



NAUGURATION of Ethelbert D.  
Warfield, A. M., LL. B., as Presi-  
ent of Miami University.

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MIAMI UNIVERSITY.

JUNE 20th, 1889.

MIAMI UNIVERSITY.

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INAUGURATION

OF

ETHELBERT DUDLEY WARFIELD, A. M., LL. B.,

AS

PRESIDENT

OF

MIAMI UNIVERSITY.



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## PREFATORY NOTE.

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ETHELBERT DUDLEY WARFIELD, Esq., was elected President of Miami University at the regular annual meeting of the Board of Trustees, on the 21st day of June, 1888, by a unanimous vote. His formal inauguration was postponed by his own desire, and took place at the close of his first year of incumbency, on Thursday, June 20th, 1889, the annual commencement day. In accordance with a time honored custom, observed from the inauguration of the first President of the University, the exercises took place in the open air, beneath the oaks and beeches of the grove at the eastern part of the campus, it being impossible to accommodate the large audience in any hall of the University or the town. The order of exercises was as follows :

INVOCATION, by the REV. JAMES H. BROOKES, D. D., Class of 1853, of St. Louis.

ADDRESS ON BEHALF OF THE ALUMNI, by Hon. CALVIN S. BRICE, Class of 1863, of Lima, President of the Alumni Association.

ADDRESS ON BEHALF OF THE BOARD OF TRUSTEES, by Hon. JOHN W. HERRON, LL. D., Class of 1845, of Cincinnati, President of the Board.

ADMINISTRATION OF THE OATH OF OFFICE, by Hon. JOSEPH COX, Class of 1841, of Glendale, Judge of the Circuit Court of Ohio.

INAUGURAL ADDRESS, by President WARFIELD.

BENEDICTION, by Rev. W. J. MCSURELY, D. D., Class of 1856, of Hillsboro.

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The address of the President of the Board of Trustees and

the Inaugural Address, are here published by order of the Board of Trustees. It was also intended to publish the address of the President of the Alumni Association, and the appearance of this pamphlet has been delayed in consequence of that intention, but Colonel Brice, whose address was not written out in full, has been prevented by a pressure of other duties from preparing his address for publication.

ADDRESS

ON BEHALF OF

THE BOARD OF TRUSTEES,

BY

HON. JOHN W. HERRON, LL. D., PRESIDENT.



## PRESIDENT HERRON'S ADDRESS.

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MY FRIENDS AND FELLOW CITIZENS :

It is now a little more than sixty-four years since the first inauguration of a President of The Miami University took place. In March, 1825, Robert H. Bishop was the leading and conspicuous actor in a performance, having in view the same object as that which engages us to-day. Then was seen the beginning of that educational life to which we are attempting to-day to add new and youthful vigor. How different the scene that greeted the eyes of those who witnessed that inauguration—how few of those who witnessed it are with us to-day.

One present on that occasion has given this description of the scene :

“There was a great crowd at the inauguration : people coming from all the country around for six or eight miles. The yard was full of men, women and children. It was a beautiful day in early spring. There was a procession headed by a band of music,—a big drum and a little drum, two or three fifes, a fiddle or two, a flageolet, and perhaps a brass horn. As they passed through the yard—among the stumps, and around the big building, all were joyous and glad.”

Then the country around was but newly opened ; the population was small and scattered ; the roads were few and badly improved ; the lands but partially cultivated. It was new country still inhabited by the original settlers who had wrested it from the wild beasts, and still fiercer Indian. In such a country, amidst such a population, was planted the Institution which the trustees represent to-day. It was something new, and presented wholly different interests from those which before

that had occupied the thoughts and labors of the people. No wonder that on that bright spring morning of the 30th of March, 1825, there assembled on these same grounds a large and deeply interested congregation—not only of the men, women and children of the village of Oxford—then numbering in all but a few hundred—but of the farmers who had leased the college lands, and made there a home, and their families; of citizens from the adjoining counties, from the neighboring cities, and even from other States; coming on foot and on horseback, and in wagons over the corduroy roads of that day; meeting here to bid Godspeed to the Institution of learning that had been planted through the bounty of the General Government, and also to welcome, encourage, and cheer on that great and good man who had accepted its presidency;—who had left another institution already in full operation, and risked all upon his success here. Can any of you picture in your mind that assembly and that scene? The buildings which are before us: the grounds that are about us—the views now within the glance of our eyes are the same as those looked upon then—but yet how different is their coloring and beauty. The very campus in which we meet represents in its improvement that of the country at large. What was then a bare piece of land is now covered by verdure and trees. The village has grown from its few inexpensive frame buildings, to the beautiful town of which we are all proud. The land has become a cultivated garden; the country has leaped forward in great strides of progress. It would be vain for me to attempt to describe that progress. I only refer to it to ask how much of it may be attributed to the work begun on that March morning. The school then started into life has been an unceasing source of education, morality and religion throughout this entire region of country. Its influence

has been felt not only in this immediate vicinity, but in every part of our country, and is still working silently, but more and more widely.

Robert H. Bishop, who was then inaugurated, was a model President. Honest and sound in his doctrinal teaching: learned and able in his instruction both in the classroom and pulpit: wise and loving in his government and discipline, he made the institution a success from the beginning. No greater evidence can I give of his far-seeing intelligence, than the following words from the inaugural address delivered on that occasion:

“We are a part of this mighty nation. This institution which we are now organizing is one of the outposts of her extended and extending possessions. Only a generation hence, and what is now an outpost will be the center. \* \* \* Other sixty years hence, and the population will, in all probability, be extended to the Pacific Ocean.”

He loved and watched over the students, and in return had their love and respect. He labored constantly for the good of the college and of the community, and in return he had ever the confidence and affection of all who had the interests of this institution at heart. He always advocated, and illustrated by his life, the cause of education, morality and religion, and his name and character became known and revered everywhere. Such was the commencement of The Miami University; and the character of the first Presidency in its history.

Following in order came the names of Junkin; of McMaster; of Anderson; of Hall; and of Stanton: all men of eminent learning, of high character, and successful as teachers. They have all gone to their reward. Only Hepburn and McFarland, of those who have served as Presidents, remain. The others have left each his personal character impressed on the history of our University. They still live in the grateful remembrance of many who experienced and were benefitted by

their influence while here. Of the living, the proper time has not yet come to speak.

