

The Inauguration

ADDRESS OF PRESIDENT WHITE

SIX years ago, in the most bitter hour of the Republic, in her last hour as many thought, the councils of the United States gave measures of war, the councils of the United States gave thought and work to a far-reaching measure of peace. They made provision for a new system of advanced education; they cut this system loose from some old ideas under which education had been groaning; they grafted into it some new ideas for which education had been longing; they so arranged it that every State might enjoy it; they imposed but few general conditions, and these grounded in right reason; they fettered it with no unworthy special conditions; they planned it broadly; they endowed it munificently.

This is one of the great things in American history—nay, one of the great things in the world-history. In all the annals of republics, there is no more significant utterance of confidence in national destiny out from the midst of national calamity.

Four years ago, war still raging, a citizen of this State, an artisan who had wrought his way to wealth, but who in wealth forgot not the labors and longings of poverty, offered to supplement this public gift with a private gift not less munificent. He alloyed it with no whimseys, he fettered it with no crotchets, he simply asked that his bounty might carry out a plan large and fair.

Three years ago the State of New York, after some groping, accepted these gifts, refused to scatter and waste them, concentrated them in a single effort for higher education and fixed on a system of competitive examinations to bring under the direct advantages of this education the most worthy students in every corner of her domain. Six months afterwards the authorities to whom the new effort was entrusted met in this pleasant village. Among them were the highest officers of the State. He who had offered the private endowment appeared before them. He not only redeemed his promise—he did more—he added to it princely gifts which he had not promised; more than that, his earnest manner showed that he was about to give something more

precious by far—his whole life. So was founded the Cornell University.

Months followed and this same man did for the State what she could not do for herself; he applied all his shrewdness and energy to placing the endowment from the United States on a better footing. Other States had sold the scrip with which they were endowed at rates ruinously low; the Founder of this University aided the State to make such an investment that its endowment developed in far larger measure than the most sanguine ever dared hope.

Such, gentlemen of the Board of Trustees and fellow citizens, are the simple landmarks in the progress of this institution hitherto—not to weary you with a long detail of minor labors and trials—such is the history in the chronological order, the order of facts; let me now briefly present it in logical order, in the order of ideas. And, first of all, I would present certain

FOUNDATION IDEAS.

On these is the structure based—these attach it firmly to the age and people for which we hope to rear it.

Foremost of these stands that corner stone embedded in the foundations by the original Charter from Congress—*the close union of liberal and practical education.*

Hitherto, with hardly an exception, the higher education had been either liberal or practical; by that instrument, provision was made for education both liberal and practical.

The two great sources of national wealth, agriculture and the mechanic arts, were especially named as leading objects to be kept in view. At the same time narrowness was prevented by clauses providing that other objects of study, necessary to broad and high education, should be attended to. No charter more timely in its special aims, more broad in its general aims could have been granted.

In entire harmony with the spirit and letter of this original Charter was the next foundation idea.

It was put forth by the Founder of the University himself, and in language the simplest and plainest. It gave a complete theory of university instruction. Said EZRA

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CORNELL: "I would found an institution where any person can find instruction in any study."

Devoted to practical pursuits, he recognized the fact that there must be a union of the scientific and the æsthetic with the practical in order to produce results worthy of such an enterprise. The idea then of those who planned for the institution in the national halls at Washington, and the ideas of this man who had thought over this problem in farm and workshop on the shores of Cayuga Lake, were in unison.

Into these foundation principles was now wrought another at which every earnest man should rejoice, the principle of unsectarian education.

Perhaps no one thing has done more to dwarf the system of higher education in this land than the sectarian principle. As the result of much observation and thought I declare my firm belief that, but for our enslavement to this unfortunate principle, we would long since have had great free universities, liberal and practical, the largest, the most ample in equipment, most earnest in effort, the most vigorous in thought the world has yet seen. I believe they would have had a vastly stronger hold upon the people, and an infinitely more valuable result on national education in science, literature, art and practical pursuits.

I do not say that the sectarian principle has given no good results. It has done good and great good. It built colleges which otherwise would not have been built; it stimulated men who otherwise would have remained inactive; it incited labor and sacrifice which otherwise would have been wanting; but the time has come when we want more than they have given us.

