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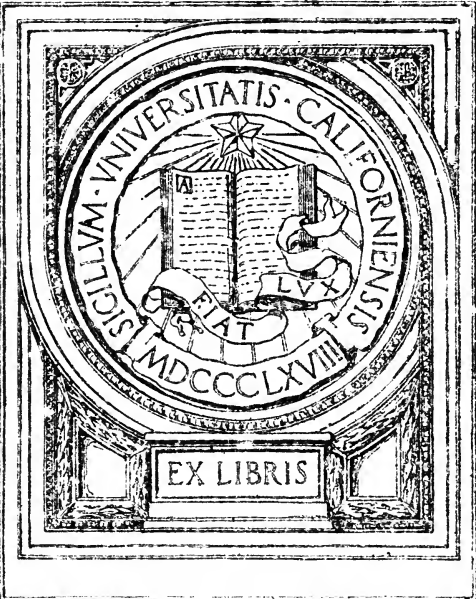
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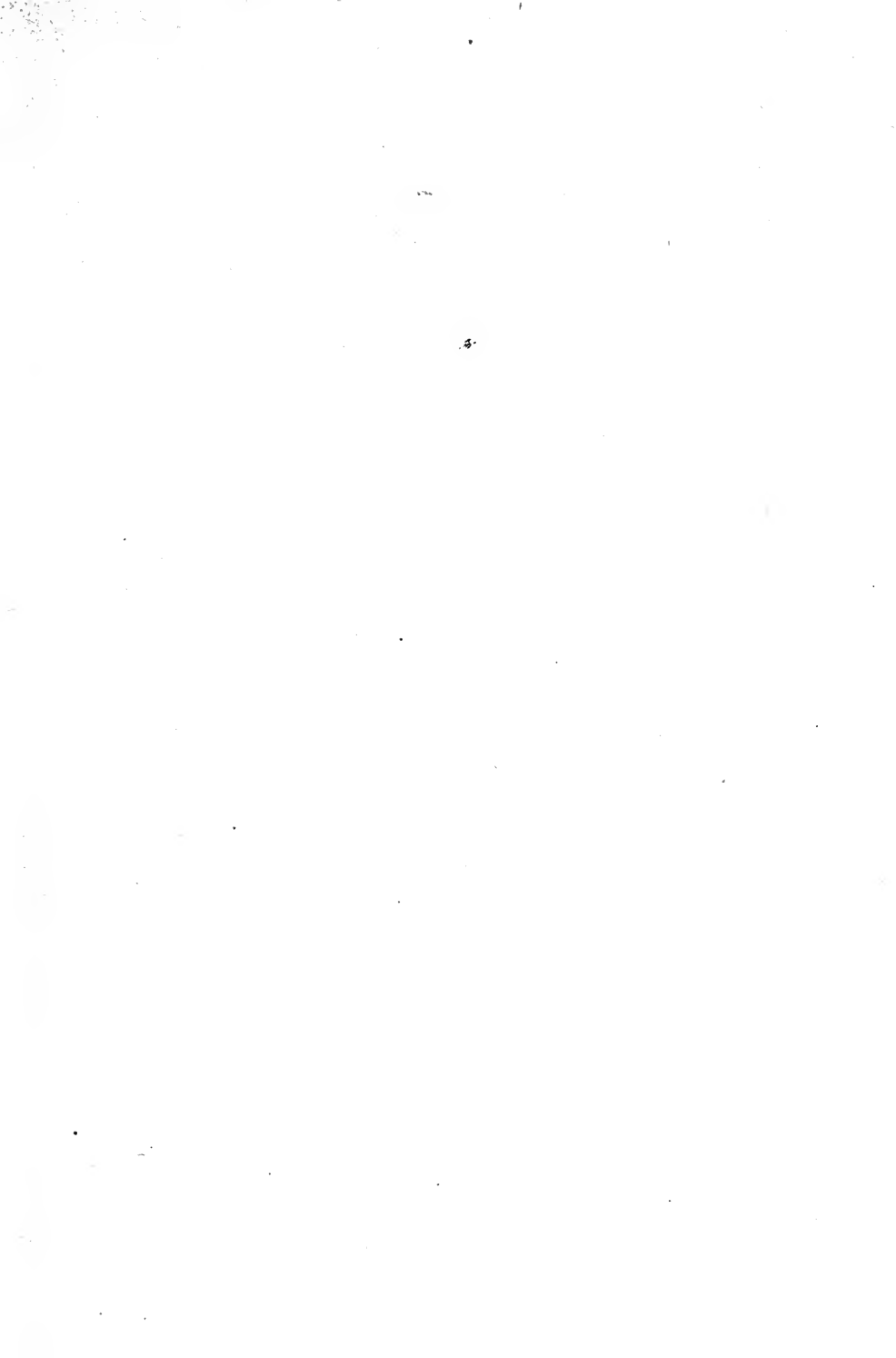
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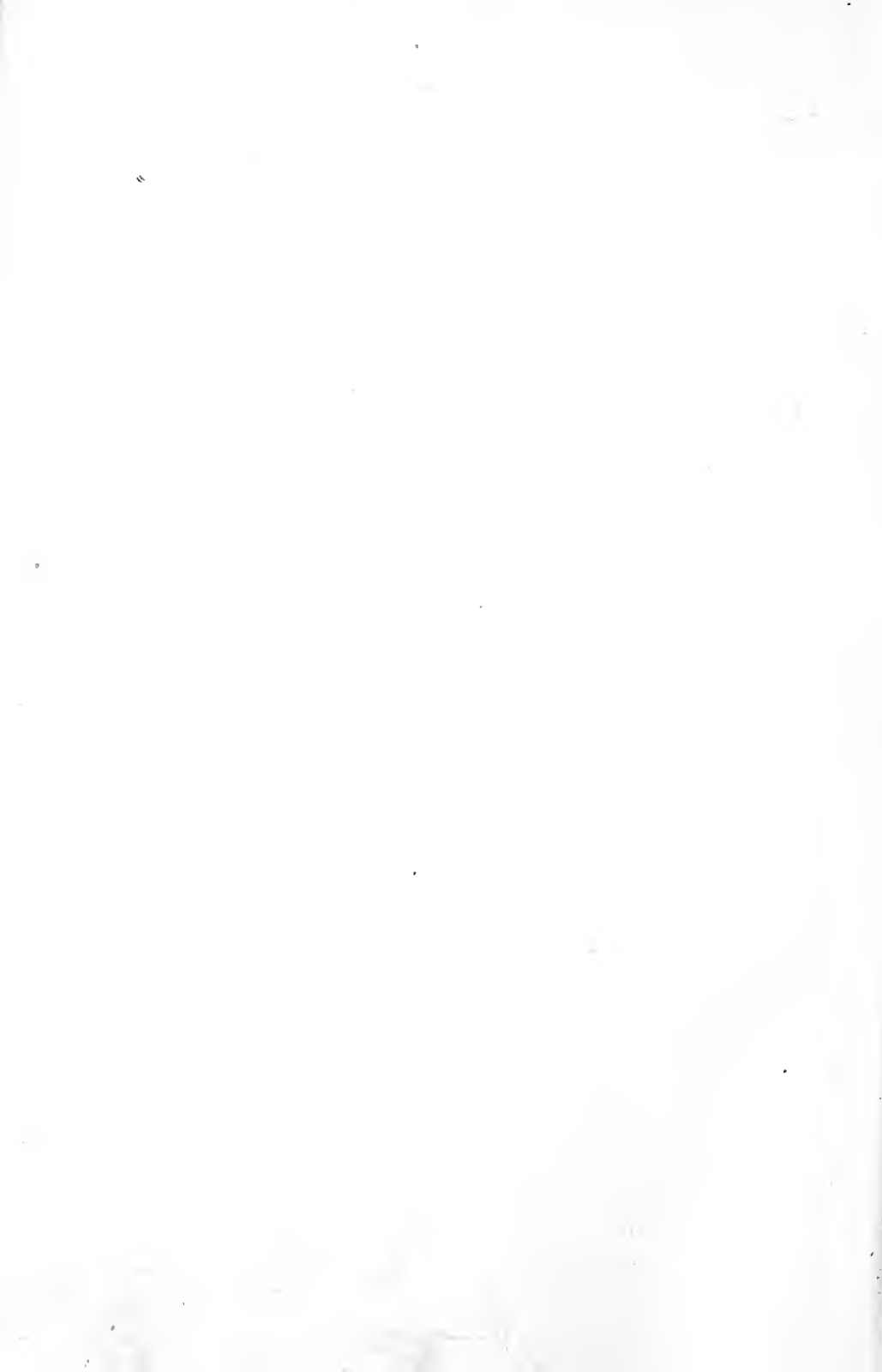
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EXERCISES OF THE

Semi-Centennial Anniversary

.. OF ..

TUALATIN ACADEMY AND PACIFIC UNIVERSITY

HELD AT FOREST GROVE, OREGON

July 9, 1898

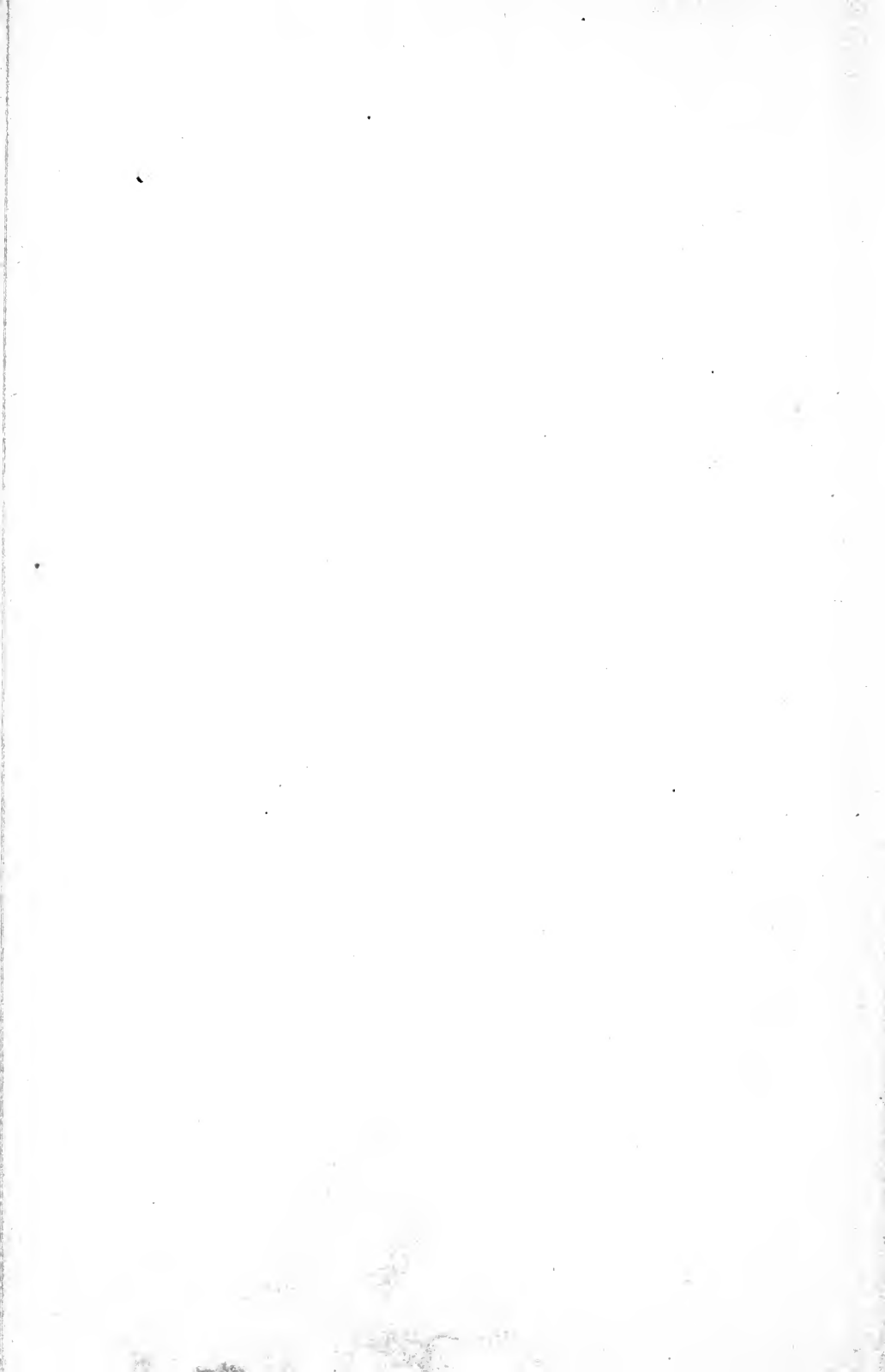
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INTRODUCTORY.

The following extract from the very full report of the "Golden Jubilee" of Tualatin Academy and Pacific University, which appeared in the Portland Oregonian of July 10, 1898, is a fitting introduction to the account given in these pages of the exercises of that memorable occasion:

FOREST GROVE, July 9.—The semi-centennial of Tualatin Academy and Pacific University was fitly celebrated at Forest Grove today. Five hundred men and women, including practically all the delegates to the Congregational National Council, and a goodly number of Portland citizens, boarded a special Southern Pacific train of eight cars at 1:30 P. M. and sped to Forest Grove to participate in the felicitations of this pioneer college.