In these sixty-five years of College History we have met the usual fate of such institutions. Success and reverses ; sunshine and clouds ; fair sailing and storms have alternated from time to time ; yet in all of them a great and good work has been done—a work felt in all the departments of our country, a work of which none of us have reason to be ashamed.

And now we come to-day to inaugurate another President : on the one hand, to place upon him the cares and responsibilities of this great work, and, on the other, to encourage and aid him in its accomplishment.

On the 21st day of June, 1888, the Trustees, by a unanimous vote, elected Ethelbert Dudley Warfield, then of Lexington, Kentucky, President of Miami University. In advising him of this election, the Trustees conveyed to him the assurance of their fixed determination—every one of them, and in every possible manner—to give him their support : their assistance : their confidence. Without such assurance honestly, cordially, and constantly exhibited, they knew success would be impossible. They saw that the work before him would be arduous and trying ; that difficulties, under the most favorable circumstances, would be constantly arising, and that any want of harmony among those in authority would be disastrous in the extreme ; and they resolved that they would neither originate or encourage dissensions or bickerings.

They promised, further, not only their own co-operation, but that of the community in which we are placed, and of the friends of the University wherever they may be. For their own co-operation the Trustees are responsible, and they have in their own hands the power to execute it. But the other assurance is still more important and



essential to the prosperity of the University—and for this we can only appeal to the intelligence and good will of those for whom the assurance was given. I desire, therefore, to-day, to impress upon every one who hears me, the duty of each in this regard ; and to ask that for themselves they will resolve to give this support and encouragement to the new faculty of the University, and that they will, in every possible way, impress upon others who are not here, who are friends either of this particular institution, or of higher education generally, the importance of a like encouragement from them.

To you, the people of Oxford, this is especially important. In a material point of view, your prosperity and that of the University are closely allied. Its prosperity brings life to you : its failure will cast its shadow upon you. The closing of the University was felt in all the business interests of your village. The days when full classes, and happy students, and satisfied teachers were to be seen in your midst, were days now remembered as red letter days in your history. How much greater prosperity may you reasonably expect when a far greater success than any in the past will add to the business and growth of your village. And this growing prosperity, you have every reason to expect. The increase of population : the diffusion of wealth : the advance and spread of a desire for a higher education, have added immensely to the number of those who expect to enter our colleges. All successful institutions of to-day have quadrupled the number of their students over that of twenty-five years ago. We, too, should exhibit the same increase, and in like proportion add to the material benefits conferred by the University on you.

But there is a higher benefit to be expected than

mere material gain. The cause of education, morality, and religion as taught in this institution, exerts a higher influence, and brings a more desirable improvement than the mere increase of population, or of wealth. It permeates every household, however humble ; it affects the happiness and character of every individual ; it elevates the standing of every community in which it flourishes. Every family circle will be the better for such an institution ; every church will experience from it improvement and spiritual growth, and thereby be the better able to exert more extended influence. Your common schools will be elevated in aim and character: your social life become more intellectual and devoted to moral and religious improvement: new interests will be inaugurated and encouraged : new tastes will be cultivated : and in every way a higher and better life entered upon. It is impossible for me to enumerate, nor is it necessary that I should do so to this intelligent audience, the benefits which may be expected from a successful university in your midst.

With these prospects and the inestimable benefits to be obtained, am I asking of you too much when I demand of each one of you to assist us in the work before us. I am afraid that you have not always done so in the past. The history of Miami University has been full of local bickerings and fault findings, seriously crippling its prosperity and usefulness. It is very easy to criticise, and find fault with what is being done. There are always some who mainly exercise their intellects in seeking out defects in those who govern. Each case of discipline is magnified into one of gross injustice : each escapade of a student is heralded as evidence of demoralization in the University. Disputes are transformed into quarrels ; justice into brutality ; while mercy is the lack of all discipline.

Strangers visiting here, have frequently heard of nothing but mistakes, or immoralities which rumor, or the imagination of talebearers, have brought to your ears. They leave with the impression that it would be entirely unsafe to send their children here, or to recommend it to others. You speak of the character and success which prevailed here a quarter of a century ago : and of the talents and high scholarly attainments which marked the students of that time. But you are silent as to the labors and patient industry and hard study of to-day. You do not attempt to discover the brilliant intellects which exist here now just as surely as they did then. Did you take the trouble to investigate and trace to their source the rumors that fill the air : did you ascertain by personal experience the amount of work, and the character of the instruction given here : "the precept upon precept, here a little and there a little" as practiced to-day : you might be able to tell a different tale, and to make friends of the institution where now you spread abroad a bad name or inspire distrust. I have no doubt that the citizens of Oxford alone by properly appreciating the value and character of this institution, and by making known that appreciation wherever possible, could double the number of our students. By all the motives which I have named ; by the desire to improve the material prosperity of your village : by the desire to add to the moral, religious, and intellectual advantages surrounding you, I call upon you all to aid, encourage and support the President whom we propose this day to inaugurate. Lay aside all personal preferences and prejudices : listen not to idle rumor—ascertain for yourself the modes, quality, and amount of instruction as given in the class-room : ascertain the truth of rumors before repeating them : seek information where it can be reliably obtained : and then use your informa-

tion and knowledge to assist, and not to discourage, the authorities. I do not ask that any immoralities shall be overlooked, or that failures shall be disregarded. But I do ask that immoralities and failures shall not be created by mere rumor, or exaggerated by imagination, or, worse still, by prejudice or vindictiveness. Seek out the good as well as the evil, and give to us that help and sympathy which are essential to success.

But our appeal for sympathy and co-operation is not confined to the citizens of Oxford. I desire to extend it to all who feel an interest in the cause of University education. I appeal to the graduates and former students of the University. The love which they bear to the name and history of Miami University always causes their eyes to turn toward her on Commencement Day. This affection should not be confined to visits, and dreams of the past. A more active display of this affection is required. You have the power to help, and now we ask you to give that help. We are not asking for your money, but for such sympathy and encouragement as you are able to give in your daily intercourse with people;—a kind word—a show of confidence—a prayer for success.