I do not deny the earnestness of the founders and promoters of these colleges. I do not deny the great attainments and self-sacrifice of multitudes of their professors. I do not deny that they are doing good work today. But I do deny that all the work necessary can be done by such means, I deny that any university fully worthy of that great name can ever be founded upon the platform of any

one sect or combination of sects. Do you ask why? I point you to the simplest facts in educational history. I will not trouble you with the argument in the abstract; look at it in the concrete. One of the most honored college presidents of New York was excluded from teaching natural philosophy in a New England faculty because he was an Episcopalian. One of the most honored college presidents of New England was excluded from teaching Greek in a New York faculty because he was an Unitarian. One of the most renowned of college presidents in the Western States was rejected from a collegiate position in this State because he was a Presbyterian. One of the main college presidencies of New England remained a long time within these latter years vacant. Why? There were scholars, jurists, statesmen in that commonwealth, who would have felt honored by the position. Why were they not called? Simply because the statutes of that University required the presiding officer to be a clergyman of a particular sect, and no one of them happened to be found willing or able to undertake the duties. One of the largest colleges in this State rejected one of the best of modern chemists because he was not of a certain sect. A noted college in a neighboring State rejected one of our most noted mathematicians and astronomers for the same reason. Nor are these extreme cases. There are those within the sound of my voice who have seen a college long suffering for want of a professor in a certain department difficult to fill. A man of the required sect was at last found admirably fitted, but this man was rejected. Why? Solely because he was not of a certain peculiar party of that particular sect.

All this is the evil growth from an evil germ. From the days when Henry Dunster, the first president of the first college in America, a devoted scholar, a thorough builder, an earnest man, was driven from his seat with ignominy and with cruelty because Cotton Mather declared him "fallen into the briars of anti-pædobaptism," the sectarian spirit has been the worst foe of enlarged university education.

Place the strongest men under a spirit like this and they

are robbed of half their strength. Under such a system are wanting the very foundations of an University, because the only such foundations are foundations of liberty.

The fundamental idea of the institution which we hope to found is different. It accepts fully the principle of religious freedom in higher education as we all receive it in general education. Its Founder had quietly and characteristically announced this when he made to this town his splendid gift of a public library, and selected as trustees a body of sound-hearted, sound-minded citizens, regardless of creed or party, adding to the board the clergyman of every church in the town, Catholic and Protestant, orthodox and unorthodox.

This idea the Legislature of this State fixed firmly in our Charter. They fixed it and clenched it; for there are two clauses. The first clause is: "and a majority of the Trustees shall never be of any one religious sect or of no religious sect." The second is: "and no professor, officer or student shall ever be accepted or rejected on account of any religious or political views which he may or may not hold." On that ground we stand. The faculty now assembled is in the best sense a Christian faculty, yet it is of no one dogma: almost every religious body is represented.

But it may be said that the system is unchristian. What then is your whole system of common schools? It is founded on the same basis. What then is your whole system of government? It is carried on in the same manner.

Do you trust to sectarian teaching alone to save Christianity? The great deists of the last century and the great rationalists of this century were almost without exception educated in schools where sectarian tests were rigid. Voltaire, and Gibbon, and Diderot, and Renan, and Colenso were so educated.

But, it is said that an institution for advanced education must be sectarian to be successful. Here, again, we will turn from theory to practice. I point you to the State University of Michigan; it is young, it is insufficiently endowed; it has had trials; it is in one of the smaller and less wealthy States,

and worse than that, in an unappreciative State. Yet it is today confessedly the greatest of educational successes in our country. It is unsectarian, but it is one of the best bulwarks of noble and enlightened Christianity in that commonwealth.

On that same basis we take our stand. We appeal from sectarians to Christians; we appeal from the sectarian in every man to the Christian in every man. Nor shall we discard the idea of worship. This has never been dreamed of in our plans. The first plan of buildings and the last embraced a University chapel. We might indeed find little encouragement in college chapel services as they are often conducted: prayers dogmatic or ceremonial; praise with doggerel hymns, thin music and feeble choir; the great body of students utterly listless or worse.

From yonder chapel shall daily ascend praise and prayer. Day after day it shall recognize in man not only mental and moral but religious want. We will labor to make this a Christian institution—a sectarian institution may it never be. We take this stand in perfect good will to all colleges and universities based upon the opposite idea. There is more than work enough in this nation for all. The books of this institution opened but a few days since show this. We have entered the largest single class ever known in the United States, and that too after rejecting over fifty candidates as ill-prepared; and yet the other colleges and universities of this and neighboring States, almost without exception, have increased their number of students.