As the train pulled out of Portland the landscape that unrolled to the eastward was a revelation to the Easterners, who largely composed the excursionists. As elevation was gained and the deep canyons were crossed in the southern part of town, the peaks of the Cascade range seemed to take added height. Hood's head was pillowed on a bank of cumulus clouds, that hugged the horizon reaching to the southward. Another cloud floated so as to cast a visible shadow across the snowy fields of St. Helens. Both mountains stood out boldly, though there was enough haze in the air to give what artists call atmosphere to the picture. The rugged line of mountains was in full view, and the dark green of the timbered slopes was broken in the middle ground by cultivated fields. And in the foreground lay the

brimming Willamette, laving the feet of the vine maples and pussy willows. Wild flowers lined either side of the railroad track, and nodded gracefully to the passing visitors. Green woods and a turn of the road changed the view, and over the Scappoose hills came peaceful scenes of farms. Haying operations, yellowing grain, blossoming potatoes and ripening fruits marched back along the track as the train rushed on. At Beaverton a short delay was caused by a section crew having several rails up for repairs, but the train passed on a side track and arrived at Forest Grove shortly after 3 o'clock.

A score of conveyances were waiting at the station, and the women were taken in them to the college. Most of the men took the pleasant walk of little more than a mile. The road had been sprinkled, and in every way possible the people of the town had contrived to give the visitors a cheerful and pleasing welcome. A brief rest in the shade of the oaks and firs on the spacious campus preceded the gathering in the chapel of Marsh Hall, where the day's exercises took place.

The generosity and kindness of the people was markedly shown in the bountiful collation that was served under the oaks back of Memorial Hall. Long tables were stretched out in the shade, and a dinner, seasoned for any palate, was served to all who came. Of the 1,000 people who attended the celebration, none went hungry.

At the close of the dinner hour, about 7 o'clock, a New England arbutus, brought from Plymouth Rock on the Council train from Boston, was planted by Miss Whitcomb, of Worcester, Mass., at the foot of the "old bee tree," a rugged oak a dozen rods south of Marsh Memorial Hall, the tree having been preserved for years

because of the special request of Mrs. Tabitha Brown, an early benefactor of the college.

A score of addresses were made during the afternoon and evening, most of them extemporaneous, though a few were prepared with much care. All were listened to with close attention. A college song, composed by a student of the institution, and other songs by a college choir, varied the programme agreeably.

An incident of the day was the public exhibition by President McClelland of a check for \$35,000, completing the D. K. Pearsons endowment fund of \$150,000, the check being duly stamped with a 2-cent contribution to support the war against Spain. Very unexpectedly also came a contribution of \$200 from Manager Houghton, of the Council train from Boston, who said it was the profit of the train.

Though the celebration came during the vacation, one would hardly have noticed it, there were so many bright-faced young people about helping in just the right places, and apparently under the direction of teachers. President McClelland came out from Portland with the excursion, and was indefatigable and almost omnipresent in his endeavors to make the jubilee the success it was.

On the chapel platform to the right of the speakers was a large picture of Dr. Marsh, for 25 years president of the school; to their left, the picture of Dr. Atkinson, who was largely instrumental in the founding of the college; to the left of the platform hung the picture of "Grandma" Tabitha Brown, who erected the first building in which the school was begun.

ADDRESSES AND OTHER EXERCISES.

The exercises began at 4 P. M., soon after the arrival of the train bearing the members of the National Council and friends from Portland. They were opened with singing by the college choir, after which the Rev. Lewellyn Pratt, D. D., of Norwich, Conn., led in prayer.

President McCLELLAND then welcomed the guests as follows:

Fathers, Brethren, and Friends of this Institution: We feel deeply grateful for your presence here today. There are many things in our hearts which we would like to say, and some things which we had planned to say, but the time is all too short for the carrying out of the regular programme, and so I shall confine myself to this simple word of greeting. When a year ago, or somewhat less than that, I went before the Provisional Committee of the National Council, in Boston, with the request that they set apart in the crowded sessions of this Council an afternoon and an evening to visit this institution, I hardly hoped that my request would be granted; but to my great gratification the committee very readily consented to make it part of the programme that you should come out here this afternoon to participate with us in the celebration of what is in reality not only the fiftieth anniversary of the founding of this school, but also the fiftieth anniversary of the laying of the foundations of Congregationalism on the Pacific Coast. And so I say, we are deeply grateful because you are here to review with us the work of the half century past; to unite your thanks-

givings with ours for what God has wrought, and to rejoice with us on this auspicious day which looks forward into a future full of bright promise. I only wish there were time that I might express more fully and more acceptably to you and myself the thoughts that this interesting occasion calls up; but these will, I am sure, find fitting expression in the addresses which are to follow.

I shall begin without further ceremony the programme as arranged.

Professor William N. Ferrin came here something over twenty years ago, as a young man just out of Vermont University, to take the position of teacher of mathematics in this institution. He has performed his duties from that day to this most acceptably. Students who have gone out from here who have passed under his instruction love and revere the man. I can think of no one better qualified to present to you a brief sketch of the history of this institution. Professor Ferrin will now read a paper, setting forth the essential facts in the fifty years that have gone by since the foundations were laid here.

FIFTY YEARS OF THE COLLEGE.

By Professor William N. Ferrin.

Pacific University, like a very large proportion of the colleges of our land, had its origin in distinctively pioneer conditions. The spirit and purpose which actuated the Puritans in founding Harvard and Yale, and their descendants, who established Dartmouth and Williams, in New England, continued to possess their descendants as they migrated across the continent from the Atlantic to the Pacific. The fostering of education and the establishing of educational institutions was one of their characteristic tenets. With a far-sightedness like that of the old prophets of Judea, they foresaw that the only safety of a stable republic among a free people was the education of the people.

Was it a gift direct from God, this prescience of the conditions necessary to the permanence of a free and happy and prosperous people—what we now call a common school education for everybody, a higher education for the leaders?

These men gave to our country its free public school system, and they and their descendants have planted Christian colleges all over the land. As the population spread out from Massachusetts westward its progress was marked, particularly along the Northern belt of our country, by the founding of colleges at different points along the advancing frontier like the altars which the patriarchs set up in Canaan to mark their progress through the promised land, and to be perpetual memorials to them and their children of the goodness of God.

Long may it be said of these colleges as of those ancient memorials, "They are there unto this day."

A noble list of colleges they are, founded in prayer and sacrifice by Christian men and women, who had an heroic faith in the future greatness of the country which, as pioneers, they were laboring to build up.

Such an institution, founded in such a spirit, by such men and women, is Pacific University. It were useless, in the short time allotted me this afternoon, to attempt anything approaching a complete historical sketch of the college. I must content myself with bringing before you briefly some of the salient features connected with the early days of the institution. The history of human institutions is largely the history of individuals. Today we celebrate the fiftieth anniversary of the founding of a college, but we gather here to honor not the institution but the founders of it.

As we look back to the early days of Pacific University, among those who were instrumental in promoting its work four figures stand out conspicuous for the part which they had in establishing it and molding its character. The first of these is that of a woman, Mrs. Tabitha Moffett Brown, who, a widow and nearly three score and ten, came to Oregon with the family of her son. With no family cares pressing upon her, but with the love of God and humanity in her heart, she cast about her for some work she could do. She became "Grandma Brown" to all the Willamette valley. She was nurse to all the neighbors far and wide, and there were few neighbors who were near in those days. Like that ancient Tabitha of St. Paul's time, she was "full of good works and alms deeds which she did." At last she found the work for which she is best known in these

parts, and fifty-one years ago this summer she decided to open a school and home for orphaned children of pioneers. Some fifteen or twenty such children, ranging in age from 2 years to 15, she gathered into an orphanage in the log church which stood on the site now marked by the petrified stump in our campus. Donations of furniture, bedding and provisions were made by neighbors, and the older children of the school assisted as they were able in doing the housework and caring for the younger children. Early in the next year, 1848, the number of homeless waifs depending upon Mrs. Brown was much increased through the exodus of men to the newly-discovered gold mines in California, and larger quarters were secured by the erection of a log house of somewhat pretentious proportions by people who had become interested in the work of the orphanage. This house stood where is now the residence of Dr. D. W. Ward.

When Tualatin Academy was organized this orphan school was absorbed in it, and so became the nucleus out of which the academy and college grew.

Mrs. Brown was of New England birth, the daughter of Dr. Joseph Moffett, of Brimfield, Mass., of old Puritan stock, and became the wife of Rev. Clark Brown, a Congregational clergyman of talent and good standing in Massachusetts.

Associated with Mrs. Brown in the work of the orphanage, and actively co-operating with her in all her plans, was Rev. Harvey Clark, the second of our group of four pioneer founders. He was born in Chester, Vt., and came to Oregon in 1841 as an independent missionary to the Indians. He settled upon his land claim on which the present town of Forest Grove is located, and built a log house, whose last-remaining timbers

were torn away only a few years ago to make room for more modern buildings.

While the orphanage, as a temporary refuge for homeless children, was Mrs. Brown's especial work, Mr. Clark, who, with his wife, previously, had conducted a school for several terms in his own house, seems to have cherished for some years before its accomplishment the plan of establishing at this place a permanent school. He waited for the opportunity of carrying it out. Subsequently he made possible the realization of his hopes by donating 200 acres of his land as a foundation fund, and later still another large tract to assist in payment of teachers who were engaged in the work. This land was laid out in lots, and the proceeds from their sale helped to maintain the academy and college in their earlier years. Mr. Clark's gift involved the formation of no syndicate. It was a gift outright, and without any conditions whatever. From it he derived not one dollar of pecuniary advantage. No town lots were reserved, the proceeds of whose sale should go into his own pocket. He is spoken of by the men who knew him as peculiarly unselfish. "The most unselfish man I ever knew," said William Painter, the Walla Walla pioneer, to me the other day. And Mr. Hinman pays the same tribute to his memory. Not a few colleges established in the West in recent years, based upon syndicate land grants, would have been spared disaster and ignominy if such disinterested generosity had characterized their founders.

But, to resume our sketch. While Mr. Clark's hopes and plans for a permanent school were maturing in his mind, and he was waiting the opportunity to put them into effect, the man was on the ocean en route to Oregon who was to bring him help and encouragement in

the enterprise that lay near his heart. This was Rev. George H. Atkinson, the first to be sent out by our Home Missionary Society to carry the gospel to the Pacific Coast. With his young wife he sailed from Boston in October, 1847, by way of Cape Horn and the Sandwich islands, reaching Oregon City eight months later, in June, 1848, almost exactly fifty years ago. Like the true New England pioneer missionary that he was, Dr. Atkinson carried with him into his new field a well-defined purpose to plant schools as well as churches there, and learning soon after his arrival of the orphan school at Forest Grove, he rode over from Oregon City and visited Mr. Clark in his log house. From him he learned that he was seeking an opportunity to establish just such a school as himself had in mind. The two men immediately combined counsel and effort to the accomplishment of their purpose. The first result was an association of ministers, held at Oregon City on September 21, 1848, at which resolutions were passed establishing an academy at Tualatin Plains—afterwards known as Forest Grove.

This is the event whose fiftieth anniversary we observe today. It was a small beginning and not very rich in promise for the future, save as these men looked out with the eye of faith to see the time when the fertile plains about them should be the seat of a populous and prosperous commonwealth, and upon the foundations which they laid that day other hands should build a superstructure that in due time should become a center of influence throughout that commonwealth. We have lived to see that day beginning to dawn for Oregon and Pacific University.

Among all the pioneers of the state no man has had a clearer vision of its possibilities than had Dr. Atkin-

son. Probably there was none who had so complete and intimate knowledge of its almost boundless resources. And his interest in every form of material development was very keen. He was continually preaching the gospel of hope for the future development of Oregon, not only to us at home, but also the friends on the other side of the continent, in the pulpit, on the platform, and in the public press. Among the interests which lay nearest his heart was the college in whose founding he took a leading part. To the time of his death ten years ago he was the first secretary of its board of trustees; was always present at its annual commencements, and always remembered to pray on a set day of the week for its welfare.

Perhaps no single service which Dr. Atkinson performed for the college was greater or of more far-reaching importance in its results than that of securing for it the man who was its first president. For five years after the founding of the academy there were no permanent teachers, nor an established curriculum. Devoted and earnest men like D. R. Williams, Cushing Eells and J. M. Keeler taught in the log church and schoolhouse during this time, but little progress was made towards a permanent institution. And Dr. Atkinson went East—the great source from which many blessings flow, both of money and men—to obtain if possible aid for his infant enterprises in Oregon. From the College Society he obtained a grant of \$600 per year, and discovered a man whom he persuaded to become head of the school at Tualatin Plains, and develop it into a college. This was Sidney Harper Marsh, a young Vermonter, 28 years old, just out of the seminary, and looking about for an opening to his life's work. From several generations of teachers he in-

herited—if such things are inherited—a teacher's taste and traits. His father was President James Marsh, of the University of Vermont, who, though he died at the early age of 48, stood among the very first of American educators sixty years ago; and his grandfather was Eleazer Wheelock, the first president of Dartmouth College, and who assisted with his own hands in clearing the ground for the present campus of that institution. A man with such antecedents and such ancestral examples could scarcely fail to have the instincts of a teacher, and Mr. Marsh accepted enthusiastically the invitation to go out to Oregon and try to build up in that far territory a college similar to those with which he was familiar in New England. He had no knowledge of pioneer conditions; he had been reared in a scholarly home amid the refinements of the best society of a university town, and had to meet in his new field his first experience of the hardships and deprivations of frontier life. But, though he came to Oregon the tenderest sort of a tenderfoot, he had those qualities of heart and head which develop the sturdiest of pioneers. He had come with the purpose of remaining for his life work, and remain he did, though amid discouragements and difficulties that at times almost completely disheartened him. The realization that the country was hardly yet prepared for the sort of work which he came to establish struck like a blow upon his sensitive spirit, and sometimes it seemed to him that he had come ten years too soon, the struggle and discouragement he was compelled to endure were so great. However, he set promptly and resolutely to work, secured from the state a new charter giving the young institution collegiate powers, arranged a full curriculum of college studies, which he tried to persuade students to enter.

