; but duty is the first thing with me. I am grateful to you, and thank you more than I can say, for the honor you have done me in asking me to join you and your distinguished friends in the celebration, and I do wish I could have written something better than the poem which I inclose. Be kind enough to have some good reader present it so well that its defects may be in a measure hidden, and I shall always remain

Gratefully yours,
MAURICE THOMPSON.

The poem will be read by the Rev. Dr. Twining. [Applause.]

DAY-BREAK.

BY MAURICE THOMPSON.

THE day we celebrate is Freedom's day.
What gift upon the altar shall we lay?
What incense shall we burn to fill the air
With perfume meet to mingle with our prayer?
What psalm shall suit our longing to express
Our gratitude, our boundless thankfulness?

How good to lead the nations of the earth
In every field of valor and of worth!
How good to hold the lightning in our hands,
And flash our energies to other lands!
How sweet erewhile to see the slave go free!
How dear to-day the breath of liberty!
How good to draw the larger, purer breath,
After the years of battle and of death;
To feel how well our country bore the strain
And settled back to rectitude again!

And yet, and yet, just now a wailing came
Out of the West—our women steeped in shame,
The name of wife and mother made disgrace,
Home in no mist become the vilest place!
What if no black wretch feels the iron chain
When snow-white breasts must bear the scarlet stain!

What if the old plantation homes in ruin lie
It Mormon temples proudly kiss the sky?
In God's name lust, in Freedom's garments crime,
Religion basking in a bagnio's slime!

"Not long," you say, "shall it be thus; not long!
The righteous are slow, but they are lion-strong!
Clad in the power of the anointed Word
The remnant of the army of the Lord
Shall yet prevail and march from sea to sea,
Proclaiming the last and sweetest jubilee!"
Words: naught but words! Fine phrasing of a lie!
Mean dallying with a dark iniquity!
Better again the power of higher law—
The thunders of Gettysburg and Kenesaw,
Than let the blot upon our shield remain—
That outraged innocence cried to us in vain!

We must not temporize. 'Tis day-dawn now;
A glory burns upon the mountain's brow;
Come, let us keep so far before the sun
That over our lives in freshest paths shall run.
Come, let us sing upon the utmost rim
Of furthest faith, in twilight cool and dim;
Let us keep young, be pure, and thus be strong.
Ever at daybreak comes the freshest song!
Come, feel the impulse of unclouded hope,
The thrill of vision taking broader scope!
No dream of afternoon, no star-born trance,
No longing for the days of old romance;
But gladness of discovery on new seas,
The savor and zest of clean realities,
The sharp delight in keener, purer air,
Whose every waft makes life more sweet and fair!

The day-break of true chivalry is now;
And every knight is ready for the vow.
The thought of women suppliant and pale
Calls for more effort than the Holy Grail!
How shall our flag, by Freedom's breath unfurled
Greet LIBERTY ENLIGHTENING THE WORLD?
Cowards! The brazen image at a glance
Shall see the craven in each countenance!
The torch it bears in its uplifted hand
Shall not make light the shame-spot on our land.
Day-break, indeed! The midnight is not past.
Freedom, forsooth! Not while yon temples last!
Enlightenment! Our bitter inland sea
Gives back the word in shameless mockery!

But dawn will come, I feel the fresher air;
The good is gathering vigor everywhere;
Thrills of sympathy leap around the world,
One by one the pirate flags are furled,
And one by one the plague-spots fade away,
And hideous idols crumble into clay!

Sometime our garments may be free from stain,
Our paths may lead through Paradise again;

But not until the Spirit and the Word
Have filled the world, and every ear has heard
The tramp of Freedom at the break of day,
Blowing the walls of Jericho away.

Ah! then what fields of promise we shall view!
How (sandal-deep in grass and fragrant dew,
While a new life steals into everything,
And once again the stars swing low and sing)
Shall we, beyond where angels' feet have trod,
Walk, in the cool, sweet morning-tide, with God

THE PRESIDENT OF THE DAY: I have now the pleasure of introducing a reverend and distinguished gentleman who was born in Scotland, but has been most cordially adopted by America, who believes in what is right and sympathizes with all that is good, whether he finds it in America, or in Scotland, or elsewhere—the Rev. Dr. McCosh, President of Princeton College. [Applause.]