Yet another of these foundation ideas was that of *a living union between this University and the whole school system of the State.*

It cannot fail to strike any thinking man with surprise that while the numbers in the public schools of this commonwealth are so great, the numbers at the colleges are so small. What is the cause of this? Is it that the people of this State do not wish any advanced education? Every other sign shows that they do wish it. Is it that they have not the means? The means were never more abundant than now.

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It is believed by many of us that it is because there is a want of vital connection between the higher institutions and this great system of popular instruction. We believe that the only hope for such an institution as we long to see is in pushing its roots deep down into this great rich school system.

This idea also took shape in our Charter. Under the direction of the Superintendent of Public Instruction the statute was so framed as to provide for competitive examinations in each Assembly District, and to give the scholar passing the best examination, in studies pursued in the best common schools, admission free of all charge for tuition.

Yet another of those fundamental ideas was that which, against prejudices of locality and of sect, has triumphed during these latter years in every great public body of this State, whether Legislature or Convention—the idea of *concentration of revenues for advanced education*.

In these days it takes large sums indeed to man and equip institutions prepared to do work of the highest and best. There must be large and varied libraries, delicate apparatus, models the most intricate, collections, cabinets, laboratories, observatories, shops, engines, instruments, tools. There must be buildings and farms, and there must be men,—men worth having. All this demands great means.

Formerly the policy of the State had been to fritter away such resources. Great funds had been scattered among a large number of institutions. Each of these had noble professors—all had done good work—but as a rule not one had the means to carry on the best work.

Smaller States east and west of us had by concentration produced far greater results. Every year saw a long line of our most earnest young men going forth to the universities of other States which had pursued a policy of concentration.

It has indeed been claimed that by scattering small colleges over the State facilities for advanced education were increased. This may have been so before railroads practically reduced States to a tenth of their old limits. Certainly it is not so now. Concentration of means is proven to draw

out a far greater number of students than the opposite policy. Again I turn from theory to fact; again I cite our neighbor, the State of Michigan, with only about an eighth of our population and with the smallest fraction of our wealth, and she has more students today in her one University, under her policy of concentrating resources, than the State of New York has in all her colleges under her policy of scattering them. The class which entered that institution a fortnight since outnumbers all the entering classes of all our colleges.

Facts like these show that you can only attract students by meeting their wants; that it is not nearness and cheapness merely, but thoroughness and fullness which attract students. Divide the University of Michigan into four parts, and scatter them over the State, and, at the very highest, you would not draw more than a hundred students to each. Concentrate them, and today over fifteen hundred students enter its halls.

Facts like these have had their weight. They have carried the day in legislatures and conventions against local interests, sectarian influence and the attachment of graduates to their alma mater, until concentration for advanced education may be regarded as the settled policy of the State.

Such are some of the main foundation ideas of our plan. I come now to another class,

FORMATIVE IDEAS.

First of these I name the idea of *equality between different courses of study*.

It is determined to give special courses like those in agriculture, mechanic arts, engineering and the like, equality in honor with other special courses. To this we are pledged. It has been the custom, almost universally, to establish colleges for agriculture or the mechanic arts separate from all others, with small endowments. These have been generally placed in remote and unattractive parts of States, and, as a rule, thus treated, they have been regarded as the inferior college of an inferior caste, and have languished and died.

From that practice this State has departed. A citizen having provided mainly the endowment for an University,

it unites with it or rather incorporates into it departments of agriculture and the mechanic arts, to be leading departments, in full standing, at least equal to any other, equal in privilege, equal in rank of students, perhaps more than equal in care.

It does not send the student in agriculture or mechanic arts to some place remote from general instruction. It gives the farmer's son the same standing that it gives the son of any other citizen. It makes him a part of an University broad and liberal; it makes his study the equal of any study; it makes him the peer of any student.

In obedience to your wishes, gentlemen of the Board of Trustees, I have within the past two years visited a number of the leading schools of agriculture and the mechanic arts, both in the old world and in the new. I have found the better opinion unanimously in favor of the system which the State has now adopted, that of giving to these great practical arts of life equal and honored departments in an University rather than to scatter them to schools feeble and remote.