We appeal also to the friends of education, whether they have ever been students here, or not. Education has no mere local abode. It produces a universal brotherhood. I know that it has been frequently said that we have too many colleges in Ohio, that the many should be consolidated so as to give us one magnificent University, able to compete with those of the Eastern States. This is the day of large ideas, and great enterprises: a day of trusts and of consolidations, and of co-operative associations in every branch of industry. But I desire to say a few words to-day in favor of colleges such as the one which we have organized here. It

is undoubtedly necessary that there should be large Universities—with magnificent endowments, and able to thoroughly prepare students in all the Specialties of Modern Education. But such Universities do not meet all the demands of the present day. We do not all send our children to one school where by organization and distribution of work they may be more economically and systematically educated. We still have home schools in which the smallest and feeblest child may be educated by individual attention. We do not wish to lose the identity of each child in the great mass of childhood in the community. Mass education may give a higher average result—but it levels the entire body—it lowers some as surely as it elevates others. With the great body of children in our country, such a course is the only practicable one. But at the same time it produces a similar result as that from the use of machinery: the product is all of equal strength and finish: no portion excels that of any other portion. So it is with University education: consolidation may not always be beneficial. Better attention to studies—more careful attention to the individual student—a better discipline—more watchfulness, and less inattention, may be the result of the education in our smaller colleges. All of our young men cannot attend the great Universities. It is only when such an education is brought near to their homes, or within their narrow means, that many are able to acquire it. The larger number of young men who desire a collegiate education, and whose abilities, through it, would accomplish success, would be wholly deprived of its advantages if they could not obtain it through such institutions. With all the advantages of the large Universities over the smaller colleges, the majority of those who receive a collegiate education obtain it in the latter. It is necessarily so; and if such young

men did not obtain their education in this way, they would be deprived of it altogether. The character of the education obtained, may not be as thorough and extensive in many respects as that of others more favored in fortune, but in many respects it is better adapted to the object for which it should be sought. However thorough may be the University course, it but touches the almost illimitable space over which knowledge extends. When the student of three score and ten looks back and reviews the history of his education, how insignificant that portion acquired in the University must appear. How little the brightest of our students has made his own on his graduating day. Education is attained after, not before, graduation. It is a trite saying—scarcely worth repeating—that education in the schools is not to be valued by the amount of knowledge acquired, but by the habits there formed, to be used in after life. These habits and these powers may be as thoroughly brought into action and cultivated in such colleges as Miami University, as in the most thoroughly equipped University in the land. The careful, conscientious, untiring instruction of able teachers, the society of a few equally devoted to mental improvement, the opportunity for studying and practicing the true principles of acquiring knowledge, are not wanting here. And that young man who desires and is determined to reach a high standard of scholarship, and to obtain the full developement of his mental and moral faculties, need not fear to seek it here. Such is not only what may be, but it is what has been. We are not ashamed of the history of the past sixty-five years. We can point to our students in proof of our success. To recall the names of those who have attained eminence in our country, would be an injustice to the many who would necessarily be omitted.

In all the walks of life, whether as statesmen in the government of our Country ; as soldiers upon the field of battle ; as law makers, or those who administer the laws; as ministers of the Gospel at home, or as missionaries preaching the Gospel to the heathen in all parts of the world ; in the paths of literature and of science; in the marts of commerce ; in industrial pursuits ; and upon the farm, cultivating the earth ;—everywhere they have illustrated the power and success of education as it has been furnished in these halls, and of the faithfulness of the teachers who have labored in this University. And what has been in the past, may be expected to be in the future. In the future as in the past, the young men who enter here may accomplish all that they resolve to do. If they desire to attain eminence in scholarship, and determine to succeed, and show their faith by their works—failure will be impossible.

With these considerations of the uses and adaptability of this institution to the necessities and demands of collegiate education, may I not ask every one who is interested in the cause of education to aid and encourage the President now to be inaugurated. No greater benefit can be conferred on the community than to make this University occupy the position which it once did—to make its reputation as extensive, and its usefulness as widespread. Neither poverty, nor condition in life, should discourage any ; only determination, strong desire, and industry are required. And success here will surely meet success in the world—not merely success in acquiring knowledge, but success in building up a high and noble character, and strong and manly habits.

And now, President Warfield, it becomes my duty to perform the final act in your formal installation as President of Miami University. The Board of Trus-

tees having unanimously elected you President, have given to me the pleasant task of presenting to you the insignia of that office, and to present you as such to this large and interested audience. They have further directed me to deliver to you the formal charge customary on such occasions. It would be idle for me seriously to attempt to perform this duty. The field which it would open before us, is too broad and diversified for me to enter at this time; and its magnitude and importance, far beyond my powers of discussion. It is exhibited in the entire history of our institution. The ordinance of 1787 stated as a vital principle of good government, that, "Religion, morality, and knowledge being essentially necessary to the ends for which States are established, schools and means of education shall forever be encouraged." Immediately after the passage of that ordinance was the sale of land to John Cleves Symmes, in which was the reservation of the township which subsequently became the endowment of Miami University. "Religion, morality, and knowledge," are, therefore, declared to be the objects of the endowment, and any failure on our part to recognize the claim of either of these objects, would be to repudiate the purpose for which it was given. In the act incorporating Miami University, by which this endowment was accepted and utilized, it is declared that the purpose of the institution, thus created, "is the instruction of youth in all the branches of the liberal sciences and arts, the promotion of good education, and of virtue, religion, and morality." In these words we have the leading objects for which this University was organized, and on this day we commit to your care the maintenance and promotion of each of them. They must always, and without distinction, be kept in view as the cardinal principles of your action.

Knowledge is named first for it is the ordinary ac-

cepted subject of collegiate education. The result, as to the acquisition of knowledge, will always be regarded as the main test of success or failure. While it is undoubtedly not the most important, it is still the one chiefly and primarily considered by the public. Miami University has always endeavored to meet this expectation by being thorough in its course of study. It has aimed to do all that is necessary to prepare young men for usefulness in active life, and to equip them with habits of study and of industry, to enable them to succeed in the contests into which they must necessarily enter. We ask of you Mr. President not only to sustain, but to advance these aims still higher. It should not satisfy us to live wholly in past success. The examples of those who have gone out from these halls have shed bright lustre upon the character of the institution. We are always proud to repeat their names, and recount their deeds. But we must not rest there. We should not be satisfied with what others have done in the past. In business, men are not accustomed to stop at the inventions in the arts and sciences which their predecessors have made. The discoveries of to-day have wholly eclipsed those of former years, and the latter are now merely regarded as mile stones in the highway of improvement, and not as the goal for which we are to strive. He who should determine to use no different machinery from that which his father employed, would soon be left behind by others, and his business be a failure. So it should be in the University. While we should be proud of those classes who have furnished useful and distinguished men to the country, and honor and celebrate the virtues of those of our graduates who have achieved distinction in the pursuits of life, we should only use their success as stimulants to still higher attainments—to encourage us to send forth still

more useful and distinguished men in the future. Our object should be to make this administration the one to which the next will point as the brightest in our history : that through its labors and instruction young men may be sent out who shall establish the character and reputation of this University. This work again the Trustees place in your hands. This history of our past successes we deliver to you, but only in the hope and strong assurance that you will far excel it, and that your administration may furnish many subjects for praise and congratulation in future occasions like the present.