WHAT AN AMERICAN UNIVERSITY SHOULD BE.

BY PRESIDENT JAMES MCCOSH, D.D., LL.D.,
OF PRINCETON COLLEGE.

THERE are very loose ideas entertained in America, and I may add in other countries, as to what is the difference between a college and a university, and what the relation of the one to the other. A modest institution like Princeton is contented with the title of college, whereas she has sisters, who, with one-third the number of students and one-fourth the number of instructors, call themselves universities. I will not name them, as their grand title proclaims their fame.

It is not so difficult to determine what a college is. It is an institution set apart to give instruction, not just to children—that is a school—but young people about to enter on their life work. The phrase is sometimes applied in a metaphorical sense to business colleges and tradesmen's colleges; but scholars claim that, from long usage, it should be confined to institutions giving instruction in the higher or learned branches and authorized by the state to give a degree of some kind.

It is not so easy to keep a university within due bounds. In the Dark Ages—but which I rather call the Twilight Ages between the ancient and modern days—they had Seven Liberal Arts, which they divided into a trivium and a quadrivium. The trivium embraced grammar, dialectic, and rhetoric, in which youths were introduced to the use of language, and were taught to think and express themselves. These were the introductory studies (giving us the word *trivial*), but rising to the quadrivium, in which were geometry, arithmetic, music and astrology—or the astronomy of the day, which gave a mystical meaning to the movement of the stars. These branches were taught by ecclesiastics in connection with monasteries and cathedrals, in a narrow spirit and technical form. Yet, the instruction, like the Winter, kept alive the seed which had been dropped at the fall of the Roman Empire, till a Spring arrived when they burst out. In the eighth century institutions were founded to give instructions in these studies, and were called universities, while the branches taught were called *Studium Generale*. We are astonished to hear of the stimulus thus given to youths of all grades of society. In the fifteenth century it is said that at Bologna there were fully 10,000 scholars, at Paris 25,000, and at Oxford 30,000; "an exaggeration," says Hallam, "which seems to show that the number was very great." The universities had different faculties giving instruction in different departments—the faculty of theology, the faculty of arts, the faculty of philosophy, the faculty of medicine, etc. These divisions have continued down to our day. At the renaissance in learning, and the reformation in religion, the branches taught were widened; ancient Greek, a variety of languages and literature, and the new sciences were introduced, and this enlargement has been going on ever since, and there is a strong demand that it be continued.

We see what is the difference between a college and a university. A college is a teaching body; a university is something higher; it embraces a number and variety of departments, it may be a number of col-

leges—Oxford has twenty-two—combined in a unity of government and aim, which is generally to promote a higher learning. I have first to say a few things about a college.

A college is fitted to do immeasurable good, though it should not rise into a university. Of the two, if we are obliged to choose between, a college well equipped and devoting itself to its work, is of vastly greater use than a scattered university which spreads over a wide surface, and, professing to teach everything, teaches nothing effectively. The grand aim of our educationists, and, indeed, of all who love their country, should be to strengthen and improve the American colleges and make them fulfill their high end—that of imparting definite instruction, each to a body of promising young men spread all over the country.

Here I may state that I do not feel inclined to indulge in the disparaging language, sometimes applied to our smaller colleges in the Middle States and in the West, by our haughty Eastern professors; who forget that their colleges were babies before they became men, and were brought out of the land of Egypt, and came through the wilderness—Princeton was brought up in a log cabin. Most of these younger colleges are serving good a purpose. They all do so, so far as they give solid, and not superficial, knowledge; so far as they teach thoroughly the fundamental and disciplinary branches of literature, science and philosophy, and also impart religious instruction to give a high tone to the mind. They draw a number of young men from their vicinity who could never be allured to more distant and expensive places. If they cannot impart a wide and varied culture, they often give a substantial training. It is a happy circumstance that in almost all these colleges religion is inculcated; and they may be the means of compelling our larger colleges not to abandon it when they might be led to do so by the pressure of the times. I admit, as to some of them, that they seem to serve little other purpose than to keep back young men from better colleges, where they might get stimulus and true scholarship. But these will give way, by the force of that law of our world, "the struggle for existence," which demands that the weak die while the strong survive.