Most of the work of college instruction he was compelled to do himself, and with almost none of those appliances which we have come to believe essential to successful teaching. And there was little in his outward circumstances that afforded encouragement or comfort to an overworked and anxious man. Without any place he could call home he used as study and chamber the unfinished second story of the building we now call Science Hall, climbing to it by a ladder and making his bed upon trestles standing upon the joists of the unfloored room. Very often, when the discouragements of the situation seemed almost overwhelming, he said to me once, he would go and talk with Grandma Brown, and the good soul would cheer him up and bid him take heart, for she believed he was doing the Lord's work, and in the right way. Nothing but a grim determination to "stay it out" prevented him from giving up the task and going back to the comforts of an Eastern life.

After two or three years of this work there began an improvement; more students came, and they began to stay long enough to get into college classes. There was need of larger income than the small amount which came from the College Society, and he went East in 1859 and secured about \$20,000 as a permanent fund; six years later he raised about the same amount in the same way. In 1870 he made a third trip for a similar purpose, and his friend, A. S. Hatch, of New York, of the firm of Fisk & Hatch, bankers, said to him: "You have made no provision for yourself. The other teachers are being provided for. What about your own family?" He proposed a presidential endowment fund, headed the subscription with a generous amount, and by a personal canvass among his friends secured in a few

weeks an additional \$20,000 of endowment. President Marsh also in these visits secured additional teachers, and somewhat more than 5,000 volumes for a college library. The college was thus put upon what, for those times, was a good foundation. The number of students increased steadily, and the faculty was enlarged to meet the needs of the time.

This in a few words is the work for which we do honor to President Marsh. Upon the academy which he found weak and small he built a college, and left it well organized, fairly well equipped, with an endowment sufficient for its needs at that time, and a character established for all time for sound learning and thorough instruction.

He died in February, 1879, having been Pacific University's first president for twenty-five years.

It would be an act of sheer injustice to fail to mention briefly in this connection some of the men who rendered valuable assistance to the academy and college in its early days. Rev. Elkanah Walker and his wife, devoted missionaries to the Indians, who were driven out of the Walla Walla country by the Whitman massacre and settled at Forest Grove, made generous gifts of land, and encouraged the enterprise in many ways.

Dea. T. G. Naylor, Alvin T. Smith and Henry Buxton also gave generously to its support, and the erection of the first college building. Rev. Cushing Eells was one of the earliest teachers, laboring with rare zeal and devotion, both before President Marsh's arrival and afterwards. He also founded a chair in the college, giving of his slender means a generous sum of money, which, by the careful husbanding of the treasurer, is

now nearly large enough to make it available for the purposes for which it was given. He was a missionary of the sturdiest sort. Eschewing the comforts of civilized life, and pushing his way beyond the advancing frontier, he constantly courted the hardships of pioneer life, even after he had reached an advanced age. His later years were largely devoted to the building up of Whitman College, of which he was the founder.

Another of the early teachers was E. D. Shattuck, a native of Vermont, who has given all the active years of a long and useful life to the interests of his adopted state. He is today one of the most honored jurists of this commonwealth, having been kept for many years by the votes of men of all parties upon the bench of the most important judicial circuit in Oregon, from which he retired only last week, revered both for his upright character and his legal attainments. (We had hoped to be honored by his presence with us today.)

Another of the earliest teachers—perhaps, indeed, the oldest living teacher of Tualatin Academy—we are exceedingly glad to have among our guests on this occasion, Mrs. Elizabeth Miller Wilson, of The Dalles, Or. She was a teacher here in the year 1851.

A teacher who came to assist President Marsh when the work of the college had begun to grow and was become too heavy for one man; who labored unceasingly with him in all his plans, and bore the heaviest burden of the work during his absence in the East, was Rev. Horace Lyman. Beloved as a father by students who came under his influence, held in highest honor by all who knew him, the memory of Father Lyman is cherished among us today.

Hon. Alanson Hinman, for many years the honored

and revered president of the trustees, is the only surviving member of the original board appointed when the college was incorporated in 1854. Always a firm supporter of President Marsh and a sturdy defender of the best interests of the college, he stood like a rock when the shock came, and almost unaided and alone prevented the flood of sectarian control from sweeping it from its moorings. The tribute of the poet Horace to his friend Augustus we pay to thee: "Serus in coelum redeas" (May it be long ere you return to heaven).

After an interim of one year from the death of Dr. Marsh, Rev. John R. Herrick succeeded to the presidency, retiring three years later. During his administration the Ladies' Hall was built with funds secured by him from Eastern friends. Two years ago the trustees named the building "Herrick Hall" in his honor.

Jacob F. Ellis was the third president, from 1883 to 1891, when the present administration came in.

These seven years since 1891 have marked a notable advance in the work of the college along all lines. The courses of study have been greatly extended, and the standard raised; the corps of instructors has been strengthened, and the enrollment of students increased. This period has seen the erection of this fine building, a memorial to the first president, at a cost of nearly \$50,000, largely contributed by residents of this town and the state; and, last of all, the securing of the Pearsons fund, a work which for three years has haunted the day dreams and night dreams of the man who has accomplished the task. With a persistence and a devotion to duty derived doubtless from his Scotch-Irish ancestry and his birth in old Ulster, he has persevered in the face of the greatest difficulties. We rejoice in the suc-

cess which he has achieved. We are proud of him whom the Congregationalist characterized as "a scholarly and winsome gentleman," able thus to win some golden opinions for himself and golden ducats for Pacific University.

The academy was founded fifty years ago, and we very properly observe its golden jubilee at this time. But fifty years may seem a long time in the history of an institution, and our growth may appear slow. Indeed, in these latter days, under the benevolent influence of a Rockefeller or a Leland Stanford, great universities have sprung up in a single night; they have come into existence full grown and well equipped. But not such has been the history of most of the colleges that have had largest part in molding our national character. They began in a small way. Their early growth was slow and painful. They came to greatness only through much struggle and hardship and disappointing labor. And is it not quite possible that the best work of Harvard, Yale and Princeton—the work that has counted for most in the interest of humanity and civilization—was done in the days when they were small, when equipment was limited and instructors were few? That work was done when the community was in a formative condition, and the molding influence of a few devoted men might count for much. Who shall estimate the influence of these colleges, even in their day of small things, upon the pioneer life of our country, in helping to establish upon this continent the grandest civilization which the world has seen? America stands today unrivaled among the nations as an example of free popular government; and the pioneer Christian college has been a mighty factor in producing this result.

Few of the New England colleges, which began under similar conditions, were more advanced at their jubilee than is Pacific University today. Yale and Harvard were insignificant institutions, with the slenderest of endowment or equipment. Williams was founded in 1793, and fifty years later its faculty comprised three professors and two tutors. It had two buildings, and an endowment of about \$50,000. When Bowdoin was 50 years old it had four or five buildings, but all small. There were seven professors and 159 students. Its income-yielding funds amounted to \$112,000, with other college property estimated at \$58,000. It had a library of 23,000 volumes, mostly gifts, the amount expended annually upon the library being \$200. "It felt itself nearly upon an equality with Harvard at that time," says my informant.

There are peculiar reasons why the growth of Tualatin Academy into the college, and the growth of the college, have been slow. Two conditions at least at the beginning are conspicuous—lack of funds and absence of a large contiguous population. There were hardly a dozen families within a half dozen miles of the campus at the time this institution was founded. The territorial government of Oregon was not set up till the following year, and the entire Northwest Territory, a region more than two and one-half times as large as all of New England, had, at the census two years later, only 13,000 people; and such was its distance and isolation from the populous centers of the country that its development was necessarily exceedingly slow.

For many years the Sandwich Islands formed the base of supplies for Oregon, and later, until a comparatively recent date, the channels of commerce were reached only through California. It was not till the

fall of 1883—less than 15 years ago—that Oregon had its first railroad connection with the rest of the country.

We think the growth of the college has kept pace with the growth of the state; and for both we believe a larger future is just before. When our country has fairly entered upon its era of territorial extension, when Hawaii has become fully ours, and the far Philippines a part of our insular possessions, then shall this Pacific Coast country come into its rightful heritage. Its population will grow to number millions; its fertile plains and valleys will be cultivated; its wonderful resources of timber, minerals and water-power will be developed, and its existing institutions will have opportunity for growth and for influence far beyond even the fondest hopes of the men who labored unceasingly to found them.

President McCLELLAND: Just in this connection, while the history of the early days of this institution is fresh in our minds, I want to merely introduce to the audience Deacon Peter H. Hatch (great applause), the man who came out from Oregon City with Dr. Atkinson, all the way on foot, to plan with Rev. Harvey Clark for founding this institution. We are honored by his presence today. (Applause.) He was one of the first trustees of the institution. He wants to say just a word.

Deacon HATCH: One thing is brought to my mind that I want to speak of. There is no more tender recollection than one thing in connection with this old log cabin that was built for "Grandma Brown." The other day I found a letter from Mrs. Tabitha Brown, in which she said: "I wish you would give me something in writing so that I can always call that lot my own."

So I wrote a deed to the lot and gave it to her. That was the ground that has been mentioned in Professor Ferrin's address today. Where it was I have forgotten. There was a little shanty first built on it, but that was not big enough after a little while, and then we built the log house. They were not able to hire it built, and I said: "I believe I can build that log house," and I went to work and pulled up the logs and built the house, and it answered for my house and schoolhouse and church; and I tell you, my friends, I felt more at home there than I do here today. But the results are enough to pay me for all the labor I did, and I wish you God-speed. I have labored all my days to build up something good if I could, and have the satisfaction to see that wherever I have torn down something better has grown up its place. (Applause.)

President McCLELLAND: We are fortunate today in having with us one of our venerable trustees, a man known and honored not only in this state but throughout the whole country—Senator Corbett. (Applause.) He has represented this state in the years gone by in the United States senate, and though I am not a politician today, yet some of us are hoping that he will very soon represent this state again in the United States senate. (Applause.) Mind you, I have no secrets to let out, for I know nothing about what is in the minds of the politicians; I am simply expressing the hope of a great many citizens of Oregon. Mr. Corbett has a brief financial statement to make which I think will be of interest to this audience.

Senator CORBETT: Ladies and Gentlemen: Perhaps some little sketch or statement in reference to the financial condition of the institution in connection with its early history will supply the missing link of

Tabitha Brown's cottage. Tabitha Brown gave to the institution the log house and lot on which it was situated. We rented it for a time, and finally sold it so that it produced \$506.60. That sum has been kept sacred, and has been reinvested from time to time, until the sum now reaches \$3,823.17. (Great applause.) The gift has been cherished and preserved, and it is the intention of the trustees to preserve this fund until it shall reach a sufficient sum to maintain a professorship. The Rev. Mr. Eells also left a certain amount of lots and property in the town of Forest Grove, which sold for \$2,645. It now reaches the sum of \$10,683 from reinvestment and care. It is intended to continue the reinvestment until it shall reach a sufficient sum to maintain a professorship. President Marsh, who labored so faithfully, and with whom I had great sympathy in his active efforts in establishing this institution and maintaining it through all the trials and tribulations, left of his slender means a piece of land which we sold for \$659.57. It now reaches the sum of \$5,176.53. (Applause.) This sum also we intend to continue to reinvest until it shall reach a sufficient sum to maintain a professorship. Mrs. Margaret Lyman, the widow of Professor Horace Lyman, two years ago gave \$1,000, which is being reinvested, and now amounts to \$1,120. There is also a memorial fund, called the Benedict fund, given for the purpose of aiding needy students, which amounts to \$2,169. Mr. Charles Atkinson, of Moline, Ill., a brother of Dr. George H. Atkinson, gave to the institution \$10,000, the income of which was to be used for the same purpose. These funds have been kept separate, and the income used as directed.

I thought this statement would show to you and to

those of your friends who may desire to contribute to an institution which will sacredly care for the funds, how small sums of money may eventually reach to thousands and accrue to the benefit of the institution. There are many gentlemen here who know of the efforts that have been made in securing funds from time to time; and it is hoped that this day may mark a new era in the advancement of this institution.

The late realization of the raising of the \$100,000, in connection with the \$50,000 given by Dr. Pearsons, will place the institution on a financial basis which will enable it to perform a very useful work, a work which, if not so great as that of many Eastern colleges, we hope will in time compare favorably therewith. (Applause.)