But knowledge is not alone to be considered. Virtue, morality, and religion are declared to be the objects of the bounty of Government. Nor are these merely secondary in importance. Without them, knowledge becomes aimless, or useless, or dangerous. While they are thus as important to the student, and essential to the proper development of character, they are more difficult to inculcate successfully. The first President of this institution declared that "the leading principle of the government of Miami University is parental, and every parent knows something of the difficulties of family government." And if difficult to the parent, how immeasurably more so must it be to the President and Faculty of a University. The large number of young men in attendance ; coming from different homes ; with different tastes and dispositions ; accustomed to different modes of government in their previous experience : of all ages and conditions in life ; with their characters still unformed, and now thrown together in a small community ;—must constitute a heterogeneous mass, the control and government of which must entail great difficulties on the college authorities. And yet the moral and religious training of these young men, while under your control, is vastly more important to their success

in life, than any mere educational instruction. The duties which you owe to the parents and guardians who entrust their sons and wards to your care : the duties which you owe to the young men whose years and inexperience render them so susceptible to evil influence and vicious indulgences : the duties which you owe to the country which needs for its growth and improvement the best talent of our youth, and the wisest care and training of that talent ; render the responsibility resting upon you and us almost startling. The terrible failures which are constantly occurring in college lives : the young men who have left home for the University with bright hopes and characters still unsullied, and have made shipwrecks of their lives, and brought misery to homes and parents, warn us of the dangers of college life, and heighten the importance of the instruction and government which shall be found here. Truly this government should be parental—marked by all the affection,—solicitude,—firmness,—patience,—and watchfulness that the wisest of parents could exercise. With such a government, parents may confidently entrust their sons to your care. It seems almost vain to expect such government from human instruments.

In the charge to Dr. Bishop at the first inauguration I find the following language :

“ But the governing of such an institution is as difficult and important as the task of giving instruction ; and the latter can not well succeed without the former. To combine the dignity and authority of the President with the affection of a parent ; the impartiality and inflexibility of the judge with a sympathising compassion for the victims of youthful folly ; an undeviating adherence to wholesome laws and regulations with a discriminating discernment of the various shades of defalcation and crime ; to guide with firm, steady rein, yet with such discretion as never to break the cords with a rash or tyrannical touch, requires such an assemblage of qualities, such a natural talent for governing, such knowledge of mankind, such insight into the springs of human

actions, such self possession, command of temper and patience, as fall to the lot of but few of the children of men."

We can only look for it in the assistance which God is able and willing to give. Relying upon his promises, and praying for his guidance, and governing our acts by his counsels, we may hope to accomplish the purposes of our organization. His word alone points out the true path of success, and in him we have assurance and faith. Recognizing these responsibilities imposed upon you,—knowing the expectations of those who are our friends and patrons, and remembering the objects of the bounty by which we are supported, and the benefits to our Country that should be realized from it,—and entrusting the entire responsibility to you, it would be cowardly and dishonest in the Board of Trustees did they not at the same time promise you every aid and encouragement in their power: to hold up your hands and sustain your arms in the labors of your position: to counsel and advise you faithfully, whenever you may desire it: to exercise patience in the difficulties to be surmounted, and to look for the success which we feel confident will result from your work. We bid you now God speed: we recommend you and your brothers of the faculty to all: we have all faith and confidence in your willingness and ability to crown your administration with success, and to add to the prosperity and reputation of Miami University. In the name, therefore, and by the authority of the Trustees of the Miami University, I deliver to you the Charter and Keys of that Institution, as the symbol of the authority of your office, and as evidence of your complete installation as its President.

INAUGURAL ADDRESS.

BY

ETHELBERT DUDLEY WARFIELD, A. M., LL. B.



## INAUGURAL ADDRESS.

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MR. PRESIDENT AND GENTLEMEN OF THE BOARD OF  
TRUSTEES :

I am here to-day by your invitation to take formally upon myself what I esteem a great trust. Your invitation came to me unsought. I heard it with misgiving. I have responded to it only because I believed it to be a call to a great and noble work, worthy of a man's most faithful service. How deep my conviction of this is, and the earnestness of my purpose in accepting the position to which you have called me, I shall leave the future to illustrate. For the present all personal considerations must be lost sight of in our interest in the welfare of this institution. I therefore invite you to join me in a brief consideration of the nature and function of the University, after which I shall endeavor to indicate in a few words what I consider to be the true relation of this institution to the great world of letters, and the particular task which devolves upon us as its officers. For us the progress of learning should be an open book, known and read. We are not the sons of any one establishment, but of many. We have brought hither tender love and reverence each for his own *Alma Mater*. We do not forget, we rather seek to honor, them by service in another school. The treasures which they have imparted to us we have brought hither and our one con-

sideration is how best to spend and be spent in the service of Miami University.