It is not noticed so often as it should be that, while our larger universities teach a greater number of subjects, they cannot teach all of them to every young man. Each student cannot take more than a certain number—say four, or, at the utmost, six—each year, and when the number of electives is large, he may be tempted to take what is easy or showy, rather than what is fitted to brace or strengthen the mind or prepare him for the hard struggle of life. The young man who in his senior year takes a century of history, music, art and a criticism of French plays in a large college, of whose greatness he boasts, living upon its glory instead of his own exertions, may not be so well educated after all, as one who, in a western college, is required to take ethics, astronomy, geology and political economy.

I hold, then, that we may retain all our colleges that impart real knowledge and culture. But there may, there should also be universities. Every thinking man knows and feels that this country has now reached a stage at which it should look toward the confirming, enlarging and improving the universities already existing, and rearing a few new ones, it may be, on a better model. We have now to settle the question what should be the aim of a university.

1. It should combine and regulate the course of study in the several departments or colleges which make up the university, say art and science and theology and medicine and architecture, or whatever else. It is not necessary, perhaps it is not expedient, that every one of these should be independent of the others. They might always co-operate in a variety of ways, and so that a branch of knowledge which was taught effectively in one department might be available by a student in another. The same professor might teach chemistry in the arts and in the science department. A student in arts, wishing anatomy, might have it effectively taught him by the pro-

fessor in the school of medicine. A student in law or medicine might have his mind enlarged by taking certain classes in arts. Each compartment of the building should have its separate place, while the university, as a tower, combines and crowns the whole.

2. It should establish what are called post-graduates, or graduate courses. In the undergraduate courses the studies are very much crowded, owing to the multiplied branches which an educated man has now to learn. It would be of great use if we could detain one in five, or, better, one in ten, a year after graduation, in order to study specially some special branch or branches. Post-graduate courses should be provided for these. In these, the very highest studies and investigations in the several arts and sciences should be pursued, say in languages or in science or philosophy. They might be taught as advanced courses by the under-graduate professors, or by special professors, of high gifts. They should be open only to those who have taken a degree in one or other of the collegiate departments, or by favor to special students who have reached high attainments in particular branches. These would be eagerly seized by our higher minds, with a taste for higher work, and ready to go on with it. These are the youths who would conduct original research and make original observations, and advance learning and make discoveries, and bring glory to the place at which they received their education, and to their country at large. They should be encouraged by scholarships and fellowships, which would furnish partial support to those following these high pursuits, and be recognized and rewarded by degrees which would at once stamp those earning them as possessing high qualities and at once entitling them to be chosen to positions of honor and influence. By this means, America could produce scholars and observers equal to those in Europe. This cannot be accomplished if students are constrained to give up learning as soon as they have earned their first academic degree, a state of things almost universal in this country.

3. It should have various sorts of degrees in which different kinds of studies culminate.

Every university should have a Degree in Arts. This, in my opinion, should be the essential one in all our universities, which might do without every other one degree, but should not be tolerated without this. This is the degree which implies, or should imply, that the person possessing it has culture. All students should be allured, though it may be they cannot be compelled, to take it before they enter any other school, such as that of law or medicine. Happily, it is required on the part of most churches before entering on the study of theology. In this way we might secure a body of truly learned men in all our learned professions. They have vastly more of this in the European countries than in America. Thus, in Great Britain (since I began to take an interest in public questions), a very considerable amount of general scholarship is required of those who would enter on the study of medicine; and, to my personal knowledge, the character of physicians has been greatly raised in this last age; their skill is acknowledged to be vastly greater, their manners have been refined, and the respect in which they are held greatly increased. In no way could the medical profession be so effectually elevated as by a provision of this kind.

But, in order to accomplish these and other good ends, the standard of scholarship should be kept up in the Arts Department. It should embrace the new branches as they become established; but it should also hold by the old. If it is to serve its end, and keep its high position, we must retain such branches as Greek and Logic and Ethics; and scholars must fight determinedly to hold this fort.