President McCLELLAND: Senator Corbett's modesty prevented him from reading the peroration to his address. Just now we have completed, through the generosity of two gentlemen in Philadelphia—Mr. John H. Converse, and Dr. Williams, of the Baldwin Locomotive Works, and another gentleman in Oregon, who was so modest just now as not to mention the fact—a chair of mathematics, which will for the years to come—many of them, we hope—accrue to the benefit of the professor who read his able and interesting paper this afternoon. (Applause.) Mr. Converse and Dr. Williams gave \$10,000 for this Vermont chair of mathematics, on condition that a sufficient sum should be added to that to bring it up to \$25,000. When I reported this to the trustees, Senator Corbett, before we left the meeting, made good the condition, only that he added \$3,000 more, bringing it up to \$28,-

oco (applause), his part of this Vermont chair being \$18,000.

While we are on this question of funds, I want to read a brief letter from Dr. Pearsons. Previous to this time he sent us his check for \$15,000 to do the last work on Marsh Memorial Hall. I received this letter from him two days ago:

“President McClelland: I inclose check for \$35,000. I want you to hold this check until the 11th of July, and then give it to your treasurer. The \$50,000 I have now given you belongs to the Vermont contingency. Atkinson was a schoolmate of mine and Marsh was an old friend. Please give me a full account of your endowment, so that I can file it away with others. I am pleased with your work, and hope you will keep the endowment sacred. You have worked hard to get it, and I hope it will go in perpetuity and do good to the coming generations. Truly,
“D. K. PEARSONS.”

(Great applause.) It has not been my pleasure often to exhibit a check for \$35,000, but this is a veritable check, and I leave it to one of our honored trustees to say—

(Here, amid the continued applause, the President turned and exhibited the check to Mr. Corbett, who said, “It is good.” President McClelland then continued.):

It bears on its face a stamp; it has contributed 2 cents to the prosecution of the war against Spain and for the freedom of Cuba. (Great applause.)

Dr. BARTON, of Boston, was recognized by the President as soon as the enthusiasm had measurably subsided, and he said:

Mr. President: It might be well for this whole congregation to put its stamp upon these proceedings, and have a little share in this rejoicing and in the thanks which must go forth from this institution to Dr. Pearsons. I have prepared, by request, the resolution which I now offer to be adopted by this mass meeting, if you shall so please:

“Resolved, That the delegates and attendants of the National Council, gathered at Forest Grove on this day when the receipt of a check from Dr. D. K. Pearsons completes the \$150,000 endowment of Pacific University, desire to express our gratification and that of the churches and schools which we represent, in the success of this protracted and heroic effort, and our thanks to Dr. Pearsons for this worthy and generous gift; and we rejoice with him in the rare privilege which he is enjoying of building his own large effort into so many of the institutions which are to rule the future.”

I move the adoption of this resolution.

The motion was seconded, and the resolution was unanimously adopted by a rising vote.

President McCLELLAND: I heard Dr. MacKenzie, not very long ago, on an anniversary occasion, speak of the early days of Harvard in connection with the history of his own great church in Cambridge. Speaking of the time when that church, which was so closely associated with Harvard, had reached its fiftieth year, he said that “That year seven men were graduated from Harvard, but in that time seven men were a multitude.” In 1862 one man was graduated from Pacific University, who in that day and from that day to this has been a host in himself. You have heard from Oregon recently (the state had just been carried for sound money); and

in hearing from Oregon you have heard from Harvey W. Scott (applause), the first graduate of Pacific University. He knows how to write so that his words go forth with the precision of a minie-ball and with the force of a siege-gun, when there is any great cause contending for the mastery. I have the very great pleasure of introducing to you this afternoon Harvey W. Scott, the editor of the Oregonian. (Great applause.)

Mr. SCOTT: Mr. President and Friends: Welcome as I am always told I am to this, my old home (and I always feel at home here), so I join today in welcoming here our friends from abroad, our friends from other states, our friends of the Congregational Association who have done us the honor to pay us this visit this day, and who have kindly come here to see what we are doing at this out-post of the American continent.

This college has always been nominally Congregational, but only nominally so; it has not been sectarian. It is nominally Congregational, but Congregationalism itself is somewhat nominal, if I may say so. (Laughter and applause.) It is independent; it covers a very wide range. It is a far cry, a long reach, in the matter of doctrine, from Jonathan Edwards to Lyman Abbott. (Applause.) But the school includes much that is not even nominally or professedly Congregational, or belonging to any religious denomination whatever. Its scope is as broad as the educational work of this country. (Applause.) And it is doing and has done as much for education in this country as any of our colleges whatever, and I am sure that colleges or universities supported by our states have not—not one of them has—done more than this. Its work during these

fifty years shows for itself; the results are before the world.

Devotion to a great duty, devotion to a high ideal, admits of no obstacles, yields to no discouragements, confesses to no defeats. The difficulties of founding this institution have been great, but the difficulties have never been taken account of by those who have pursued this work. In a state or community as remote as this from the great centers of population and from the larger material and commercial influences of the country, in a state where population is sparse—and the whole population of the state of Oregon at this moment is perhaps not equal to the population of the city of Boston—it is difficult, I say, in such a community, to found and maintain a college. But we believe—we know, indeed—that the greatest of the difficulties have passed. It has been as difficult, however, let me say, by way of illustration, to carry on this work as it has been in another field of labor that I may mention because I am acquainted with it particularly, to make a newspaper in a community so widely dispersed and so small in population as this. But this work, and every other work in the country, has gone forward, and the success of this work and of the others has been largely due to the self-sacrificing devotion of those who have pursued those objects. There has been no respite, no pastime, no holiday work in the business; it has all been earnest, energetic labor.

I wish to say a word—as I do at every time when I have opportunity to speak it—in favor of these smaller colleges of the country. I believe these smaller colleges are the seed-fields of our future growth, of our harvest to come. I do not undervalue the greater uni-

versities. Each state is endeavoring to build up a state university; some of the greatest universities of the country are supported as state institutions; and other great universities in our Eastern states are standing upon their own merits and holding out to the educational world great promise and prospects. Such there are; but these great universities cannot, in my judgment, and ought not to be permitted to supersede these smaller colleges. These colleges of the country exert an influence in the communities in which they are situated, and carry their influence into the country around them. The country cannot do without them. (Great applause.) It is our duty to support these smaller colleges, and we should in no wise undervalue them, much less should we be ashamed of them. (Applause.) The future of each of our states is largely wrapped up in them; they carry our educational future. Nor do I believe that it is necessary for us to send our sons and daughters away to the great universities to be educated. I am not of those who believe that. It is well enough, indeed, and I do not speak against it; but I do say that it is far better to educate our sons and daughters among us. Certain advantages, no doubt it may be asserted, will accrue—must accrue—to those who are sent away from home to the greater universities; but it seems to me that those who are to live here and to work here can be educated best in touch with our own surroundings. It seems to me that our experience—the experience in this country during the last forty years—very well supports that contention. We are situated here where we have a full view of the world around us. We are not provincial. Will our Eastern friends permit me to say that the East

always seems to me far more provincial than the West. (Great laughter and applause.) We stand here where we have a wider survey than is had elsewhere. We know from this point what is going on in all parts of the world. We are in touch here with every country in the world. That is perfectly true. We know better what is going on in Valparaiso, in Calcutta, in Constantinople, in the islands of the sea and the ends of the earth, than most of the population in New York or Boston. (Laughter and applause.) And the reason is this: that our attention is not directed solely to our own little interests. There they are directed to their own interests—I will not say they are small; but if any one who has been brought up in the West and lives in the West wishes to see provincialism, let him go to the great city of New York. It thinks that it is absolutely the center of the universe; it knows nothing of the American continent, or cares little about it; and I must say that in regard to Boston or Baltimore it is not very much different. (Laughter.) Now, that is not strange. They are centered within themselves. But we have relations with the world at large; relations that come intimately home to a greater proportion of our people than in the great cities and communities of the East. They live there within themselves. We do not for one moment suppose that we are the universe! (Great laughter and applause.) But we stand on heights here; on our mountain heights from which we see the world. We do not view the world solely from the lowlands—the netherlands—of our own private views and interests, but we think from greater heights.

This institution is beginning now a fine growth. The foundation of that growth lies far back; it lies back in

the great effort that has been made here, beginning with the work of Dr. Atkinson and Grandma Brown and Deacon Hatch, seconded by the work of the first president, Dr. Marsh, of blessed and hallowed memory. It is a place to which our youth can be sent for instruction, where the attention will not be distracted from their proper studies. And I believe that while Socrates and Isaiah speak the same words everywhere, to all people, yet I think that our facilities, our means for understanding what they say, are equal here to those existing in any part of the world. Here is a fine place for study, under the best influences and direction. It is almost the same or equal to that described in Milton's magnificent verse about the—

“Olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long;
There flow'ry hill Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing.”

We may complete the parallel here, and as there it was said, “Ilissus rolls his whisp'ring stream,” so we have our beautiful murmuring stream at our feet. We who are acquainted with Oregon would not exchange her air, her verdure, her amber streams, her great mountains, for anything of like character the world over; and they who live for any length of time on the Pacific Coast well understand why that is so. A casual visitor, of course, will not fully see it, because it takes some time to become accustomed to what you see and find here. (Laughter.) No, do not consider that a joke, neither. (More laughter.) For, let me tell you all, there never was a person who lived for two years on the Pacific Coast who ever found it tolerable to exist



on the other slope of the Rocky mountains. (Renewed laughter and applause.) But I am sure I have said enough in praise of Oregon.

And now, friends, I have only to say that I join with the president of this college and with all here, in expressing thanks for your visit to Oregon and to this place. I am sure that upon your return you will not speedily forget us; and I am sure, furthermore, that you will make a good report upon what you have seen and experienced here, for it is not possible for you to make any other. (Applause.)

President McCLELLAND: We are very highly honored this afternoon in having with us a representative of the Congregational Union of England and Wales, and the president of a board of trustees of Mansfield College, England, Rev. Dr. Mackennell, who has very kindly consented to give us a word of greeting from the Fatherland and from that institution which we all love. (Applause.)

Dr. MACKENNEL: Really I feel so much bewildered this afternoon that I shall be able to say very little, except that I do greet you very heartily, and I am quite sure that I am warranted in saying that I represent the Congregational churches in conveying this greeting; and, I am bold to say, as one who knows intimately Dr. Fairbairn and those associated with Mansfield College in spirit, that Mansfield College greets very heartily and very fraternally this institution on the Pacific slope. (Applause.) I am bewildered because I seem to have been taking a little look into the beginnings of things; and to stand at the beginning of things, to the native of an old and effete country (laughter), is, indeed, rather perplexing. And I am

perplexed all the more because the absolutely old and the absolutely new are meeting here in such bewildering propinquity. Who would expect to see the electric light among those glaciers and tumuli of stones that mark where the earth is taking its origin? I have listened with the utmost pleasure to the statement which was read by Professor Ferrin; a pleasure which has only been exceeded by the delight with which I have heard the speech of Mr. Harvey Scott. He has brought very powerful aid to a theory of mine, that the most provincial place I know anything of is the city of London (laughter and applause); and, let me add, that by the city of London I mean that city which the Oregonian styles "London, England," for fear, probably, that it might be confounded with London, Ontario. (Laughter.) But there is a good deal to be learned by contact with the fresh. The lessons of history are very valuable, but it is not every one who is able rightly to apprehend them. The man who goes only to his history for his knowledge is likely to make a very poor use of the knowledge which he possesses. I wonder how it would affect most of you here to be told that in England during the last century we have only witnessed the founding of two universities, the University of London and the Victoria University, which is mainly made use of by the North of England. And I wonder what you will think when I tell you that even with the addition of these two universities our total number in England amounts to five.

I heartily concur—very heartily concur—with the general statement of Mr. Harvey Scott that it is the duty of people where they have a university of their own, rather to seek the development of it than to indulge their ambition and work for degrees in a place

of very much higher standard of learning. Of course, as Captain Cuttle says, "the value of that observation lies in the application of it," and I am not about to make applications either to the advantage or to the disadvantage of Yale or Harvard. But I may say that in connection with the education of my own children I have chosen rather to send them to a new university lying at my own doors than to send them to one of the more distinguished and more honorable universities lying away. And for this reason: that in the education of our youth we have not only to remember what the institution may do for the alumnus, but we have to remember and ought to remember what the graduate does for his university. (Great applause.)

I do not, however, intend to lecture you, even though I stand upon an academic platform. It is the vigor and the brightness of Mr. Harvey Scott that has led me along this line. You will believe me when I say that with all the bewilderment which I have felt, with all the profound interest with which I have listened to these statements, the deepest feeling in my heart is that of admiration for the grace of God in these lives that have been commemorated, and congratulation to you who have gathered here this afternoon to listen to so beautiful a story, and the very earnest desire that Pacific University may, before it is as old as Harvard or Yale, have acquired, as I believe it will have acquired, an influence equal to that which either of those institutions deservedly possesses today. (Great applause.)

President McCLELLAND: The ladies have prepared out in the grove just back of the building a collation which will be served in a little time. We have some very rich things in store for you in the evening.

We propose to give you a recess after I have introduced one other speaker. This speaker, and the one who will follow after the collation, need very little introduction to this audience. I am inclined merely to tell you a story, which many of you have heard, in introduction of these men: A young woman—perhaps from Oregon—visiting Boston some time ago, and trying to decipher one of those milestones which mark the distances around about that ancient city, discovered one, you know, that looked somewhat like a tombstone, and it had written on it this legend: “I M from Boston,” and she, taking it for an epitaph, read it, “I’m from Boston,” Passing on and giving expression to her feelings, she remarked “Entirely sufficient.” (Laughter.) So I shall simply introduce Mr. Samuel B. Capen as from Boston, and that is all-sufficient. (Applause.)