A similar principle is to govern us in the formation of courses of study in the departments of science, literature and the arts in general. It is an old custom, derived from the mother country, to force all students into one single, simple course of study. No matter what the tastes of the young student, no matter what his aims, through this one course he must go, and through none other. For generations this has been the leading policy in higher education. Noble men have been produced under this system, partly by it, partly in spite of it; but its general results have been unfortunate in the extreme. Presenting to large classes of young men no studies to attract them or stimulate them, these have conceived a dislike for higher education. Still worse, it has injured their mental quality by dragging them through one branch after another for which they cared not, droning rather than studying, a half-way mental labor more injurious than no mental labor.

The Cornell University attempts a different plan. It presents to students, coming to its halls, several courses,

separate and distinct, suited to different minds, looking toward different pursuits. Acting up to the University ideas of its Founder and its Charter from State and nation, does a student desire the old, time-honored course, enriched by classical study, it gives it; does he wish more attention to modern science, to history, to the great languages and literatures of the modern world, to science as bearing on practice, it gives either of these.

But it may be said that other colleges have done this. This is but partially true. A few have manfully attempted it, and they deserve all credit. As a general rule, these more recent courses have been held inferior, and the students taking them have been held inferior. Both courses and students have generally been studiously kept apart from those esteemed more ancient and honorable. Thus has risen a spirit of caste fatal to the full development of these newer courses.

The Cornell University holds these courses, if of equal duration, equal. Four years of good study in one direction are held equal to four years of good study in another. No fictitious supremacy is ascribed to either.

Another part of our plan is to combine labor and study.

The attempt is to have this a voluntary matter. It is not believed that forced labor can be made profitable either to the institution or to the student. Voluntary labor corps will be formed and the work paid for at its real value—no more, no less.

The question is constantly asked, Can young men support themselves by labor and at the same time carry on their studies? The answer as I conceive it is this. Any student, well prepared in his studies, vigorous in constitution and skilled in some available branch of industry, can, after a little time, do much toward his own support, and in some cases support himself entirely. At present the young carpenter or mason can earn enough on the University buildings during half a day to carry him through the other half, and it is hoped that, as our enterprise develops, young men of energy and mechanical ability can do much toward

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their own support in the shops to be constructed, and upon the University farm under direction of the professors in the College of Agriculture. In the latter especially there is hope for the most speedy solution of the problem, and it is believed that young men skillful and energetic in farm labor may, by work during the vacations and in some of the hours spared from study during the remainder of the year, accomplish their own support.

Still I would avow my belief that the part of this experiment likely to produce the most satisfactory results is that in which the labor itself is made to have an educational value. In the careful designing and construction of models and apparatus under competent professors, the artisan who has already learned the use of tools can acquire skill in machine drawing, knowledge of adjustment of parts, dexterity in fitting them, beside supporting himself at least in part and supplying models to the University cabinets at a moderate rate. Master mechanics thus educated are among the greatest material necessities of this country. The amount annually wasted in the stumblings and blunderings of unscientific mechanics and engineers would endow splendid universities in every State. One of the noblest aims of this institution is to thus take good substantial mechanics and farmers from the various shops and farms of the State and give them back fitted to improve old methods, invent new, and generally to be worthy leaders in the army of industry.

With unskilled labor the problem is more difficult. Students, unskilled in labor, agricultural or mechanical, may do much toward their own support, in cases where there is quickness in learning and great physical vigor. Still the number of such cases will be found, I think, comparatively small. The chances in this direction for young men city-bred, delicately reared, or of a constitution not robust, are, I think, few.

I know well, gentlemen of the Board of Trustees, that you will do all that can be done to solve this problem; and, gentlemen of the Faculty, I know that you will earnestly second this effort. No class of students shall be regarded

by us all with more favor than those who work with their hands that they may work with their brains.

Closely connected with this comes physical education. From the first this has held an important place in our plan, and I think that every person interested in our enterprise will be glad to know that the Faculty have already in this respect seconded the intentions of the Trustees. The idea of Herbert Spencer regarding man's study of himself as preliminary to other study has been carried out in our university programme. In the schedule of studies already arranged, every student, in every fixed course, must pursue the study of human anatomy, physiology and hygiene, and it is hoped that by adding to this work gymnastic exercises we may do something toward preventing our scholars becoming a "feeble folk," and may bring up physical development not less than mental. I fully believe that today in the United States physical education and development is a more pressing necessity even than mental development, and we shall act upon that belief.

Still another idea which has shaped our plans for instruction is that of *making much of scientific study*.