The term University is one of those concerning which it is dangerous to dogmatise. The original and secondary meanings of the word are so different, and the growth of that particular institution which, out of the many to which it once equally belonged, has engrossed to itself the name University, has been so slow and yet so great; the foreign elements which it has drawn to itself have been so many and in different lands and different ages so various, even so oppugnant; that the most impartial student, when he seeks to explain the term, finds the problem highly complex. If it were possible, however, to enter this field as a first explorer it might not be too much to hope that with the aid of subtle analysis and cautious generalization a conclusion might be reached which would commend itself to all. But unhappily the field has been pre-empted by doctrinaires. Nearly every peculiar development of the University idea has some doughty champion who claims for his *Alma Mater* the only true descent, who maintains that she has not changed but merely developed, that she represents the perfect type pre-figured in the germ and unmarred by grafts; that her fabric alone exhibits but a just expansion of the essence which the original *Universitas* contained—in potential indeed, but still contained,—ready to be evolved by the fruitful soil and genial clime which had only been found on her beautiful hill and beside the flashing waters which mirror the towers of her ancient halls. Not only is this so, but the man of science brings the inductive method to bear upon the problem, classifies, arranges and produces a result which he fondly fancies has upon it the indicia of absolute truth; the philosopher inquires into the essence

and differentia, on seemingly immutable grounds determines what the concept connotes and denotes, rises by all the steps which an hundred generations have acquiesced in as the instruments of irrefragable logic and offers a conclusion not less confidently believed to represent the ultimate truth ; then comes the historian,—he cares little for the things that do exist in the University, he cares less for the things that must exist therein, he rather asks whence came this institution, upon what foundations was it built, what materials were used in its construction, what forms has it taken, where has development of the plan to subserve one end led the builders to depart from the original in one direction, where in another,—and having gathered his data he proceeds to show that like all human institutions the University is not the untrammelled development of a single mental concept, that it grew as time and place demanded, that it adapted itself to its circumstances, and that for any one special form to claim exclusive right to the name is at once illogical and untrue.

And in seeking an analogue to illustrate his position the historian finds none so fitting as that afforded by the buildings in which the University has chiefly found its homes. The Universities of Europe are to us inseparably connected with the beautiful Gothic halls in which their learned men have lectured; with the high arched libraries in which are stored the learning of the ages; with the beautiful chapels, adorned with quaint tracery and strange gargoyles, dedicated to the service of Him who is the well-spring of all wisdom. These beautiful expressions of the builder's skill men unite in calling by the name of Gothic Architecture. But no one is so bold as to venture a definition of that term. It is easy to say that it is an art which mirrors the genius of the races of Western Europe who built their lives into its fabrics;

that it has in every age and every land formulated for itself rules which perpetuated for a time the symmetry of the proportions already attained ; that again and again under some fresh impulse it burst its too-strait bands and with exuberant life realized fresh ideals and created new forms. But to speak thus is but to confess that a brief and convenient definition is unattainable, to abandon as hopeless the task of finding some scientific nexus between the lancet lights that look out upon Oxford's "studious cloisters pale" and the lines that Lombard genius traced upon Bologna's stones. It is to proclaim that we must be content with facts—mere crude facts—however beautiful—"secreted from man's life when hearts beat hard, and brains, high-blooded gave birth to splendid thoughts.

The word *Universitas*, whence by direct adoption we have our word University, did not at first signify an institution of learning, but any sort of corporation. It was equally applicable to the corporation of a town, to a guild of merchants, or any other of the innumerable companies, societies and institutions which were granted privileges and possessed a corporate or quasi-corporate existence under the law. It was not until the fourteenth century that the institutions of learning attained such pre-eminence as to become the *Universitates universitatum*, henceforth to be designated simply as *Universitates* without the addition of descriptive words. Previously we read of the *Universitas magistrorum et discipulorum* or *scholarium*—the corporation of teachers and scholars, and in the privileges granted and the terms used to describe these corporations we are forced to recognize products of the time and soil.

Without forgetting how much of truth there is in that view of the continuity of history developed with so much simple power by Dr. Arnold, and exploited with

so much irascibility by Prof. Freeman ; without losing sight for a moment of that philosophy of history, which I most cordially adopt, which teaches that the evolution of society is but the development of the eternal counsels of the Creator; it is not too much to say that the hiatus between the schools of Antiquity and of the Middle Ages is complete. The flames sank upon the altars of Athens, Alexandria and Rome : paganism became effete. The learning of the schools was not lost. Plato and Aristotle, Galen and Gaius, survived to delight and instruct many generations : but the methods of teaching, the manner of the masters, were utterly superseded. The old schools in the old hands clung to the old learning because it was old, because in an age of flux it had the claims of tradition and appeared to be the one hope of fixity. The new learning naturally found it necessary to have schools which should teach its wisdom. That wisdom as yet was simple and single. Its only text book was the gospel, its teachers were the priests, its home under the shadow of the sacred edifice.

When the shock of barbarian invasion was over the Christian schools slowly emerged from the splendid civilization which had been overthrown. As time went on, as the barbarian races one by one bent their victorious heads to receive the symbol of the world rule of the Prince of Peace, the schools slowly but surely developed. Two types at length became notable. The Monastic schools of the Benedictine order, of which Monte Cassino is the type; and the episcopal schools such as those of Seville in Spain, of Paris in France and of York in England. The one type trained in the cloisters of their monasteries the novitiates who should recruit their order ; the other within the precincts of the cathedral trained those who were destined for the secular clergy.

The teaching in these schools was at first slight,

and varied little the one from the other. The course was divided into two parts, the *trivium*, or the three branches of grammar, rhetoric and logic; and the *quadrivium*, or four branches of arithmetic, geometry, music and astronomy. These seven branches were known as the liberal arts; hence the name applied to the course to this day.

He who had completed his course in arts was required to show his capacity by presenting and publicly defending a thesis. Upon the successful accomplishment of this feat he was licensed to teach and so became a *Magister*. Down to a comparatively late day the degree was inseparable from the idea of teaching as a profession. In fine, the school was a guild of teachers.

The regular guild organization consisted at first of masters and apprentices. Gradually an intermediate grade stepped in under the name of journeyman in England, of *garçon* in France. At the completion of a certain period of service the apprentice and *garçon* were required to offer to the heads of the corporation a piece of work in proof of their skill. So the student who had passed three or four years in the *trivium* was formally presented before the faculty and became a bachelor of arts upon being approved by them. Prof. Laurie traces the derivation of the word to *baccalarius*, a "cow-boy;" a name which seems to the present generation more applicable to the undergraduate than the post graduate student. But as the word came to mean generally a "lad" the analogy with the term *garçon* is very striking, and becomes even more so when it is remembered that as the *garçon* was licensed to work under a master so the bachelor was permitted to teach. The master-piece and the thesis of the Masters in the different departments are sufficiently obvious analogues.

Nor did the likeness of the guild stop here. It was

customary for the masters in every guild to choose out of their number a rector to preside over them, and while they were vested with high privileges in the way of self government they were still under the general law of the land. So we find the masters in the Universities choosing from their number a rector, while over and above the rector, over and above the rectors, as the guild divided and became more and more complex in function with a number of faculties each of which had its own rector (or dean), was the Chancellor, usually the representative of the Bishop whose diocesan school the University was.