THE CHRISTIAN COLLEGE AS A FACTOR IN OUR CIVILIZATION.

By Samuel B. Capen.

There is no chapter in our national history more glorious than that which has had to do with Christian education, commencing as it did at the birth of the old New England colonies. The school equally with the town-meeting and the church was seen to be essential to the safety and well-being of the new commonwealth.

But, important as were the common school and elementary education, our fathers were not to be satisfied with these. They felt especially the importance of an educated ministry, and out of their scanty means Harvard College was formed in 1638, when as yet there were but twenty or thirty houses in Boston. In the early history we read: "After God had carried us safe to New England and we had builded our homes, provided necessities for our livelihood, selected convenient places for God's worship, and settled the civil government, one of the next things we longed for was to advance learning and perpetuate it to posterity, dreading to have an illiterate ministry to our churches when our present ministry shall lie in the dust." Harvard was called the "School of the Prophets" for a hundred years. Yale equally with Harvard was formed to train men for the ministry; in fact, most of our colleges have been established by Christian people with this purpose in mind, the training of Christian men for service.

The colleges started by Congregationalists are one of the great glories of our denomination, and it is fit-

ting that one of the four great tablets that are to be affixed to our New Congregational House in Boston should signify Education by representing the founding of Harvard College. You can trace the march of Congregationalism across the continent by the institutions that it reared at the bivouac-fires where it halted for a time. Harvard, Yale, Amherst, Williams, Dartmouth, on through the Middle and Western states, we have erected these beacon-lights of civilization till we reach the Pacific slope.

Pacific University, where we meet today, is such a Christian institution. Its foundations were laid a half-century ago by the men who came to Oregon to plant the Christian Church. We must feel that they were divinely led to place it in the very heart of a region, which, by its location now so near the city of Portland and surrounded by these fertile valleys, will in a few years be crowded with homes, and as full of activity as the older states in the East. By the wise provision of the original deed of the town excluding saloons on the penalty of the forfeiture of the land, there is the best possible safeguard for a moral community into which our youth can most safely enter. And what a change in fifty years! When President Marsh was inaugurated he spoke from a platform built of drygoods boxes, and the seats for the audience were equally primitive. Today this magnificent Memorial building!

Its graduates in the ministry and in the other professions, as well as in business life, have greatly helped to shape this growing state for righteousness. Many who have not been able to complete their full course of study have been inspired by what they have learned, and have gone out to become teachers in the public schools

—thereby scattering the fire lighted at this altar.

I would like to give three reasons why I believe that the Christian college is growing, from generation to generation, more important as a factor in our civilization:

First—Because of the change that has taken place in the character of our population.

We are no longer a homogeneous population, as we were at the beginning, and this gives America some problems peculiar to itself. To illustrate: A canvass of London was taken some years ago, and it was found that out of every 100 people 63 were born in the city and 94 were born in England and Wales. Contrast this with our cities. The population of New York for instance is 80 per cent. foreign or children of foreigners of the first generation; Chicago is 87 per cent. While this proportion would not hold in the rural districts, yet we do know that it holds true in large sections of our country. Under these conditions we can no longer provide in our schools the religious teaching which was possible in the early days, when our population was more homogeneous. Even the Bible has been excluded from use in the schools in many cities. Teachers can be employed who are atheists. Whether we like it or not, our public school education is secular and must remain such. With our population what it is, the drift in this direction is unmistakable.

I am not forgetting the religious character of great numbers of teachers in our public schools, and five years' experience on the Boston school board has led me to lay the greatest possible emphasis upon character as the first essential for every teacher. But the appointment of such depends upon the school boards, and

often these are composed in part, at least, of those who care too little for such a qualification. This most sacred of all municipal departments, that of the public school, has not been kept free from the blighting hand of politics.

I know it is argued by some that religious, and especially denominational, colleges are narrow and unnecessary; that we ought to let the state do all the educating, and let the Christians build churches. But how then shall we certainly provide a sufficient number of Christian teachers who, while they cannot directly teach religious truth in our public schools, can do it indirectly through their life and character? I look back upon my school days and remember well the moulding power of one woman and one man, whose Christian character and influence could not be restrained. To give even this indirect religious teaching which comes through Christian character, we must have religious teachers trained in the Christian college. Recognizing as we do the value of the Christian teacher in the secular school, we know how they are shorn of much of their power by the necessities of the case. Give, however, these same people the right that they have in a Christian institution to supplement their personality by direct teaching, controverting the agnosticism of the day, showing what religion has wrought in the world, and how infinitely almost do we increase their power to mould life and character aright.

We cannot rightly tax the people to teach religious views in which they do not believe, yet if we are to continue as a Christian nation, we must not only continue to have a secular education supported by the state, but it must in the future, as in the past, be supplemented

by the Christian academy and college supported by private funds.

Secondly—We need the Christian college as never before to furnish trained men for our theological seminaries.

Education has become widely diffused in this country; common people are reading and thinking, and everywhere there is an intellectual quickening. The minister is no longer as he was a hundred years ago, perhaps the only educated man in the community. He now may have many in his congregation who have had a college or university training. We must, therefore, have educated ministers of the very highest order, if the church is to hold its place in the intelligent thinking of our day.

I am not decrying the great value in the world of many men who have taken what are called "short courses," but the churches will suffer immeasurably if we are to depend in any large measure upon these. Principal Fairbairn has expressed the opinion that "We have lowered the ministry by lowering the standard of the men who can enter it. They tell us that the age of the pulpit is past. The age of the pulpit is only coming, but it will be the age of the competent pulpit." We do not need so much more men as more man in the pulpit.

The recent measures adopted by the Suffolk South Association, of Massachusetts, the Manhattan Association, in New York, the New Jersey Association and others, in favor of elevating the standard of the ministry, are steps in the right direction.

There never has been an hour in the history of this

country when there was such a demand for men of the highest qualifications for the gospel ministry. Where shall we obtain such men for our theological seminaries unless we obtain them from our Christian colleges? Statistics show that our state colleges and universities furnish comparatively few men for the theological seminary. Figures obtained a few years ago showed that the Christian colleges furnished 93 per cent. of these theological students, and there is no reason to believe there has been any material change since. Furthermore, in four New England colleges statistics were gathered some time since, and it was found that from one-fourth to one-fifth of those who entered the ministry were converted after they entered college. The Christian atmosphere of the college, added to the early training, led not only to the consecrated life, but also to the noblest use of a consecrated life, the ministry of Jesus Christ. In the words of Dr. Kirk: "No Christian civilization can exist permanently without a thoroughly educated and godly ministry, and such a ministry cannot be perpetuated without the Christian college."

We have, during the last few years, been passing through a period of great intellectual activity with regard to the Bible, and to the great truths of religion. In these discussions the faith of many has become unsettled; here, therefore, especially is the need for the ablest men to present the truth in harmony with the latest scholarship and archaeological research. A religious paper has recently put this truth in the following forcible words: "A wise, strong, thoroughly intellectual ministry was never more needed than in our time, when the task of the minister is to lead his laity through the delicate and difficult, yet inevitable, work of restat-

ing the church's conception of the Bible. Theological education, of the sanest and most solid sort, is a matter of life and death to the church. To allow 'practical' problems, however pressing and however stirring they may be, to withdraw attention from this fundamental need is short-sighted and unstatesmanlike."

Third—We need the Christian college to properly train leaders in civic affairs.

More than a century ago George III is reported to have said that there would have been no American revolution if there had been no Harvard College. The graduates of that college were the leaders in the Revolution.

Without pausing upon the earlier days, when Sam Adams and the men of his generation were building a free commonwealth, but beginning with our second great struggle to preserve the integrity of the Republic in 1861, it is well known that the West and the Northwest were held in the Union largely by the influence of the Christian colleges and the churches in the upper valley of the Mississippi. There was no class in the community as patriotic in those days as the college graduates. In one of our younger colleges out of 750 students and graduates who could bear arms more than 400 went to the front, and more than half of these became officers. So, also, in 1896, it was the educated men that saved the Nation anew. I take especial pleasure in alluding to this here, as it is well understood that the editor of one of your Portland papers and a graduate from this university saved the state of Oregon for sound money.

The safety of the Republic not only depends upon the intelligence of its citizens, but it is vitally import-

ant that the basis of that intelligence shall be religious. Education without Christianity has left out its chief factor, and the source of its greatest power. You may take a block of marble and chisel it ever so skillfully into some matchless human form, but it is marble still, cold and lifeless. So it is with education without religion; that which gives it life and power and meaning is wanting. We need more men like Senator Hoar with great religious convictions to lead the people in civic matters. While men think and act for themselves perhaps as never before, yet it is equally true that people are more and more being guided by leaders in whom they confide. While it is not so blind a leadership as in the early centuries or in other lands, yet in its intelligence it is just as real. The Christian college is needed to train such leaders in righteousness.

The Christian college, which is thus developing religious leaders, makes its support a matter of the highest patriotism to the whole nation, for it is laying the foundations of Christian civilization. In the new states it is lawlessness and worldliness against order and purity and the Christian home. The Christian college's influence is often the deciding factor for righteousness. It is like a fortress in a time of war, a base of supplies; the country round about is safe while it stands.

Many people wander to the West who have made a failure in the East, and desire to make a new start in the world. In these new regions there is often no church and no Christ. To neglect to furnish a Christian education in such regions is full of peril to our country. Neglect Christian education for one or two generations and the Republic is doomed.

Certainly we who live in the East cannot be unmind-

ful of the importance to us of providing generously for education in the newer states. Millions have been given already, and the same spirit of generosity ought to continue. It is one Nation, and the West with its teeming millions will soon have the control. It is for our interest, therefore, that the power soon to be exercised be a Christian power.

And this leads me to say that unless the Christian college is planted in the newer states, there will be no higher education for the children of these communities. The traveling expense to reach the colleges already established in the older states is so great as to permit but a comparatively few of our young men and women to have the higher education they crave. In a college in one of our Western states it was found by correspondence recently that seven-eighths of its students would never have taken a course of study if it had not been for the local college. Furthermore, its presence furnishes an inspiration to the community which cannot come from an institution a thousand miles away.

If you want to sustain missions, then sustain the Christian colleges of the newer states, for they furnish the missionaries. From what other source are the men to be obtained who will most intelligently carry the gospel into the hundreds of places west of the Missouri river where no gospel is preached? If you want Christian teachers, then support the Christian colleges, for they must furnish the teachers for the new states. It has been well said, "To teach the teachers is more than to write the songs or enact the laws of a nation."

With all that is needed to be done in these new states they must still ask and they still deserve help

from the older communities. We are our brothers' keepers. We in the East have come into a rich inheritance; it is the Christ spirit that we freely give as we have freely received.

With a few exceptions, and as a general statement, there are not as yet too many colleges established; but let us see to it that we strengthen and broaden those we have before we add more.

I believe in the value of the smaller country college. I know the argument of the other side, of the enthusiasm which comes with great numbers, etc. But in the university the individual is too apt to be lost in the multitude. He knows but a few of his classmates, he does not meet his instructors personally. It is often in the country colleges where you find the true college spirit and the noblest college life. Are not Dartmouth, Amherst, Williams and Oberlin country colleges?

Said an editor of brilliant reputation in New York city, a graduate of a smaller Christian college: "More and more I rejoice that I learned so much from a teacher who was a comrade, instead of being left to tutors in a big class. I have never since I came here regretted my education, when personal friendship with my teachers was worth infinitely more than all the big buildings in all the college yards of the world."

Note also that in these Christian colleges almost every graduate is a pronounced Christian man. While the intellectual standards are being constantly lifted, so that they will rank, many of them, as the peers of the older institutions of the East, yet there is an all-pervading atmosphere which quickens men to the loftiest Christian purpose and the noblest achievement.

I glory in the men who have done this work.' With courage undaunted, with glorious self-sacrifice, they have fought against odds and conquered. I cannot call the roll, but God has them on His, and they will have places near the throne. But here on this spot we may be permitted without intending any discrimination to speak of Rev. Dr. G. H. Atkinson, Rev. Harvey Clarke, President Marsh, and also of Marcus Whitman and Rev. Dr. Cushing Eells, of your neighboring Whitman College.

These colleges have moulded states. I have always been an enthusiast for Christian colleges; I dislike the sneering remark sometimes made of "fresh-water colleges." I almost envy the man who can help build and endow some institution, that will be Christian in its trustees and its faculty, every throb and heartbeat pulsating for Christ and humanity. I almost envy the man whom God sets apart for the holy service of teaching in these institutions. In the words of John Wesley: "Is it not a more extensive benefit to sweeten the fountain than to purify a particular stream?"

Who can tell the power or influence of a single consecrated life! When the secret things of this world are written it will be found that many men unknown to fame have been used by God to change the lives of thousands.

Only a thought, but the work it wrought
 Could never by pen or tongue be taught;
 For it ran through a life like a thread of gold,
 And the life bore fruit a hundred-fold.

Go on, then, with greater courage in the training of men here, who, touched by your word and inspired by your lives, are to be leaders in the church, and who will

continue to mould this commonwealth for civic righteousness and for the glory of God.

President McCLELLAND here read the following telegrams:

“Brighton, Mass.

“Five hundred dollars pledged for Brighton Chapel. Congratulations and best wishes. A. A. BERLE.”