But while Arts ought to hold the essential place in a university, I am not prepared to maintain that it should be the only department allowed or encouraged. I hold that all true knowledge of an elevating kind, that all that is fitted to enlarge and refine the mind, may have a place in a university, and each group of studies may have

its separate degree. I do not here speak of professional degrees, such as those of law and medicine and agriculture and architecture; but rather of those intended to encourage learning and culture. There should be the degrees of Bachelor of Literature, Master of Literature, and Doctor of Literature. There should be Degrees of B.S., of M.S., and D.S. I have no objections even to degrees in painting and music. But let all these branches be taught in a scientific manner and spirit, and the degrees bestowed only after a rigid examination. Let no one be entitled to the honor merely because of his practical skill. This is its own reward, and needs no other than the money it brings. In every university there should be the various branches that cultivate the higher faculties of the mind. If there be degrees of literature which cultivate the taste, and of science which impart knowledge, there should also be degrees in philosophy, to encourage thought, especially reflective thought, embracing all departments of mental and social science, with the principles involved in historical investigation in art and in law. Care must be taken in grouping the studies to be taken in order to degrees, not to encourage narrow and exclusive study, which makes our minds one-sided and malformed. A degree of no kind should be given to any one whose mind is not stored with some sort of knowledge, and refined by some kind of literature, say that of his own country.

I have an idea that there is a point here at which the present controversy, as to whether Greek and Mental Science should be retained as obligatory departments in a college, may terminate. I think we should fight to the death to keep these in the Department of Arts. They have been implied in the Arts Degree in time past. Great good is to be secured by continuing this in time to come. It will secure a breadth and comprehensiveness of mind among our educated men which will tend to advance our nation in all that is great and good. But, surely, there may be academic degrees bestowed in which Greek is not required, such as degrees in science, degrees in medicine. Above all things it should be insisted that every degree has a meaning which all men can understand, and that it should be bestowed honestly. Master of Arts should signify that he who possesses it is a classical scholar and has a general knowledge of science and literature. Doctor of Philosophy should denote that the possessor of it is a thinker, inquiring into the fundamental principles of things without and within him.

4. The grand aim of a university should be to promote all kinds of high learning, in literature and science, in the liberal arts and in philosophy.

In particular, it should encourage and carry on original research. The question is sometimes discussed whether the chief office of a college should be to instruct the young or to advance knowledge. I take my side on that question very decidedly: I hold that it should be the primary aim, both of a college and a university, to educate the promising youth of a country. But I maintain, at the same time, that every high-class teacher should be carrying on researches of his own. This, as it becomes known, will stimulate his pupils powerfully, and make them more earnest and enthusiastic in pursuing their studies. As he asks them to join with him, they will feel that they are fellow-workers with him, and in a sense sharers in the glory that gathers round him.

In carrying out this idea a university should always seek to employ as professors those who are ready to undertake active work in their department and to widen the boundaries of knowledge. They might even include in their body a few persons not specially fitted to teach large classes, but who, in conducting their own researches, may give instruction to a select few, who are determined to penetrate deeper into the secrets of Nature, and who are to advance the science of the world.

Suppose now that, in America, there is a person, or a body of persons—say a college—wishing to establish a university. I may be permitted, without at all dictating to them, to throw out a few hints as to how they should proceed.

1. I would have them bear in mind that they do not require, in erecting a university, to proceed *de novo*. They should remember that the ground is already so far occupied. There are, at this moment, toward 400 colleges in America with the power of granting degrees. They are scattered over the country, and many of them supply able and efficient teaching. They have sprung up spontaneously in the country, and are suited to its genius and its circumstances. They have the instinct of life-preservation, and they shrink from annihilation. Most of them are doing good, and to kill them would be murder in the first degree. They are not to be swept away, but to be elevated. Some of them are to be made the basis on which our universities are to be built.

2. There are colleges which may be, and should aim to be, universities. I use this guarded language because I do not believe that every college should call itself a university or strive to rise to this elevation. A college may do boundless good for time and for eternity without striving to swell itself into more ambitious dimensions. It may educate a body of young men to occupy high positions as ministers of religion, as lawyers, as doctors, and, indeed, in all professions. No college should seek prematurely to be a university. For myself, I have hitherto resisted all attempts to designate Princeton by that name. But there are colleges which may legitimately and laudably aim to reach the higher status. They have been adding new departments and new professors till they have now a *Studium Generale*, and they need only to mount one step higher and be organized into a university. But, in doing so, it is to be understood that they are to aim at accomplishing all the high ends implied in the name.