The wonderful progress in natural science has aroused an interest which we shall endeavor to satisfy; but, more than this, we would endeavor to inculcate scientific methods for their own sake. We would lead the student not less into inductive processes than into deductive. To carry out this idea the Faculty have arranged to commence the study of natural science at the beginning of the course, and not, as has usually been the case, to throw it into the latter part, when the student has his eye fixed on active life. We shall try this experiment. It is urged by some of the best thinkers of modern times. We hope for it not only something in the interest of science, but we believe that it will make the student stronger for studies in language and literature. But while we would give precision and strength to the mind in these ways we would give ample opportunity for those classes of studies which give breadth to the mind, and which directly fit the student for dealing with state problems and world

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problems. In this view historical studies and studies in social and political science will hold an honored place. But these studies will not be pursued in the interest of any party. On points where honest and earnest men differ, I trust we may have courses of lectures presenting both sides. I would have both the great schools in political economy represented here by their ablest lecturers.

You have seen, fellow citizens, that nearly all these formative ideas may be included in one, and that is the adaptation of this University to the American people, to American needs, and to our own times. Not to English life and English needs, not to French or German life and needs; not to the times of Erasmus, or Bacon, or the Mathers, or Dr. Dwight, but to this land and this time. Happy was I a week since to be strengthened in these ideas by a voice from across the waters, which every American honors and which will be heard ringing nobly here as it has done in academic halls of the old world—the voice of Goldwin Smith.

I will read from a recent letter. After expressing a most earnest sympathy and promising speedy coöperation in our work here, Professor Smith thus writes:

“You say you wish I could be with you. So do I, because the occasion will be one of the deepest interest. But you would not persuade me to give you any advice. I know too well the difference between the old and the new world. At least the only advice I should give you would be: Without ignoring the educational experience of Europe to act quite independently of it, and to remain uninfluenced, either in the way of imitation or of antagonism, by our educational institutions or ideas. The question of academical education on this side of the water is mixed up with historical accidents and with political struggles to which on your side there are happily no counterparts. * * * What I would say is: Adapt your practical education, which must be the basis of the whole, to the practical needs of American life, and for the general culture take those subjects which are most important and interesting to the citizen and the man. Whatever part may be assigned to my subject in the course of

general culture, I will do what I can to meet the wishes of the authorities of the University, without exaggerating the value of the subject or unduly extending its sphere."

The Faculty have been found true to this spirit. They have already voted to memorialize the Trustees that, at an early day, provision be made for some of those studies which the ordinary needs of the country call for—those studies which have so much value in a commercial country. For example, I hope to see the time and that speedily when every student in this institution shall have the opportunity to obtain the elements of mercantile law and the practice of accounts; the latter, especially, not only for its practical utility, but as conducive to systematic habits of noting, comparing and preserving results, not less valuable to the man of science than the man of business.

Such are some of the main formative ideas. Let me now call your attention to some of another class,

GOVERNMENTAL IDEAS.

First of these is *the regular and frequent infusions of new life into the governing board*. The Trustees themselves proposed this; the State Legislature embedded it in our Charter. The provision is two-fold. First, it makes the term of office of the Trustees five years, instead of the usual life tenure, and requires that all elections be by ballot. Next, it requires that so soon as our graduates number fifty they may elect one Trustee each year, thus giving them one third of the whole number elected. Thus it is hoped to prevent stagnation, to make a more living connection between the institution and its graduates, and to constantly pour into its councils new and earnest life.

Another of this class of ideas refers to the *government of students by themselves*.

The government of large bodies of young men assembled in colleges and universities presents some of the knottiest problems in education. It will be the aim of the authorities to promote more and more the residence of students in private families, and thus to bring the young men under family influence, and under the feeling that they are members

of the community, subject to the same laws and customs which bind other members.

But our plans require that a large number reside in the University buildings. That students thus congregated are difficult to govern all know. How shall they be controlled? The usual method has been to place among them the members of the faculty of instruction, to make these a police, detective and repressive. Order under this system has generally been bad; the relations between student and instructor have been worse. In several cases so bad a spirit has arisen that members of a faculty have been assaulted with intent to kill. As to the relations thus formed, it is evident that a pedagogue policeman must be the least fascinating of instructors and the least vigorous of rulers.

It has therefore been determined to bring to bear here to some extent the combined principles of self-government and strict accountability. Students will be admitted to reside in the building only on condition that they subject themselves to a simple military organization, sufficient to enforce the University by-laws and to secure order and sanitary supervision. This organization will be conducted by officers selected from their own numbers, and will be under the superintendence of the Professor of Military Science, who is made for this purpose Commandant of the University Buildings.