“All Tabor rejoices with you. Philippians, 1:2-6.

“R. S. HUGHES,

“President Tabor College.

“JEROME C. TIPPLE,

“Mayor of the Town.”

The President stated that the purpose of the pledge mentioned is to put permanent seats in this room which we are now occupying, something which we need very much, and I am very grateful to receive this telegram from Dr. Berle and his church. He also read the verses referred to in the second telegram.

And thereupon, after the singing of a college song written by one of the students, a recess was taken until 7 o'clock.

EVENING SESSION.

President McCLELLAND: We will begin where we left off, with the man from Boston; and here is Dr. Barton, who will speak on behalf of the Educational Society and Eastern Congregationalism generally.

Dr. BARTON: Ladies and Gentlemen: I took my half of that introduction which included Mr. Capen. I am reminded of the young lady from Portland who met the young lady from Boston, and who said: “I have

wanted all my life to visit Boston; I have heard so much about it. I think that Boston must be very like Heaven." And the Boston girl replied: "Well, it used to be, but Boston has improved very much in the last few years." (Laughter.)

THE VALUE OF A CHRISTIAN COLLEGE.
Address of William E. Barton, D. D., representing the
Congregational Education Society.

One of the most interesting phenomena in the social development of America is, and has been, the interest of its people in popular and higher education. The schoolmaster follows hard upon the track of the earliest pioneers. Amid all the hardship and inevitable privation incident to life in a new community, our people voluntarily and with great sacrifice have taken upon themselves the added burden involved in the rearing of institutions of learning.

The great Puritan migration of New England occurred in 1630. Then Boston was founded, and the incoming population rose from a trickling stream to a considerable tide. In only five years the Latin School was founded and continues to this day. In another year Harvard College was founded, professedly for the purpose of maintaining an educated ministry. The pathetically small beginnings of these and other great institutions which now exist in our country and the annals of their growth and progress would read to us like romance had they not been repeated scores of times in newer and smaller educational institutions in our country. Beside these institutions for higher learning we have scores of academies and preparatory schools supported by private generosity; and in addition to these every state makes the most generous provision

for the maintenance of common schools with institutions for technical education of higher grade.

Truly, so great expenditures of time and thought and effort on the part of the great body of the people of this country indicate on their part a strong belief in the value of popular and higher education. Indeed, it is not too much to say that sometimes we have ascribed to it too high a value, and have assumed that mere knowledge is a panacea for all political and social ills. There are some occupations for which some kinds of education may prove a positive disadvantage, and yet, upon the whole, the faith of the people of this country in popular education has not been misplaced. It is not necessary that I should define to you who have established and maintained for fifty years the institution which adorns this town and illuminates this surrounding region the advantages of such an institution of learning, yet sometimes to those who bear the burdens of an institution of this kind the sacrifices appear so excessive as to well-nigh discourage the effort requisite for its maintenance. Let me say a few words then about the value to a community of a Christian college. First, it has a commercial value, and while this is a consideration that, perhaps, ought hardly to be mentioned, and is one upon which we are inclined sometimes to place undue emphasis, it is worth speaking of in passing. No investment of a like amount of money in hotels, in manufacturing establishments, or in other commercial enterprises can upon the whole produce so marked an effect in appreciation of property in a vicinage. This has been so well understood by college builders that I hasten on, counting it somewhat dangerous ground.

Secondly, a Christian college gives a wonderful intellectual stimulus to the town and surrounding re-

gion. The work of a college does not consist simply in teaching certain facts to a select company of young people; its larger influence is upon the whole community. It gives a certain temper to the town, a certain intellectual bent to the body of the people about it; there come to be students or teachers in almost every house; the best of the town relates itself to the administration of the school. A college is not only a consumer as well as producer, requiring the purchase of breadstuffs, food and clothing in considerable quantities, but it brings into the town as permanent residents several families of cultured people who become its teachers and professors. It tends to build up a public library, of size proportionate to the age and magnitude of the college, and it stimulates the accumulation of private libraries quite beyond the average size of libraries in towns where no college exists.

It keeps the community in touch with the world of letters; it lays new thought under constant tribute; it brings from time to time men of literary reputation from their distant homes to address the student and towns-people as well. It is a reservoir, a fountain of good things which are not, or need not be, confined to the body of its graduates. It is one of the glories of the typical American college that it presents no contrast of "town and gown," rather the colony and college forcibly impress themselves upon the world outside as a unit.

Thirdly, the college is a great moral force in a community. People will not send their sons and daughters away to school except they have assurance that they will be surrounded by good influences in the community as well as in the classroom. Hence, it comes to pass

that the liquor traffic is not commonly legalized in our college towns. The safeguards which are thrown about the young people away from home obtaining their education in this community come thus to be enjoyed also by the young people of the town. Many a man who might otherwise be tempted to vote for licensing the saloon for the sake of revenue to be obtained from it feels in the presence of the college a restraining necessity, and in thus voting for the sake of the children of other men who for the time being are, as it were, under his protection, he protects his own children who may, or may not, be students in the college, and the moral tone of the community is taken from that of the college which it maintains.

Thus far I have spoken as though the young people composing the body of undergraduates were chiefly those from a distance, and as though the people of the community shared only incidentally in the benefits of the college, and all that I have said would, I think, be true, if these represented the facts. As a matter of experience, however, it is not so. The great body of the students in our colleges come from a radius of a few miles about. This is true to a surprising extent even of our great universities and of communities with well-developed facilities for travel. The reason for it is two-fold. First, the location of a college in a given community gives to it, as the years go by, an increasing number of families who take up their homes in a college town for the sake of educating their children; secondly, the presence of the college within a distance of a few miles comes to interest succeeding generations of young people as a natural gateway into a life of influence and usefulness. This fact is less appreciated

in the days when a country is new and the endeavors of a people must largely be devoted to securing a livelihood by the tilling of the soil, but as years go by it is found to be increasingly true that the young people of a college town and the towns close about look to the college as affording a natural entrance into the world.

Since the establishment of the government of the United States, only 1 per cent. of our people have been college graduates, but 58 per cent. of all the important positions of the government have been filled by educated men. It thus appears that the man who sacrifices for the establishment and maintenance of a college in his town is making for his community and, perhaps, for his children, one of the richest possible investments for coming years. I think it is important that we should consider these facts, because it is hardly too much to say that the Christian college is on trial for its life. Below it are the common schools and high schools, and above it are the state universities, and it sometimes seems as though between the two the Christian college might come to serve no useful function.

But thoughtful men, students of history and social problems, see in the Christian college the hope of the country. The influences which are the most radiant in the vicinity radiate over a wider and wider area as the years go by. The influence of the small college is never to be measured solely by the number of its alumni; upon it depends the efficiency of the public school, the pulpit, all the learned professions and the general intelligence of the community.

I bring you, then, the greeting of the Educational Society, which, nearly a half century ago, gave to you

that precious \$600, with our hearty congratulations on your fifty years. Your labors have been well expended. You have builded well your foundation. With joy we greet with you the dawning century. Yours are the ages to come in the generations of young life to go forth from these walls to bless and enrich the world.

President McCLELLAND: We have a representative with us today of an institution in the East which, if any institution may be called the mother of this college, was its mother, Vermont University. And I have asked Dr. Byington to say a word as a graduate of that institution. (Applause.)

Dr. EZRA HOYT BYINGTON: Mr. President: I am very glad to bring the greetings of the old University of Vermont to this new university of the Pacific Coast. It is very interesting to trace the connection of one institution of learning with another. One who visits old Cambridge, the old University in England, will be taken to one of the colleges there and shown in the college hall a full-length portrait of John Harvard, the founder of Harvard College; and one can see that they are very proud of their daughter on these Western shores. And Harvard College is the mother, evidently, of Bowdoin, and Yale College is the mother of Dartmouth College; and so it is that one college has been connected with another all along in the history of the colleges of this country. The University of Vermont is the daughter of Dartmouth College, and has borrowed from it her best instructions. It is very wonderful that the University of Vermont should have had so much to do with founding this institution fifty years ago, and since then; an institution which is doing so much in this part of our country. As has been

said, President Marsh, who was the first president, was the son of that great, that wonderful man, whose too early death was the greatest loss, perhaps, that philosophy in this country has suffered—President James Marsh. And how much Dr. Sidney Marsh did for the Oregon University cannot be told. And when he had it developed to a certain degree—Pacific University—his younger brother joined him—Professor Marsh—who, for thirty years, I am told, has done such grand work in connection with Pacific University. (Applause.) His name has not been mentioned this afternoon; I presume the reason is his modesty; very likely he has placed an injunction upon some of his friends here, but I am under no such injunction. (Great applause.) And we had before us in the beginning of these exercises Professor Ferrin, also a graduate of the University of Vermont, who has been here some twenty years, and who has done such excellent, scholarly work here, and who bids fair, I am sure you will agree with me in saying, to do excellent, scholarly work here for years to come. So it is that the University of Vermont, so far away in that “provincial” part of our country (laughter), has been sending its choicest sons and its choicest gifts—for a good deal of the money that has been reported here this afternoon came from its alumni—to this institution.

I will only say one other thing, and that is in regard to this matter of the provincialism of the West, or the provincialism of the East. I am not sure that we ought to say very much about that. Neither the West nor the East stands alone. We are bound together by very close ties, even the ties of mutual help and contributions, and we give in each part of the country not only

our choicest sons, but our richest treasures for the benefit of the other part of the country. I am sure that the services that have been rendered by one part of the United States to the people of other parts of the United States furnish one of the very strongest bonds that hold together our united country.

Gentlemen, I bring you the hearty greetings of the alumni of the University of Vermont, and I shall be glad when I return to New England and meet my college friends to assure them that they have a warm place in your regard and in your favor. (Applause.)

President McCLELLAND: Some two or three years ago the college presidents of the Pacific Coast of the Pilgrim faith met as the guests of the Pacific Theological Seminary, for the purpose of forming an organization which would have for its object the dissuading of men who were ambitious to form additional colleges from that act, and for encouraging the establishment of academies as feeders to the colleges which we now have. Dr. McLean represents in himself better than any other man that educational alliance, and he is here to bring a word of greeting from the colleges connected with it. (Applause.)

Dr. McLEAN: I wish I had time to introduce to these wise men from the East our entire sisterhood of Pacific Congregational institutions. One of them, I presume, will speak for itself by and by in the person of its president, Penrose. I can only say that what you have found here today as regards this institution you will find every time you come here. This is not an incidental sort of thing, this gathering you have had, in almost any of its accessories. I was up here, I

think, about two years ago, and this room was crowded to repletion, just as it has been today; the same balmy air, the same magnificent outlook, only perhaps it was still more magnificent than it is today, for it was October, and these trees, now arrayed in living green, had been touched with the golden hue; old Mount Hood was interested in the proceedings, just as he is today. I took occasion to say, in some feeble remarks I made from this platform, that it seemed to me the great mountain was standing up on tip-toe, and I did not wonder because of his interest to know what was going on under these oaks. (Applause.) And the glimpses he got only interested him the more, for you should be here, my friends, when the college is in full blast. You have seen some of the boys and girls; you should see them all, as I saw them then. I have to say that if I was a hoary-headed old mountain fixed away yonder in the horizon, and there was such a bevy of girls discernible from my station, running about under these trees, I, too, would be up on my tip-toes. (Great applause.) And now, I come back and find that these girls are just as good as they looked to be then, for they have been comforting us with cherries, and staying us with flagons of water; and I am sure I got an extra smile or two, and an extra fine piece of cake or two, because of that visit I made here two years ago. I wish you could visit all these institutions; you would find the same thing everywhere.

Salt Lake is represented here today in the person of its President Hunt. I presume there will not be time to hear from that sister. You will be glad to know that the great Chicago challenger has just put down \$50,000 for that college to cover. When that is done it will

have a day of rejoicing such as we are having here to-day.

I will speak a word for Pomona, because I not only represent it in this educational alliance, but am one of its trustees. You know its good fortune; it has finished its endowment; it has raised the money to pay a large debt that has been troubling it, and the plans are being drawn today in the city of Los Angeles for her new building of science that Dr. Pearsons promised. This is the youngest of our sisterhood upon the coast; it is only ten years old. I am sorry for what I have to say now, but we cannot help things down in California because of our superior climate and soil; they will grow. Pomona is only ten years old, but she is bigger than either of her sisters; I guess she is bigger than both of them together; it is the climate that did it; we didn't want to outgrow them so; it's the climate and the soil; she had to do so. If you should happen around when she is fifty years old, I don't know what you would see down there.