3. I argue resolutely that the American university should not seek to mold itself upon any European model. The European universities are the growth of ages, most of them cherished by the Church and supported by the State, and adapted to this state of things. They differ from each other. The German ones differ widely from the British. The English do not give instruction in the same way as the Scotch; the former do it chiefly by tutors and text books, the latter by professors and lectures. The American university should take a character of its own, suited to the circumstances of its birth and its growth. The scattered colleges would still have to do the work of giving higher education to the young men of America. But a limited number of universities, well-endowed and set up in favorable localities, would indefinitely extend the range of American scholarship and original investigation. It should be so arranged that a student graduated at any of our scattered colleges should be able to go on to the universities to receive the special instruction which he may wish.

4. The American universities need not be all alike. They might be all after one general model, but with a diversity along with their sameness, "just as, if a number of archers had aimed successfully at a mark upon a wall, and this mark were then removed, we could, by an examination of their arrow-marks, point out the probable position of the spot aimed at with a certainty of being nearer to it than any of their spots." (Ruskin.) Each might differ from the other according to its position, and the ends it sets before it, and the wealth committed to it. A university in a quiet country place would not wish to have a law school or a medical school, as it has no law courts and no hospitals. Where there are no mines, we need not set up a mining school. A city university would find a school of agriculture to be an inconvenience to it. For myself, I feel that it would be quite beyond me to set up universities suited to every one locality. But of this I am sure that, if the friends of education and of Princeton College would place at our disposal the sums they used to give me, when we were putting the college in order, I could now establish an excellent university at Princeton.

I am of opinion that, in the university, both the faculty and the board of trustees should retain their place of trust. The discipline should continue, with the faculty

divided, when the college is large, into sub-faculties, to take charge of each class. The trustees should be the bond of connection between the outside world and the teaching body, serving much the same purpose as the Government does to the state-endowed universities of Europe. They should provide the funds, take the general management, and act as a jury in all educational discussions.

I have sometimes thought that a third body should be instituted, composed of elected members of the board of trustees, of elected members of faculty, and of elected members of the alumni. It should be understood that the persons should all be scholars, and acquainted with the higher education of various countries. They might constitute a senate or council for the regulation of the education in the college, being always under the board of trustees. They should have the right to visit all lecture rooms, to inspect all examinations, to report on the teaching of the college, and to suggest remedies for abuses. The president of the college should be president of this board. When it exists, it should have the power of arranging the courses of study in order to a degree, and for recommending to the trustees candidates for the degrees.

It is suggested to me here to propose two important reforms in university regulations, which should be carried out whether there is or is not a senate or council. In Europe the examination for degrees are all conducted by persons other than the professors. In some cases, the examiners are entirely different from the instructors. In other cases (having acted under both systems, I prefer this) there are competent scholars associated with the professors. It stimulates professors when they know that their work is thus to be overlooked by competent men; and the best teachers always like the system. It stimulates students to know that they should have not only a knowledge of the teaching of their professor, but of the general subject which he has taught. It should always be understood that the ordinary teaching and recitations should be left with the professors, under the control of the trustees. But the examination for degrees should lie with impartial examiners, who are a guarantee to the public that the degrees are properly bestowed.

The public are demanding a reform on another point, and that is in regard to the mode of conferring higher degrees, and especially honorary degrees. The terms on which such degrees as Doctor of Philosophy, Doctor of Science, Doctor of Literature, and the like, should be granted, might be reviewed with profit, and with public approbation. The general sentiment is that they should be given only after a course of study in a special department has been pursued, and an examination held upon it.

There is a deep and growing dissatisfaction with the mode in which honorary degrees are conferred at commencements and on other occasions. They are bestowed on no principle that I can discover. The end intended by all academic titles is to call forth, encourage, and reward scholarship. They are prostituted when they are turned to any other ends. It is alleged that they are given at times, merely from personal friendship—I believe that such cases are not numerous in our higher colleges. The avowed principle on which they are commonly bestowed is to secure friends to the college, in ministers of religion, in teachers, in wealthy or influential men. But this end is not always secured. The public are shrewd enough to see through the whole thing and despise the action and the actors. Trustees should see the sneer that gathers on the face of intelligent people when they hear or read of a degree bestowed on some person who has done nothing to deserve it. A decent, respectable minister gets a D.D., and it is supposed that he is thereby pre-engaged to the college, to which he will send all the boys in his congregation. But he is surrounded by a half dozen ministers who feel that they are quite as good as he is, and, having been overlooked, they are tempted to send their boys elsewhere.