We hope good results from this. It has succeeded well at military colleges, and the principle at its center formed the nucleus of Dr. Arnold's monitorial system at Rugby. The success of that experiment is a matter of history.

But, while we thus act in the spirit of our Congressional Charter, we hope to take from the military organization all its harshness.

We have faith in manly, open, social intercourse between Faculty and students. A large social hall has been provided. In this it is intended to bring students and Faculty together from time to time, to have them talk to each other, to have them know each other, and thus to transmute the traditional and most unfortunate relations which too often exist between

instructors and instructed, into a relation not of a college boy to a pedagogue, but into a relation simply of man to man. But there must be no namby-pambyism, no playing with young men who would disgrace us, no sacrifice of the earnest many to the unearnest few.

We wish it distinctly understood that this is no "Reform School." It is established to give advanced education to earnest, hard-working young men, not to give a respectable resting place to unearnest and idle young men. The function of its Faculty is educating sound scholars, not reclaiming vicious boys. We have no right to give our strength or effort to reform, or drag, or push any man into an education; we have no time for that. One laggard will take more life out of a professor than a dozen vigorous scholars—one debauchee will take more time from a Faculty than a score of trusty scholars. For minor shortcomings and faults there will be some forbearance; for confirmed idleness and vice there will be none.

But I should not be frank here were I to be silent regarding a question in which great numbers of earnest citizens take a deep interest, and which has been lately pressed upon us by a most cogent and careful memorial from the public school teachers of the State of New York—the question of admitting students regardless of race or sex.

I believe myself justified in stating that the authorities of the University would hold that under the organic law of the institution we have no right to reject any man on account of race.

As to the question of sex, I have little doubt that within a very few years the experiment desired will be tried in some of our largest universities. There are many reasons for expecting its success. It has succeeded not only in the common schools, but—what is much more to the point—in the normal schools, high schools, and academies of this State. It has succeeded so far in some of the leading lecture rooms of our leading colleges that it is very difficult to see why it should not succeed in all their lecture rooms, and, if the experiment succeeds as regards lectures, it is very

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difficult to see why it should not succeed as regards recitations. Speaking entirely for myself, I would say that I am perfectly willing to undertake the experiment as soon as it shall be possible to do so. But no fair-minded man or woman can ask us to undertake it now. It is with the utmost difficulty that we are ready to receive young men. It has cost years of hard thought and labor to get ready to carry out the first intentions of the national and State authorities which had reference to young men. I trust the time may soon come when we can do more.

And finally, there are certain general ideas which must enter into our work in all its parts:

PERMEATING OR CROWNING IDEAS.

They are two. First, *the need of labor and sacrifice in developing the individual man, in all his nature, in all his powers, as a being intellectual, moral and religious.*

In carrying out the first of these no good means are to be rejected. Training in history and literature comes in with training in science and the arts. There need be no cant against classical studies or for them. Their great worth for many minds cannot be denied. The most perfect languages the world has ever known will always have students. The simple principle will be that of university liberty of choice among studies. Those who feel that they can build themselves up by classical studies will be encouraged. We shall not injure such studies by tying those who love them to those who loathe them. And let me urge here that we work toward some great sciences and arts which have been sadly neglected, which nevertheless are among the most powerful in developing the whole man.

It seems to me a great perversion that while so much pains is taken in the great universities of the world to study the second rate things of literature—conventional poetry and superseded philosophy—there should be no interpretation of the great conceptions of such men as Fra Angelico, and Michael Angelo, and Raphael, and Millais; it seems wonderful that there should be so much time given to rhetoric-makers and so little to the drama of Shakespeare or

to the sonnets of Milton; it seems monstrous that there should be so much effort to drill immortals in petty prosody and so little effort to bring them within reach of those colossal symphonies of Beethoven and Händel. The men of the "dark ages" who placed the most powerful of the arts second in the Quadrivium were certainly more in the light here than we.

The second of these permeating ideas is that of *bringing the powers of the man, thus developed, to bear upon society.*

In a republic like this the way in which this is most generally done is by the speech. Its abuses are manifest. Palaver has brought many troubles. Gab has brought some curses. Educated men have often shrunk from these. Nothing could be more unfortunate. The educated men of a republic should keep control of the forum. Universities suited to this land and time should fit them to do it. Some of the steps in this preparation may seem almost absurd, but they should be taken. Almost every educated man can make himself an effective speaker—I do not say orator, but effective speaker—and every educated man should do it. In no place better than in the university can a man learn to think while on his feet; that done, the rest is easy. I would not have too much stress laid on mere oratory, but the power of summoning thought quickly and using it forcibly I would have cultivated with especial care.