But there were hundreds of schools scattered throughout the length and breadth of Europe. What was the fact which differentiated one class of them so completely from their fellows that while the few grew and rose steadily till they engrossed the name of University, the many sank back into mere schools of the modern type? How did it happen that the great monastic schools of Bec (which gave to England two of her greatest Archbishops, Lanfranc and Anselm), and St. Martin of Tours, remained simple monastic schools, while Paris and Louvain rose to the highest grade of the true University? that the monastic school of Monte Cassino developed into the University of Salernum, while the cathedral school of Milan remained but a school? that the Archiepiscopal school of York, the Lamp of the North, which had lighted the darkness of Anglo-Saxon England and sped a revival of letters through the north of Europe sending the illustrious Alcuin to be the chief intellectual adornment of the Court of Karl the Great,—remained but an episcopal school while the once feeble school of Oxford, afar from its Cathedral's fostering care became nevertheless the "Glory of Merrie England," the friend of letters, the mother of

reformers, the nurse of the truth ? We need not pause to trace the particular cause or causes in each particular case ; it will suffice to say that the presence or absence of what we may call the University spirit was the controlling cause.

In the twelfth century began the movement which turned the world upside down. The spirit of feudalism knew but two sources of power, land and the sword. The old civilization which had been overturned but not destroyed had one master thought, the State. The heart of the great Germanic people had written upon it one ineradicable sentence : "Each individual is responsible for himself." How were these principles of arm and head and heart ever to be reconciled. The First, tended to a landed aristocracy depending upon the strong arm ; the Second, to a highly organized central power resting upon law ; the Third, towards the highest freedom of the individual, even to Democracy. It was not long till it became evident that the first was the temporary element and that law and liberty were the permanent elements : the two elements out of which Rome and her conquerors were to unite to build a new world and a higher civilization. And it was in the land of letters that the two were to coalesce.

The impulse of which I have spoken was a world impulse. Every land and every people ; aye, every condition of society was to feel its influence. It was various in its manifestation, but always light warring against the power of darkness, reason against unreason. The villein and the serf put off the yoke and became freeman ; men who were free in name banded themselves together and became free in fact, despite the opposition of an insolent baronage and the resistance of kings, who loved the semblance rather than the substance of power : kings curbed the loose lives and ra-

acious greed of their liegemen ; the nobles taught their overlords the difference between prerogative and tyranny ; the Church rebuilt her altars and restored her temples and shone for a time in the benignant light of her world ambition, the shepherd of the people, the regulator of rulers, the dispenser of power, the spouse of the Lord whose sole service was the glory of her master. In every land Liberty loosed the shackles of the oppressed, Law brought the sons of chaos under her regimen, Truth opened the eyes of the blind, and Learning trimmed her lamp to lead men through the still dark and devious paths. The impulses which brought on this movement were both external and internal. Perhaps it is safe to say that the great impulse was internal and nothing less than the inherent necessity of action which dominates the character of every true man. The world sank down exhausted after the conflicts which overturned the old order of things. Slowly but surely fermentation went on in the mass of humanity. Men like Charlemagne and Otto the Great, and Otto III, *Mirabilis Mundi*, arose to show that the heart of man had not ceased to expand with high and noble ideas.

Such men found the world unable to respond to their call, unable to rise to their ideals. A few kindred spirits they discovered, mostly priests and monks living in the scholastic seclusion of their Universities and monasteries. In these men devoted to a service not of this world they found all that was known of the old learning, of the splendid fabric of Roman Jurisprudence, of the lost administrative art. Calling them to their aid they made them their secretaries, justiciars, chancellors, ministers. The church through the schools became mistress of the governmental machinery of Europe. The elevation of their sons brought new honor and increased privileges to the schools.

The church too found her schools reacting on herself. The world as it awoke asked more of its ministers of truth. Vulgar miracles no longer sufficed for prince and people alike. The higher truths of theology were now demanded. Not that men were yet ready for the full simplicity of truth. Stimulated by the sharp distinctions and broad generalization of the civil law, men were yet intoxicated by the vanity of conscious superiority of knowledge. Subtlety and casuistry took the place of simplicity: the form rather than the substance of the Civil law passed into the church's service in the Canon law, and while it took root and grew, some were true to the higher service. Thus theologic teaching wavered from truth to triviality.

These three branches, the Civil, and the Canon Laws, and Theology, are those which most occupied in this period of awakening the attention of the *Magistri*, the teachers in the Universities. It was sometime before any of these subjects became a part of the regular instruction. Indeed, before they were lectured on in any University, under the influence of an external impulse received from the Saracens, a school of Medicine sprang up at Monte Cassino, giving to that school the priority as the first to yield to the spirit of expansion and specialization. In a short time the new order of things is well illustrated by the schools of Salernum, Bologna and Paris—the homes of medicine, law and theology. For a long period these three great schools had no other faculties outside of the faculty of Arts, than those of their specialty. The faculties had been established because there was a demand for them. No sooner were they established than aspiring young men flocked to their lectures. We wonder at, we even grow extremely skeptical about, the numbers which are said to have attended these schools. But were the scholars in Paris five or

thirty thousand in this epoch, they were many, they thronged the town, the hostels overflowed, the lecturers knew not how to reach them with the waters for which they thirsted. What a change from the scene where in some little building connected with the cathedral or monastery the youth in little groups gathered without books to write down upon their waxen tablets at the dictation of their masters the elements of grammar and rhetoric. Nor was the change only apparent. On the one hand a real thirst for knowledge had sprung up, on the other the demand had produced men capable of responding to it, men like Irnerius at Bologna, Abelard at Paris, Gerald at Oxford, to whom the students eagerly flocked. The change in fact, induced a change in name: the schools which had leaped into renewed life at the touch of their wizards' wand became known as *Studia Generalia*. It is almost as hard to define the *Studium Generale* as the University. It was certainly from the first a free school, open to students from all the world, it was not at first characterized—as it afterwards came to be, by general instruction in all departments, nor was it organized at first into nations, each with its rector or dean. The four so called indispensable faculties of arts, law, medicine and theology were long not to be found in any: the organization of students into nations was a comparatively late device for the better government of the disorderly throng of students from many and often hostile countries.