Now, I want to introduce to you one sister that you have, perhaps, never recognized as belonging to the Pacific group, and that is away in Hawaii. (Great applause.) The last, and perhaps by no means the least, important member of this sisterhood of institutions upon the Pacific Coast. I wish there were time to say just a word about the significance of these institutions, in view of the great events that are beginning to take place; that which our far-sighted American statesmen years ago prophesied with respect to the present century is pressing on to its fulfillment. There are rising on that far western horizon, in the shape of thunderheads as yet, most portentous things, that may have

in them, perhaps, something of the besom of destruction, and something of terror, and something to disturb us; but that have in their bosoms, let us believe, much of that balm of Heaven that follows the thunder and the lightning. The greater things of Greater America lie to the westward of this fair sisterhood of institutions here, entering, dear friends, just now upon their second career of enjoyment in a most opportune time. I believe there is a Providence in the gathering of this Council here in Portland today. I do not know that we have had due sense of it, the coincidence of the coming of this body of earnest-minded people to stand upon the farthest verge of the American continent, and to get a nearer sense of what lies over here in the future. I wish I was a college boy in Forest Grove, or Whitman, or Pomona, or almost anywhere else in America. I would like to go through the next fifty years of American history. And, my friends, this institution, and institutions like this, is the guarantee for an American citizenship that is going to hold the Ship of State unerringly in her voyage through all the dangers and perils and glories of these coming decades. (Great applause.) Do not forget these institutions; forget what we have said—what has been lately said about provincialism. You understand that we must have our little joke. The gravities of the situation are so great upon our coast that if we did not indulge sometimes in pleasantries we should die. But do not forget us—pray for these churches, pray for these institutions, strengthen the hands of these Christians; send us your strongest ministers; send us your ablest teachers, give us your richest gifts; lift to Heaven for us your most fervent prayers! (Applause.)

President McCLELLAND: We will hear a word

from Dr. Bradford. I need not introduce Dr. Bradford to this audience, or any audience of Congregationalists the wide world over. (Applause.)

Dr. BRADFORD: I feel as if it were an intrusion, Mr. President and friends, for me to take a moment of your time. This occasion belongs so much to this coast, and yet, somehow or other, I have the feeling that I belong here; as I have come back after all these years I have felt the thrills of enthusiasm which I felt years and years ago. You remember the story of the little girl in the street car, who was asked by the conductor who came to collect the fares: "My little girl, how old are you?" and who looked up innocently and said: "Mr. Conductor, if you please, I will pay full fare and keep statistics to myself." (Laughter.) I inadvertently mentioned the other evening how long ago it was since I had been on this coast, and I do not know that I can keep it to myself any longer; but I remember one beautiful day—two or three days—twenty-four years ago about now, driving out from Portland, and I drove all through this region. This building was not erected; only one or two buildings were on this campus, and as I have been here today I have thought that the progress of those years was quite as great here as at almost any institution with which I am acquainted. We are in the habit of measuring progress by the size of buildings. We ought rather to measure progress by what is put into living men and women. If we measure in that way, I am sure the progress at this institution has been quite as great as at any institution with which I am acquainted. I can say nothing concerning the coast, as others have been able to say. I am a provincial of the provincialists; I must confess that. I was

on a train leaving Boston once, and the newsboy came through the train crying out in the usual newsboy fashion, "Appleton's Railway Guide for the United States and Canada," and a good-natured man called the boy back and said: "See here, boy, have you one for New Jersey?" and the boy looked through his whole list—and a Boston boy, at that—and innocently and earnestly replied that he did not have one. (Laughter.) So that a man who comes from New Jersey could not be supposed to know very much concerning the Pacific Coast if he had not been here; and certainly not very much concerning education or the institutions of learning. But even we in New Jersey have learned a few things, and I may just mention them, and will do no more than mention them. I think we have learned that there are three great problems pressing upon the American people in this country, and we do not need to turn our eyes toward the sunset to see them. We have learned that there are great political questions which can be settled only by educated men. We have learned that there is one thing that is needed more than almost anything else in this country of ours, and that is a thorough and earnest study of history. And we have come to the conclusion that these questions can be settled only by those who are educated. We have learned that there are social problems, and those problems can be solved only by those who are educated. We have learned that there are great religious problems, and those problems can be solved only by those who are broad and far-seeing and charitable, as those are, and generally those only are, who are liberally educated. And so we have learned one lesson, which you have learned here, I doubt not, that all culture which is worth anything is culture for service. And I give you, young gentle-

men and young ladies of this institution who are present, and friends, a line from Mrs. Browning, which I think might well be your motto:

“The man most man, with tenderest human hands,
Works best for men as God in Nazareth.”

(Applause.)

President McCLELLAND: We have with us to-night, very fortunately, an editor from the Eastern coast, who may possibly be able to give our editor from the Western coast something in kind, if he is so disposed. At least, we shall be very much delighted to hear a word from Dr. Ward, on any line he may choose to present. (Applause.)

Dr. WARD: Mr. President, it will have to be but a word, for the time is short. I, too, come from New Jersey, and I like the word “provincialism.” I am glad it was spoken today, because it is a word that has a close relation to education. One time, during the second administration of President Lincoln, while that magnificent and noble man, Henry Wilson, was vice-president of the United States, he came into my office and sat down by the side of my desk, and began to talk about Massachusetts, “dear old Massachusetts.” Said he, “The foreigners are coming in, and there is only one thing that can save us, and that is education—education. And the one thing that I am most interested in is to see that the school system of Massachusetts shall take these boys that come to us with these Irish and French and other immigrants and make Massachusetts men of them.” I remember that Henry Wilson was raised in a poor-house, and lived in one until he was bound out to the shoe trade, and did not learn to read or write until he was well grown. He was a man

who always talked good English in a speech, but sitting there beside me he would be free, easy and thoughtless in his expressions, lapsing into double negatives, bad grammar, while talking of the importance of education.

I would like to say one word, not to these older people nor to the visitors, but to these young men and young women who are here in the process of education; that a school, and above all a Christian school, is an institution whose purpose it is to fight provincialism. A person without education, what is he? He sees this little circle "that girds us around," and he takes it to be "the world's extreme"; he knows nothing beyond this horizon. He sees a potato, and knows it is something to hoe and to eat. Wheat is to him only something to make flour of and to eat. That which is beyond the mountain and the shores he knows nothing of. But the purpose of education is to give the man eyes to see that which is right before him; to look also beyond the Pacific and the Atlantic, to see the world and to discover friends throughout the world. And Christian education, what is that for? Christian education has for its purpose to make him see something more than this little provincial moment in which he lives; to fit him to look backward to the ages behind, and forward to the ages beyond, into the very eternity of God past and God future, and to see the service which God bids him to do for the world. It is the opposite and the corrective of provincialism. (Applause.)

President McCLELLAND: We shall all be glad to hear from one of our other Pacific Coast colleges. I am happy to present President Penrose, who brings us the greetings of Whitman College.

President PENROSE: Mr. President and Friends

of Pacific University: I am not a good person to make a long speech to fill up a gap. I wish to say only one thing: I bring the greetings, this evening, of another college, which has not yet attained to what Pacific University has already attained; and yet, a sister institution which today feels deeply with joy and thankfulness for the prosperity which has come to this institution. And it is without any touch of envy that I bring to you, sir (turning to President McClelland), the congratulations, the love and sympathy of Whitman College. (Applause.) We hope and we pray that the education which is given at Pacific University may be always broad and deep and high, and that it may be filled to overflowing with the spirit of Jesus Christ. (Applause.)

President McCLELLAND: We have with us this evening a man who has been longer in service as a college president of a Congregational college than any other man, I think, now living—twenty-eight years. Dr. Strong, of Carleton College, has this other distinction, that he is the only college president that Carleton ever had, and he has been president of Carleton during all those years. (Applause.)

Dr. STRONG: Mr. President: It would not be altogether fit for you now to call a young man to speak. I always bow with reverence to the learned man who addressed you a few moments ago, and who taught me how scientifically to break chemical apparatus in the laboratory, when I was under his instruction—my venerable friend, the Rev. Dr. Ward. (Applause.) So, although I may be the longest in service of our college presidents in this country, certainly I may claim to be not so very old when I can thus look up to one who,

as we all know, is still young and in the full prime of his years. (Applause.)

I wish to bring my most hearty congratulations and greetings to you, Mr. President, for this day, which is a day of history-making, as it will surely appear in coming generations. We are making history today, whether we may appreciate it or not. It has been my fortune to have connection with a young college from its beginning, and I know something about foundation-laying. I congratulate you, sir, on the blessed privilege of laying foundations for education in this broad land. There is no labor higher, nobler, more blessed in its fruitage. There are indeed many sacrifices to be made; but what are all those compared with the blessed fruitage which God gives to those who give themselves to such a service? Most sincerely do I congratulate you on being called to a work which will require sacrifices. God blesses those who do sacrifice for His sake and for the Kingdom's sake.

This has been a day of great delight to me, for it has carried me back to the early memories—although so young a man! (Laughter.) It has been my privilege to know personally most of the college presidents now living in our connection, and some who have gone to their reward; among them the first president of this Pacific University. His brother, a professor here, whose name I gladly hear you mention today, Joseph W. Marsh, was a boy with me in the Green Mountain state, in the same Sabbath School class, and, though we have not met for forty years, until the other day, I love him as a man consecrated to his work, who in educational lines has made himself felt most effectively on this Pacific Coast. (Applause.)

If I add anything more than this word of greeting and congratulation, let it be an earnest word with regard to Christian education, and what is involved in it. I hold that there is no education worth the having except Christian education. And what is the end and aim of a Christian education? Its ideal is the securing of a symmetrical manhood and womanhood; not educating the intellect at the expense of the heart, but the rounded, symmetrically developed manhood and womanhood. Its ideal is the highest possible development of the whole man. What is its aim? Character, character, the only possession which is priceless and eternal. Any education that does not aim to uplift the whole man, secure his full development, is not worthy of the name. How shall we secure this true ideal? Ralph Waldo Emerson once said to me at the tea-table, as we were conversing, "I never care to ask what my daughter shall study, but only to whom I shall send her to be taught."

A fundamental law of education underlies that utterance. The power of the world's great teachers, from Socrates and Plato to Arnold and Hopkins, has been the power of personality. They illustrate the truth too often forgotten, that education is not the impartation of knowledge, but the quickening of the spirit. It is the inspiration which thrills the whole being, when a human soul capable of vibrating in harmony with what is divine, is brought into touch with a personality all aflame with its devotion. It is the living incarnation of the noblest aims and loftiest ideals. The educative power of a great soul outweighs all endowment and all apparatus. Books may contain and impart

knowledge, but personality alone can inspire, develop, educate. There is no other power like it.

Yet I am not satisfied simply with that statement which Ralph Waldo Emerson made. Something more than personality is needed. It must be consecrated personality. Ah! this is the power which the world most needs for its moral uplifting. It is the most effective power God ever uses when he employs human agencies. You have examples here in the founders of this institution, whom I honor in my thought and would honor, were it possible, by personal recognition. They are those laymen with us today who were pioneers. In them we have illustrations of a consecrated personality, the evidence of which must be unselfishness and devotion to that which is highest and best. Do you not know that it is this spirit of altruism which is always found in true heroism? There can be no true heroism without it, for there is no such thing as a selfish heroism. We honor those who forget self and meet duty with no thought of personal rewards, for that is heroic. We love to think of Hobson and his comrades; we love to think of others like them who have recently been bringing glory to our nation. They are not aiming at self-glory; they willingly take all the dangers, risks and responsibilities involved in their heroic deeds. This is an ignoring of self, a forgetting of self, which is the true gospel principle. This is the altruistic philosophy which must underlie and pervade all right development of character. A beautiful legend tells of a saintly man so loved of the angels that they sought for him some new gift of divine favor, so they were sent to ask what he would like. "Oh, nothing," he replied;—he was quite content. They pressed him: "Would you not like to

perform miracles?" "Oh, no; that is Christ's work." "But would you not like power to convert souls?" "No, that is the office of the Holy Spirit." Still they urged him: "Will you not have something?" Finally he said, "If I must choose, I would like the power of doing a great deal of good among men without ever knowing it." And so it was that ever after this, his shadow, when it fell before him and he could see its effect, was like the shadow of any other man; but when it fell behind him out of his sight it blessed all whom it touched. Ah! friends, this is the spirit of true consecration; nothing for self, even in the inner chambers of the soul, this it is which marks the truest and noblest and most heroic character. Oh, that we, in the spirit of the Master who gave himself, might all give ourselves to this blessed work of lifting up—lifting up to a higher realm, and so make the world the better for our living in it.

There is a profound philosophy in Tennyson's words:

"That men may rise on stepping stones
Of their dead selves to higher things."

Ah, friends, let us never forget that it is only on our dead selves that we ever can rise to the highest things. As physical perfection becomes beauty only where it is unconscious, as a beautiful face always loses its charm when it betrays vanity, so self-consciousness always degrades the heroic and mars the spiritual.

Were there time, I should like to illustrate by more than a brief reference to Carleton College, how God blesses the efforts of consecrated teachers. It is a remarkable fact, which can scarcely be paralleled in the record of young institutions in our country, that from the beginning of Carleton, not a year, scarcely a single term, has passed without special proofs of the divine

presence and blessing. A daily prayer-meeting has been voluntarily sustained by the students for more than twenty-five years. About ninety-five per cent. of all her graduates have gone out Christian men and women, and have become centers of right, moral influence. One honored professor, who has done more to make our institution known in Europe than all the rest of us put together, has never yet, during his twenty-seven years of service, conducted a recitation without first invoking upon it the divine blessing.

It is a striking fact, illustrating how God blesses such consecrated personality in educational work, that more than 10 per cent. of all our graduates who have been out five years are today presidents, professors or instructors in colleges. Surely we have reason to thank God and take courage. God bless you, my dear sir (turning to President McClelland), God bless all these college presidents throughout our land, and make them more and more powers for hastening the coming of the Kingdom, and for bringing honor to that name which is above every name. (Applause.)