Surely a way may be devised, by which these evils, about which the public is now sensitive, may be avoided, and honorary

degrees given only to men who have promoted scholarship or done some great work fitted to elevate mankind. The recommendation for degrees should not be left with a common board, which has no means of making a scrutiny. It should proceed from a company of select men who make careful inquiry as to the qualifications of the persons nominated. It might be left with the senate or council, when there is such a body; when there is not, the board of trustees might appoint a standing committee, consisting of its most scholarly members, to sift all applications and report to the board. As to American colleges scattering titles over the world, the practice might now cease, and every man be left to seek the honor from his own country, where they can best judge of him. This would certainly have one good effect; it would prevent American degrees from becoming the laughing stock of Europe.

I have said enough. It is not for me to draw out the constitution of the American university. I am satisfied if I have furnished a good ground plan. My hope is that I have scattered this day a few seeds which may germinate, possibly, in the minds of others.

No institutions are making greater progress at this present time than universities all over the world. If America is to keep up with other countries, it must advance with them. In practical invention—such, for instance, as reaping machines and sewing machines—America is before other countries. In our ordinary college work we are equal to them. Our students are as hard-working and drink in as much knowledge as the English, the Scotch or the Irish. But there are still certain superiorities in the Old World. The European universities still surpass us in rearing a few ripe scholars, and in producing a greater number of profound scientific men. Students have still to go to Europe—especially to Germany—for certain branches of study. America, while carefully keeping what it has got, should strive to equal the countries of our fathers' sepulchers, on the points in which it is deficient; that is, in not only sending forth a large number of usefully educated youth, but in rearing a body of truly learned men, who advance scholarship and make scientific discoveries which lead to all sorts of practical applications.

This, as it appears to me, might best be secured by superinducing universities upon a few of our more advanced colleges. In some respects, we are at a disadvantage when compared with Europe; in others we are in a superior position. They have the prestige of ancestry and antiquity, but, on the other hand, we have the spring and elasticity of youth. They have a larger experience; but we have a new life and a wider field. Except for the benefit of travel and of seeing other countries, it should no longer be necessary for our youth to go in troops to foreign universities to slake their thirst for knowledge; for they should have all the learning they need in their own land. The universities of Europe are cramped by antiquated laws and proscriptions, and by vested pecuniary rights which cannot be interfered with. America, not being so hindered, might stretch out wide as its own territory. This, however, is for the future; for the present it is simply to be earnestly aimed at. But, according to a shrewd proverb of my native country, "A thing well begun is half ended."

Mr. Henry C. Bowen offered the following telegram to be sent to General Grant, for the approval of the meeting. The telegram was unanimously adopted by a rising vote.

ROSELAND PARK, WOODSTOCK, CONN.,
July 4th, 1885.

Gen. U. S. Grant, Mount McGregor, New York.

The citizens of Connecticut here assembled to celebrate the anniversary of our National Independence, remembering gratefully your visit to this town in 1870, at the first of the series of celebrations here, beg to tender you their sympathy in the impairment of your health.

We ask God's blessing upon you that, if it be in accordance with his will, your life may long be spared to a grateful country, and that your Christian resignation to the will of the great Ruler of Nations may be our example, as your public services have been our pride and inspiration.

HENRY B. HARRISON, Chairman.

AFTERNOON SESSION.

The exercises of the afternoon were opened by the singing of the national hymn "America" by the audience, accompanied by the band.

THE PRESIDENT OF THE DAY: I now have the honor of introducing to you a gentleman who has earned and won distinction in the forum and in the councils of the nation. New York claims him as her son by adoption, but he does not forget the land of his birth, and he comes back to his native state and his native county to unite with us in the celebration of this day—Hon. Waldo Hutchins. [Applause.]

"NEW ENGLAND."

BY HON. WALDO HUTCHINS,
OF NEW YORK CITY.

Mr. President, Ladies and Gentlemen: I am under great obligation to my friend, Mr. Bowen, for the opportunity which he has afforded me this day, of meeting so many residents of the County of Windham. I was born in this county, and my boyhood days were passed within its borders. A residence of many years outside the boundaries of your state has not effaced the pleasant memories of my early life. I can with truth say that, with advancing years, those memories return to me fresh and green, a source of continual pleasure. I hope that I may be able to make an annual pilgrimage hither during the remaining period of life allotted to me. I shall certainly make the effort to do so.