If we look closely we may reduce the essentials of the *Studium Generale* once more to the University spirit. In the first phase it was merely an eager reaching forth towards learning. It was found in purely art schools. Now it has advanced and we find it concerned with special studies looking definitively to the professions—the three professions of law, medicine and theology.

Almost at once a further step was taken. We have seen that the *Universitas* was built upon the guild basis which was essentially one of independence and self-government, or broadly stated of privilege; the old writers agree that high and special privileges are among the indispensable *indicia* of the *Universitas*. The *Studium Generale* declared its freedom at an early day. It was assertively secular. It even maintained for many centuries a non local character. The University at Bologna once emigrated to Vicenza, when its privileges were not respected. Paris emigrated; mainly to Oxford; Oxford emigrated to Stamford and so on. They faithfully maintained that truth was free, and that the knowledge and teaching of it should be free also. Wherever these privileges were not faithfully maintained the spirit died out and the school sank back into a local and narrow sphere. To those which maintained their lofty character the successive years brought fresh grants of privileges. The revival of letters broadened their scope and with increased knowledge came augmentation of power. Universities now no longer grew by years of painful contest with the forces of darkness, but sprang full grown from the brain of the State. Kings finding the old institutions the brightest jewels in their crowns, founded others and endowed them with splendid gifts. Other monarchs viewing with envy these adornments of other realms which their own did not possess created Universities that their subjects might not go abroad to slake the now universal thirst and that they themselves might enjoy the honor and consideration which these republics of letters reflected upon princes.

When we have reached this period the University idea has crystallized into a conception which may be defined as an institution of learning enjoying the right

of self government and other high privileges from the state, open to all the world, instructing in all branches of learning by means of four faculties, that of arts being general and fundamental and its degrees essential to the pursuit of studies in any of the others. It is perhaps needless to remark that probably no institution at any one time fulfilled all these conditions. Some found their affairs intermeddled with by the State, some proposed religious tests, some wanted one faculty and some another, some did not require degrees in arts for the pursuit of the studies in other faculties. But in all the true essence is to be discerned, the spirit of the University.

It is worthy of note that in the course of the present century a new idea has taken root in our Universities, an idea which though new in form is in essence a return to the oldest type. This idea is based on the development of courses subsequent to the course leading to the bachelor's degree, marked by several years of University residence in the pursuit of some special non-professional department of learning, largely with a view to teaching or the filling of some post for which special training of this character is demanded. The degree of Doctor, once used interchangeably with that of Master and Licentiate in our English Universities has been imported from the continent of Europe to mark this course. It is as perfect an analogue as possible of the old English degree of master after the introduction of the rule which permitted the masters to teach or not to teach at their election. The *magistri non regentes* of Oxford exactly correspond to our modern Doctors of Philosophy and Doctors of Science in the character of their course and the requisites of attaining the degree.

In this too I may be pardoned for seeing a man ifes-

tation of the University Spirit. The dishonor into which all degrees have fallen by the abuse of them ; the constant conferring of degrees *in absentia* without any proper inquiry as to whether any work has actually been done or not ; especially the reckless distribution of the degree of master of arts ; has brought the old degrees into contempt. The University if it has the spirit of truth would fain have all who bear her name bear also some part of her nature, and would confer no empty honor on any man.

And this leads me at once to consider the function of the University. Surely of that there can be little doubt. It is to teach all learning in the most liberal spirit. Human endeavors never rise to the height of human aspirations. What University can hope to instruct in all knowledge ? None assuredly. And yet what brave heart ever gave over a task merely because it was unattainable ? How is this problem to be approached ? Let the history of University development supply the answer. By doing well whatever is done, by emulously stretching forward to the fuller development of the course. Some have thought it wise—finding the whole task too much for their strength, to limit themselves by limiting the liberality of spirit, as if men grew stronger by placing shackles upon their limbs. Others, more truly wise, have recognized at various times a special need for various branches of learning and have established schools for the purpose of supplying the want. But when those schools have burst the swaddling bands of youth and pressed on to the goal with swift and certain feet they have lamented this. If the institutions still sought truth and still subserved the cause of sound learning they would have been truer to their early wisdom, if they had rejoiced that their influence was widened.

On the other hand nothing is more distinctly taught by history than the folly of attempting too much. The *Universitas* which only possessed the original art school when more fortunate fellows imparted instruction to thronging thousands in every department of knowledge might have been left behind in the race, but if it did, what it did, well, it was fulfilling its destiny and deserved no man's contempt. The too eager school, on the other hand, which assumed faculties it could not support was false to its function and but deserved to die and be forgotten.

There is no more splendid conception than this of a highly developed and fully organized institution of learning. It must in its very nature be free, every branch of learning must stand upon an equal footing, every man who comes within its sacred precincts must be partaker of its liberties, master and student must be influenced by a common love of wisdom, between them there should exist a bond of brotherhood. It should freely defy kings when assailed in its privileges and assert truth against authority. But let us well remember that liberty is not license, that freedom is not the foe, but the spouse of law. That the fear of the Lord is the beginning of wisdom and the service of our God the sum of all knowledge. Liberty does not imply that there should be license to teach that science falsely so called that is at war with truth and is the nursing mother of anarchy. Republics are governed by laws not less stringent than those of absolute monarchies, supported by a sanction not less perfect than that which gives effect to the edicts of the white Czar. Nor does a man become any less fallible because he has entered the portals of the house where freedom dwells and truth is served and wisdom is open to all. The privileges of citizenship in this commonwealth should be granted to

those only who are worthy; none should be permitted to retain them who drag them in the mire. But within its boundaries there should be no eye service, no party conflict, no private contention, no personal criticism; but only faithful service and studious endeavors to serve the republic.

Such in brief outline is the conception which I have formed of the nature and function of the University. I might add to the account both of its nature and its function Mark Pattison's happy phrase, and claim that it should be the "organ of the intellectual life of the Nation." But our land is too wide for any one University to fill so large a sphere; though doubtless this character should appertain to the summation of all our Universities. I should be more tempted to begin, and end, with his further definition of the University as "the school of learning, the nursery of the liberal arts, the academy of the sciences, the home of letters, the retreat of the studious and the contemplative," but however true, however suggestive, such a definition is, it is too vague to be a lamp to our feet. Cardinal Newman in his brilliant essay on "The Rise and Progress of Universities" shrinks from too concise a definition and contents himself with a description composed of a series of glowing terms thrown together in rich confusion, declaring that a University "is this and a great deal more, and demands a somewhat better head and hand than mine to describe it well." The better head and hand is a thing not to be realized. But the task before us is a sober one, for which rhetoric and striking generalizations however eloquent, will not avail. I shall, therefore, strive to indicate with as much definiteness as possible the manner in which I conceive the ideas already advanced can be best applied in our immediate province.