A second mode of bringing thought to bear upon society is by the press. Its power is well known; still its legitimate power among us might be made greater, and its illegitimate power less. I think that more and more the universities should have the wants of the great "fourth estate" in view. We should, to meet their wants, provide ample instruction in history, in political science, in social science, in the modern literatures. With all the strength of our newspaper press its best men declare the great majority of their recruits lamentably deficient in this knowledge and that power essential to their work. Here too a duty devolves upon the institutions of learning. Chosen men should be given power to work with this mighty engine. Their minds should be trained and stocked to that end.

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But any sketch of the ideas which this institution has aimed to embody would be imperfect without a brief supplement showing those we have endeavored to throw out. Call them

ELIMINATED IDEAS.

These may be cast mainly into two groups: first, the ideas of the pedants; secondly, the ideas of the Philistines.

Of the first are they who gnaw forever at the dry husks and bitter rinds of learning and never get at the real, precious kernel. These are they who in so many primary schools teach boys to spell mechanically aloud—a thing which they are hardly called upon to do twice in a lifetime, and to be utterly unable to spell correctly on paper—a thing which they are called upon to do every day of their lives.

These are they who in so many public schools teach boys geography by stupid parrotings upon leaden text-books, and leave them to come before the examiners of this University to be rejected, as more than fifty have been rejected during the last three days for statements that London is in the west of England, Havre in the south of France, Portugal the capital of Spain, Borneo the capital of Prussia, India a part of Africa, Egypt a province of Russia, and the like.

These are they who in so many high schools teach young men by text-book to parse, and by their teachers' example to speak ungrammatically.

These are they who in so many colleges teach your young men endless metaphysics of the Latin subjunctive, and gerund-grindings, and second-hand dilutions of doubtful philology, with not an idea of the massiveness of statesmanship in Cicero, or the vigor of patriotism in Tacitus.

These are they who afflict young men with wearisome synopsisizing of the Greek verb, with accents and quantities, until there is no time for the great thoughts of Plato or Thucydides.

Out upon the whole race of these owls! Let us have done with them!

Then the Philistines—men who in the world at large see no need of any education beyond that which enables a man

to live by his wits and to prey upon his neighbors; men who care nothing for bringing young men within range of the great thoughts of great thinkers; men to whom "Greed is God and Gunnybags his prophet."

Of the Philistines, too, are they who, in institutions of learning, see only the hard things, the dry things, and never the beautiful things; who substitute dates for history, and criticisms for literature, and formulas for science, who give all attention to the stalk of learning and none to the bloom.

May this not be so among us. We may not be able to do all we could wish to realize our ideal, but let us work towards it. Mingle these influences with the education of our agriculturists; bring them to bear upon the rural homes of this land, and you shall see a happy change. You shall no longer be pained at that desertion of country for city which far-seeing men now so earnestly deplore.

GENTLEMEN OF THE FACULTY: After this imperfect suggestion of the ideas underlying, forming, permeating our work, I appeal to you. The task before us is difficult. It demands hard thought, hard work. You will be called upon to exercise skill, energy and forbearance. The Faculty of this institution is the last place in the world for a man of mere dignity or of elegant ease.

But if the toil be great the reward also is great. It is the reward which the successful professor so prizes—the sight of men made strong for the true, the beautiful and the good through your help. The petty vanity of official station too often corrodes what is best in man; the pride of wealth is poverty indeed for heart, or soul, or mind; but the honest pride of the university instructor, seeing his treasures in noble scholars within the University and noble men outside its wall, is something far more worthy.

Said St. Filippo Neri as he, day after day, came to the door of the College at Rome at the time when the English scholars passed out, young men who were to be persecuted and put to death under the cruel laws of Elizabeth of England, "I am come to feast my eyes on those martyrs yonder."

So may each of us feast our eyes on scholars, writers,

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revealers of nature, leaders in art, statesmen, who shall go in and out of yonder halls.

Let us labor in this spirit. The work of every one of us, even of those who deal with material forces, is a moral work. Henry Thomas Buckle was doubtless wrong in the small weight he ascribed to moral forces, but he was doubtless right in his high estimate of the moral value of material forces. He found but half the truth; let us recognize the whole truth; let it be full orb'd. Every professor, who works to increase material welfare, acts to increase moral welfare.