I am expected to say something about New England. Now you have given me a hard subject upon which to discourse. The eagle has flapped her wings so often, and soared so high on these anniversary occasions in New England, in the past, that it might possibly be fit for this once to give her a rest, and talk about Old England and the Gladstone government; of Russia and its designs in Afghanistan; of Bismarck and his projects for German colonization, in order to checkmate us here in America; of the struggles of our sister French Republic, and the glorious results of Italian unity. But I am compelled to forego these as stale and threadbare subjects, and speak about New England, concerning which so very little has been said in the past.

If we were alone, if only New Englanders were listening to me, I should be free from great embarrassment. But, in order to hold me in check, to keep me within bounds, Mr. Bowen has procured the presence, with us, of a distinguished citizen of Ohio, another from Illinois (eminent in the forum and the field), and, not satisfied with these brakes which he has placed on my oratory (but to add strength to them), he has gone to Princeton University, and induced the President of that institution, the learned and eloquent Scotch divine, Dr. McCosh, to honor us with his presence, and then, in such company, he expects me to talk about New England and to New Englanders, and tell all they have accomplished, the important parts they have played in the dramas that have been enacted in this country since its settlement; and this, too, without blushing.

Well, if I am to say anything, I must speak truly. If to do so may seem too laudatory, that will not be my fault; it will be due to the facts of which I am to speak.

We who are natives of New England believe that the history of this country commenced with the landing of the Pilgrims on Plymouth Rock. Blot this rock out of existence, and we should be of as little account as would the Irishman if his far-famed blarney-stone was lost to view. It is true that settlements had been made in several sections of this country before Plymouth Colony was founded, but under very different conditions. The men and women who first set foot on New England soil did not come as adventurers, as traders to found a colony for the purpose of enriching themselves from the material resources of the country, which in all time has been the leading impulse to emigration. They sundered the ties which bound them to their homes in the Old World, to find a new home where, unmolested and untrammelled, they might enjoy freedom to worship God in their own way and under such forms as conscience dictated. The fiery ordeal of persecution they had en-

dured for years was the school that Providence had ordained to fit them for the great mission which they were to fulfill.

For years before the flight of the Pilgrim fathers from England to Holland, a deep-seated religious conviction held them together in the bonds of unity, growing in strength and intensity, just in proportion as the hand of arbitrary power was laid severely upon them, in the effort to compel them to conform to the usages of the Established Church, and to submit without resistance to the caprice of kingly power. Their lives were simple and unpretending. They were honest and industrious and loyal subjects. In North Nottinghamshire, in the village of Scrooby, a small congregation of these believers were wont to meet and listen to the teachings of men of undoubted piety, of blameless lives and firm convictions. The man of most note among them was William Brewster, who became the ruling elder of the congregation, known at the time as "Separatists."

Brewster was a man of mark and distinction. He was educated at the University of Cambridge, and was proficient in the Latin and Greek languages. He was employed at one time in the diplomatic service of his country. While acting as the ruling elder of the church at Scrooby, he held the office of post-master of the town, a position of great importance at the time, and, I have no doubt, sought for with as much anxiety then as it is in these later days by disinterested political patriots. The truth compels me to add, in this connection, that Brewster's adherence to his church, and earnest and effective advocacy of its principles, led to his removal from office of post-master, the duties whereof he had discharged to the entire acceptance of the community in which he lived; the first recorded instance, I think, of the removal of a post-master for "offensive partizanship." The little congregation in Scrooby was not permitted long to enjoy freedom of conscience. The blameless lives of its adherents, the influence it began to obtain among the people, the hostility of the government, had led to such persecution that they resolved to leave the land of their nativity and go where they might be free from the annoyances, vexations, and insults to which they were constantly exposed. And so they sorrowfully bade adieu to their loved English homes, and took up their abode in Holland.