Out of a true love for learning those sturdy men who built for themselves a home and established a free government in the wilderness erected here a beginning of such an institution as that which we have been considering. At first the labor of their hands wrought out but a pioneer school house, then came, after a period of years, a fuller and a higher school with a broader foundation and a truer spirit of learning. To this beginning they gave the name this institution continues to bear, a name which tells us that it was the child of their hopes, and that they saw against the skies of a far future day the towers and domes of stately halls gleaming in the noontide of prosperity. The noble men of old built their lives into her fabric and left the task to later years and other generations to carry it on to completion. To-day we behold a more fully equipped and highly specialized school than has ever existed here. To-day we hope the signs are favorable for the return of that spirit which made this thirty years ago a truer University than we can say it is to-day. For, as we have seen, no congregation of learned men, no collection of stately buildings, no splendid endowments and privileges, no patronage of letters, can make a University. You may bring all these things together and yet have but a soulless body. What must be done to breathe into such a frame the breath of life—the University Spirit? We must have students, young men eager and anxious to drink of her sweet waters; young men animated by the pure desire of learning for its own sake. Without such students a school is possible. Without such students the stern rule of authority may secure prefatory attendance upon the daily exercises, may extract from unwilling minds a poor modicum of the precious truth poured forth to them in lectures and dictata. But without them a University is impossible. They make the

demand, the faculty must afford the supply. If there is no demand the supply should not be expected to flow even out of the utmost abundance. He who will take not need not expect to be filled. Who is so unwise as to pour precious ointment into broken vessels? Let me not be misconstrued into a seeming criticism upon the young men whom it has been my privilege to assist in instructing during the year which closes to-day. I have found a real delight in teaching some of them, and were they one and all animated by the spirit of which I speak their youth and opportunities would preclude them from supplying that demand in its fulness, even aside from the fact that they are not numerous enough to fulfill the first condition of demand. But as I turn my eyes on to the future I hope that I discern the promise of a development of such a demand. Without it we cannot hope to flourish ; with it I dare express a confidence that Miami University will regain her old-time honor. When I remember that in the old days men were gathered by the magic of a single voice to the academic halls of this or that institution; that in a dozen or score of years institutions were raised out of obscurity into prominence by the learning or skill in disputation of some one who held its principal chair ; and that in the common view of this new world he who occupies the post to which you have called me is expected by qualities of one kind or another to fill the place such men have crowned with the fruits of their lives ; I am filled with a sense of insufficiency. To even hope all that a man dare hope in such circumstances, seems the acme of human vanity. But the day is passed for hesitancy, the day for a pretentious humility never comes to a true man. I have assumed the task : I have done the utmost in my power the year that is past, the conditions of the problem before me I have found intensely

difficult, but by no means impossible of realization. If they are to be fulfilled the utmost cordiality in all our relations, your prompt assistance in certain departments of our common work, and time, are essential. That these things will be readily conceded in the future as in the past I have no doubt. In the faculty which you have summoned to my assistance I have found learning which has commanded my admiration, earnestness of spirit which has inspired me with hope, manly frankness which has won my confidence. It perhaps does not concern you especially, but I may be pardoned for adding that while the President of the University honors and esteems them one and all as his trusted counselors and faithful coadjutors, that I find no little pleasure in feeling that the official tie is strengthened by a personal one only less close. Knowing them as I know them to-day, I feel no little confidence in promising that the genius of sound learning and the spirit of freedom will be found in these halls. The arts are not less sisters that they are become more than seven. The older sisters gladly concede their younger sisters places at their side. The old lines have been lost and forgotten. Philosophy, Science, Literature and History afford us innumerable branches for our teaching; from these it will be our task to select, first, those the value of which is chiefly disciplinary, and secondly, those which will give love of learning and breadth of vision to the novice. Naturally the hill must be climbed before the splendid prospect which its summit affords can gladden the eyes. And if the muscles are not made strong by daily exercise the summit will never be reached. Upon that summit Wisdom hath builded her house and hewn out its seven pillars; and the highroad of Knowledge which leads to it is straight. There are no short cuts. He who seeks them, but finds that he has wandered

from the way. Those who wander return at best with great difficulty. The most are lost. It shall be my purpose, therefore, while holding all branches of learning in honor, to specially foster and encourage devotion to those which the matured experience of centuries have approved as of value for the training and development of the human mind, together with such of the more recently developed departments of learning, whether scientific or philosophical, as have proved of special value either as discipline or as introducing the mind to wide and lofty fields of thought. The merely useful, the pleasant, but easily acquired, the purely ornate, branches seem to me out of place in an institution such as this is at present.

In these halls so long as I continue to preside over them there shall be no narrow or illiberal spirit consciously fostered. In the words of another "we do not mean to extinguish the torch of science that we may sit in religious moonlight, and we do not intend to send our religion up to the biological laboratory for examination and approval. We shall not be afraid to open our eyes in the presence of Nature, nor ashamed to close them in the presence of God."

And now, Gentlemen, the task which I proposed for myself is completed. I have endeavored to state briefly the general view which I hold of such a position as that to which you have called me. I shall not seek to press too far or too fast to the goal. If Miami is to remain a small college I only hope that she will be among the best of small colleges, doing well all that she does. If her destiny is a higher one, if she shall stretch forward to the position which her old-world sisters have won, climbing each step with firm tread, then God speed her on her way. Let her future be what it may,

I trust every man connected with her will do manfully his duty. The event is with Him "who doeth according to His pleasure in the army of heaven and among the inhabitants of the earth." For my part I have received at your hand the keys of these halls, and have registered a solemn oath to be faithful to the trust committed to my charge. May God give me strength to keep that oath, and do you pray His blessing upon this ancient institution, that it may renew its youth, and send forth many sons as worthy as those of old, who shall serve as faithfully their country and their God.