I ask your aid as advisers, as friends. Let us hold ourselves in firm phalanx for truth and against error.

To you also, who appear in the first classes of students of the Cornell University: You have had the faith and courage to cast in your lot with a new institution; you have preferred its roughness to the smoothness of more venerable organizations; you have not feared to aid in an experiment, knowing that there must be some groping and some stumbling. I will not ask you to be true to us. I will ask you to be true to yourselves. In Heaven's name be men. Is it not time that some poor student traditions be supplanted by better? You are not here to be made; you are here to make yourselves. You are not here to hang upon an University; you are here to help build an University. This is no place for children's tricks and toys, for exploits which only excite the wonderment of boarding-school misses. You are here to begin a man's work in the greatest time and land the world has yet known. I bid you take hold, take hold with the national Congress, with the State authorities, with EZRA CORNELL, with the Trustees, with the Faculty, to build here by manly conduct and by study an University which shall be your pride. You are part of it. From your midst are to come its Trustees, Professors. Look to it that you be ready for your responsibilities.

GENTLEMEN OF THE TRUSTEES: In accepting today formally the trust which for two years I have discharged really, I desire to thank you for your steady coöperation and support in the past and ask its continuance.

You well know the trust was not sought by me. You well know with what misgivings it was accepted. In the utmost sincerity I say that it will be the greatest happiness of my life to be able, at some day not remote, to honorably resign it into hands worthier and stronger than my own.

Not a shadow of discord has ever disturbed our relations. Permit me to ask for my brothers in the Faculty the same cordiality which you have extended to me.

You have been pleased to express satisfaction with my administration thus far; I trust that with this aid the work may be better.

And, in conclusion, to you, our honored FOUNDER: I may not intrude here my own private gratitude for kindnesses innumerable. Sturdily and steadily you have pressed on this enterprise, often against discouragement, sometimes against obloquy. But the people of this great commonwealth have stood by you. Evidences of it are seen in a thousand forms, but at this moment most of all in the number of their sons who have come to enjoy your bounty.

You were once publicly charged with a high crime. It was declared that you "sought to erect a great monument" for yourself.

Sir, would to Heaven that more of our citizens might seek to rear monuments such as this of yours. They are indeed lasting. The names chiseled in granite in the days of Elihu Yale and John Harvard have been effaced, but Yale and Harvard bear aloft forever the names of their founders. The ordinary great men of days gone by, the holders of high office, the leaders of rank—who remembers their names now? Who does not remember the names of founders or benefactors of our universities? Harvard and Yale, Dartmouth and Bowdoin, Brown and Amherst, all answer this question.

The names of Packer, Vassar, Cooper, Wells, Cornell, they are solidly rooted in what shall stand longest in this nation. They shall see a vast expanse of mushroom names go down, but theirs shall remain forever. Their benefactions lift them into the view of all men.

But, Sir, I would bear testimony here that your name was

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never thrust forward by yourself. You care little, indeed, what any man thinks of you or of your actions, but I feel it a duty to state that you were preparing to deal munificently with the institution under a different name when another insisted that your own name should be given it.

It has happened to me to see your persistence, your energy and your sincerity tested. We have been too much together for me to flatter you now, but I will say to your fellow citizens that no man ever showed greater energy in piling up a fortune for himself than you have shown to heap up this benefaction for your countrymen. You have given yourself to it.

Therefore, in the name of this commonwealth and this nation, I thank you. I know that I am as really empowered to do so in their behalf as if I held their most formal credentials. I thank you for those present, for those to come. May you be long spared to us. May this be a monument which shall make earnest men more earnest and despondent men take heart. May there ever rest upon it the approval of good men. Above all, may it have the blessing of God.

THE President's address was followed by the inauguration of the Professors and an address representing them by Professor William Channing Russel.

ADDRESS OF PROFESSOR RUSSEL

MR. PRESIDENT: The resident Professors have asked me to reply to your address, and to express in a few words their sense of the privileges and responsibilities of the places they undertake and their sympathy in the views you have uttered.

We do, indeed, feel it to be a privilege to be associated in such an undertaking as this with a man whose deeds in the cause of education will make the name of Cornell historical, and to be co-laborers with him in a plan by which a great State has economized for the elevation of her children the