There they remained but a few years. They felt that it was not to be the land of their adoption. It was true that they were welcomed to their new abode by the liberal and tolerant Hollanders, and enjoyed all the religious and civil liberty for the enjoyment whereof they had become exiles from their native land. For twelve years they remained in Leyden, enjoying, as Bradford in his history says, "much sweet and delightful society and spiritual comfort together in the ways of God, under the able ministry and prudent government of Mr. John Robinson and Mr. William Brewster."

As time wore on, and they began to consider for their future welfare, they felt an inward consciousness that they had other and higher purposes to achieve than could be wrought out in the land of their adoption. "They remained strangers in a strange land, still cherishing, next to religious purity, their birth-right as Englishmen." They looked with longing eyes to the land beyond the sea. They became possessed of a firm belief that God in his providence had ordained that they should establish his Church in the wilds of an unknown and distant country, and that what they sowed in weakness should be raised in strength; that by their trials, and out of their sufferings and privations, a New England should rise, where equal laws should be the government for all, and freedom of worship should be vouchsafed to all.

Looking upon the New England of today, we could hardly believe that, less than three centuries ago, it was one vast wilderness, waiting for the hand of civilization to make it the abode of a great, free, and prosperous people. Had the Pilgrim fathers been in quest of wealth, had their purpose been the founding of an empire, which might in time become one of the great powers of the world, they would not

have chosen the barren coast of Plymouth Bay for their landing place; they would rather have sought some genial clime, where the soil, with little labor, would most amply repay them for their toil, and where fabulous treasure might, with slight effort, be dug from the earth. It was fortunate, most fortunate, for the future of our country, that the spot they had chosen for their abiding place had no attractions for the adventurer, for those who emigrated merely for the purpose of bettering their condition in agriculture, manufactures and trade, nor for that quite large and sometimes distinguished class of citizens, who, in all times, have been compelled to somewhat summarily leave their homes to escape being provided with homes at the state's expense. But one thought and one impulse guided the Pilgrim, and all else was made subsidiary to it—viz., the right to free thought and freedom of worship.

The compact signed in the cabin of the "Mayflower" tells the story of their coming hither. A band of exiles, three thousand miles of ocean separating them from the land of their nativity, and the unknown and unexplored wilds of New England to be from thence and forevermore their home, they declare the purpose of their coming "to plant a colony for the glory of God, the advancement of the Christian faith, and the honor of their king." No sordid purpose is here disclosed. In these words and lofty sentiments we read their future history.

In the early days of their settlement their life was one of constant care and labor. A wilderness was to be subdued, a barren soil tilled, a savage foe guarded against, and withal a climate so harsh and severe that one-half of their number fell victims to it before four months had passed after their landing. The colonial period embraces one hundred and fifty-five years of New England's history. At the outset, the settlers, while claiming for themselves religious freedom and independence of thought, did not claim the right of self-government in civil affairs. For a century and a half they were good and loyal subjects of the home government. From the day of their settlement, their very existence depended upon their industry and thrift. Not a moment could be lost in idleness, and but few spared for innocent pastimes and pleasures. Lands had to be cleared of the forests, churches, schoolhouses and dwellings erected, and roads and bridges built. And so, in the first years of their national life, our forefathers were from necessity eminently practical. They had no time to give to art, literature, or science. Battling with the elements and a savage foe for their very existence, they were sowing seeds, however, which should, in after days, spring up and place their commonwealth in the very foremost rank in all the elements that serve to make a nation great and prosperous. New England, at first, attracted to itself for settlement only those who sympathized in thoughts and desires with the early settlers—the Separatists, the Puritan, and the Independent—many of them men of refinement, of education, and of considerable wealth. The result was that the New England Colonies increased more rapidly in population and in the development of their resources than the other colonies of the country. Massachusetts and Connecticut at an early date had a very flourishing foreign commerce, and many of their citizens were engaged in the manufacture of different articles of merchandise. It was not long before the attention of the parent state was called to this condition of affairs. So long as the colonists confined themselves to matters pertaining to religion and education, tilled the soil and sent to England the raw products to be manufactured, and the manufactured articles were returned to the colonies for sale and consumption, all went well. As they increased in population and commerce, and manufactures flourished, then were passed those restrictive laws, of the most oppressive character, designed to make the inhabitants of the colonies dependent on the home government for their supplies of manufactured articles. The effect of this was to make England the purchaser of the raw product, and the only seller of the manufactured articles given in exchange for it. Henry C. Cary, in speak-