Mr. George S. Houghton asked permission at this time "to give a brief notice." On being recognized by President McClelland,

Mr. HOUGHTON said: Mr. President, I wish to say simply this: That I undertook the work and management of this Council train, not for the gain there might be in it, but rather with the prospect of a loss. I have enjoyed every moment of my association with that noble company that came across with me. I have been deeply gratified by the warm expressions of satisfaction with the management of the train. I thought for a few days that I was \$500 "in the hole," as the say-

ing goes, but, thanks to the Chicago friends, who helped me out, there is now a little margin of profit, and I want to invest it here. (Applause.) I shall be very happy, indeed, to present to President McClelland a check for \$200. (Great applause.)

President McCLELLAND: In behalf of the college I want to thank Mr. Houghton. It is too much, I fear. And I want to add, that if there are any more gentlemen who wish to give notices, they will be recognized. (Laughter and applause.) I am very glad to say we have a man here specially commissioned by Dr. Pearsons to bring his greetings to this college, a man whom we all delight to honor on the Pacific Coast, Dr. Savage, of the Chicago Seminary. (Applause.)

Dr. SAVAGE: Mr. President, there is not time to say all that is in one's heart and mind on an occasion like this. And yet, I cannot forbear to give congratulations to the president of this institution and to all connected with it for the grand work which they have been able to accomplish during the last half-century. For nearly fifty years I have been accustomed to hear of the planting, of the struggles, of the growth, of the prosperity, of the usefulness, of Pacific University. And yet, today I have seen with my own eyes, and my heart rejoices as I witness, the results that have been accomplished during these years. It was my privilege to be associated with the planter of this college at Andover, and from that time on I honored him as I honored comparatively few men for the self-sacrificing work which he did in the planting of churches on this Pacific Coast, when it cost so much to accomplish the work which he performed; and the planting here of a Christian college which was to be a

permanent memorial of his interest in college education and in the progress of Christ's kingdom through such an instrumentality. I heard him at the Council in 1865, again in the Council in 1871, again in the Council of 1880, repeat over and over the story of the trials, of the sacrifices, of the blessings, which resulted from the Christian churches and Christian institutions on this Pacific Coast. And I want to pay, in one word, my tribute of regard for George H. Atkinson. (Great applause.) He was truly a man of God; he was a man that laid himself on the altar of consecration to God's service, to do his will wherever, in his providence, he called him to labor for the upbuilding of his Kingdom. And I could but think today, as I have sat upon this platform and looked down over this assembly gathered here from all parts of the United States, that if there is any added joy in Heaven itself by witnessing scenes transpiring upon the earth, the heart of our good brother Atkinson must have had an added joy today as he looked down over the heavenly heights to witness the results of his labor as we have been privileged to have them rehearsed in our hearing, and have had the sight of it before us today. (Applause.) But my message is simply this, from one who has been a benefactor of the institution in recent years. When I was coming to Portland, "the college builder," as he glories in calling himself, Dr. Pearsons, said to me: "Don't you come back to Chicago until you have gone up to Pacific University, and have there given my congratulations to the president of the university and to those associated with him, for the grand work they have done in complying with the conditions which I made of the offer of funds to the institution. (Applause.) Because I have confidence in the president of that university.

(Great applause.) I have confidence in the university itself; I believe it to be a power for great good on the Pacific Coast, and I rejoice that I have had the privilege of helping in sustaining such an institution that is to live after I have gone away." I bring you his congratulations, for his heart has been exceedingly happy these last few weeks; for five of the institutions to which he made the offer of \$50,000 each, upon condition of raising another \$100,000 to add to it, have within these last few weeks accomplished the end, and have secured his check for the \$50,000 that was pledged to them. (Applause.) I shall not soon forget what I witnessed the last week in June, when at Beloit College, with his good wife by his side, when the announcement came by a telegram from Mt. Holyoke Seminary, "We have raised the \$150,000, and added a thousand and some hundreds more to it," Dr. Pearsons said, "No more joyful news could come by telegraph," and his check went immediately to meet his pledge. Beloit College that day completed its \$150,000 by large self-sacrifices on the part of the trustees in making up the last \$20,000; and another thousand, he said, came from his wife, because the college had done so well. And so he spoke of the other three, that during these anniversary weeks had accomplished it, saying, "Nothing gives my heart greater joy than to have the conditions that I made in these gifts fulfilled by the colleges." And while he did not authorize me to say it, yet there was an intimation that all these colleges, having done so well, would be remembered in the future. (Applause.)

President McCLELLAND: Many of you doubtless were at the Council which met in Syracuse three years

ago. You will remember that persuasive speech which was made by Dr. Hallock, then of Tacoma, when at the close of every argument in favor of coming to Portland, the refrain came in so beautifully and so persuasively, "We want you to come!" To Dr. Hallock, perhaps, more than to any other man, belongs the credit of having brought you across the continent to meet at this time on the Pacific Coast. We want to hear a word from Dr. Hallock. (Applause.)

Dr. HALLOCK: Mr. President, Ladies and Gentlemen: This is a very happy moment, and I feel today that the East is under obligations to Oregon. Travel is educational, and, while I suppose our friend Houghton does not claim to be a college president, yet he certainly has done much to educate the East. (Applause.) To transport so many and so good men so near the setting sun is a benefit that will be lasting, and the East will know the West better, and the West will love the East more, by reason of this meeting on the shores of the Willamette. (Applause.) I had the fortune, good or bad as the case might be, to be born in the Bay state, and to spend the most of my early life in New England. I had to feel that the great men and the stronger men were in the East; that the Western men and the Western colleges had not and could not be expected to have so high a type of culture and of manhood as the East. Never, perhaps, did I go as far as the story is concerning the two great statesmen of a generation ago. You may remember how the banter used to be between the South and the North, and when John C. Calhoun and Webster were walking down the street one day in Washington they met a band of mules; and Calhoun says to Webster, "There are some of your

Massachusetts mud-sills." "Yes," said Webster, "they are going down to South Carolina to teach school." (Laughter.) Now, after a half dozen years on this coast, if there is anything that I have learned thoroughly and dare to stand by in this presence tonight, it is that there are no truer men, none more heroic, self-sacrificing, Christian, efficient and manly, than the men that have stood on the frontier and laid the foundations of Christian churches and Christian colleges. (Applause.) I have been associated somewhat intimately during some of these years with the directing of a college memorial of as grand a statesman as ever trod the soil of America—Dr. Whitman. (Great applause.) As pure a man, as self-sacrificing a missionary as ever carried the gospel westward. I have been associated with that college, and honored to be for a time upon its board. I have also, the last two years, had the privilege of being in California and enjoyed the fellowship and co-operation of my dear friend at the head of Pacific Theological Seminary, and the privilege also of ministering at one of the colleges that is not distinctively Congregational by name, though Congregational in spirit, the college for young ladies founded by Dr. Mills, of Williams College, missionary of the American Board thirty-one years ago—Mills College, that has been doing its splendid Christian work on the same basis as Mt. Holyoke by one of Mt. Holyoke's daughters for this whole generation. (Applause.) I am rejoiced deeply in my soul at the splendid progress which is being made for Christian education upon this coast. There were seers fifty years ago. I do not know that any of us are prophets today, but some things we cannot fail to see coming over the goodly horizon. There were seers in those days, for it was

only five years or less before this institution on which we stand today was founded, that Senator Benton, of New Jersey, said on the floor of the senate: "I thank God for placing the Rocky mountains there as a natural and eternal barrier for these United States." And it was also said, by Senator McDuffie, I think, "God forbid that we should ever have a state on the shores of the Pacific, fronting toward Asia, that should bring its jarring and discordant elements into our already overburdened confederacy." (Laughter.) Think of it! on the floor of the senate sixty years from the day which we celebrate! Well, the world moves. And it is not through moving yet. It is moving westward; it is broadening. That yonder mountain standing like a sweet sugar-loaf in its beauty, pierces the sky with its ermine; but it could not stand up there in the bright blue and white if it had not a breadth of base commensurate with its altitude. And so our institutions must have a breadth of base; they must be broad in their culture, and especially must they stand on the everlasting foundation of Christian truth, if they are going to build Christian manhood up into the divine. (Applause.) That is what our Christian colleges are doing. In California, where the two great twin institutions of a secular sort stand almost facing one another, there is still felt by the Christian people of the state to be the same need as ever for the Christian college. And the president of Stanford, himself not committed in any sense to what we regard as distinctively Christian, said to me within a few days, "There is and always will be a need in California, as in other states, for the college distinctively Christian; the world believes it." And we shall not have solved the problem of education when we shall have planted in every state of the Union a

state university, for it lacks the very essential element of the training of the spiritual man.

Now, I have this to say in the forecast: These colleges are not simply for the education of people who may come to them, but they are rapidly making their own constituency. Six years ago when the doors of Leland Stanford University were opened, one of the distinguished professors of the University of California made an address in which he said, in substance—I am not giving the figures exactly: “There are in the state of California some 800 people that are seeking and prosecuting a college education. Leland Stanford University may divide these 800 people with the University of California, but hardly more than that can be expected at present.” Six years have passed. Leland Stanford University numbers 1,100 in its roll of pupils, the University of California 2,000. That 3,000, that quadruple of the number of students of six years ago, is the outcome of the perpetual educational processes which are going on by the very existence of the university. (Great applause.) And so, forecasting the future of this institution, and others in this neighborhood, it is easy to see and to say that the institution which today meets the requirements of this community will require an expansion as rapid and as extended as the expansion of the territory of the United States has been, in order to keep pace with the increasing march of young men and young women that will be inspired to seek a liberal education.

What is to be the future of our colleges in the West it is not easy to say. But in all the past the United States in its magnificent development has been following the lines of an unspoken Providence. We came

West from the day it was entered on the records of the Massachusetts general court that a certain appropriation should be made to build a highway 14 miles west of Boston Common, "being as far as a road is ever likely to be wanted in that direction." (Laughter.) We have gone on from that day to enter into the Connecticut Valley, to the Ohio Valley, to the Mississippi Valley, to the prairies of the West, to the plains of the farther West. We have thrown down the statue of the fabled god Terminus from the crest of the Rocky mountains, and scrambled over its base with tens of thousands of emigrants. We have come up the slopes of the Rockies and down the slopes of the Rockies on the hither side, until we have piled up on the Western coast, and we have made here—I challenge you to take note—we have developed here on this Western coast a civilization and Christian crystallization of character and home that is even more distinctively New England in its type than you will find anywhere between the two seas. (Great applause.) If you lived here a half dozen years, as I have, you of the East would begin to discern the fact that the strength of New England character has wrought itself like a thread of gold into the tapestry of this cosmopolitan society, and produced a breadth and brilliance of character such as may well parallel that on the Atlantic Coast. We have come across the continent, through the river valleys and over the mountains and down these rivers, and here we stand at what was supposed for a generation would be the last stopping-place of the American people. But we cannot stop here. We are now very near the middle of things, just on the spot where we stand. If you draw a line from the toe of Florida on the great circle to the end of the Alaskan peninsula, and then draw a

line from Eastport, Maine, on the same principle, down to our newly-acquired and ever-welcome cosmopolitan Honolulu (great applause), you will find that those two lines bisect each other very near the spot on which we stand. This is about the middle of the United States. (Laughter and applause.) And we are going to fill it with so many and such a good quality of people under your administration, Sir, that the United States from end to end will be glad to come in here one of these days, to the center, and see how it looks at the Hub! (Laughter and applause.) I say these things, Mr. President, that my good friend who was on the platform a little while ago (Dr. Barton) may understand that there is one modest Westerner. (Great laughter.) And now I must take my seat, having only indicated what I believe sincerely to be true, that God has not made the triple gates that open on this Western sea for nothing; the Golden Gate that faces to the many isles of the sea and Yokohama; this king of the rivers—discovered, by the way, by Captain Gray, that floated the Stars and Stripes on her trip from Boston; yes, it was a Boston man that discovered the Columbia river (applause)—this king of rivers opening out to Yokohama, Hong Kong and Corea; and the Straits of Fuca, our northern gateway, opening out to Corea, to Vladivostock, and the mouth of the great Yukon. God has not made this triple gateway in vain. We have not thought it, but it begins now to seem as if he has designed that, having accomplished for ourselves a base of operations, if you please, a base of supplies, with its one foot on the Atlantic and one on the Pacific, facing Europe, of course, now facing Asia, we shall now move out of these triple gates to teach the populous millions of Asia how to govern themselves on the principles of



Plymouth Rock. (Great applause.) I believe that whatever may be the future concerning the annexation of territory—and all our traditions are aggressive and progressive—whether we hold territory or not, we shall, in the name of Jesus Christ, plant American Christianity, which means civil and religious liberty, far away on the coasts of Asia and the isles of the sea. (Great applause.)

President McCLELLAND: Three or four weeks ago I was introduced to the Boston Ministers' meeting by a prominent minister of Boston as the president who represented a college which was the ne plus ultra of Christian education on this continent. We are making history, as we hear, very fast in these last few weeks. We are now, it seems, the central college of the world. We shall have to change our nomenclature from this time on. (Applause.)

President Gates, of Iowa College, thought he had escaped me, but he is just here at the left, and we want to hear a word from Iowa College. (Applause.)

President GATES: Mr. President, I have great respect for an American audience that can stand talking to after this time of night; but we can't get away, so I may as well take my place and go on for a little bit.

I have no formal address, but a word of greeting I am pleased to bring to this institution concerning which I read a misprint, as I supposed, a few days ago. In a paper I picked up I read that Pacific University was to celebrate its fiftieth anniversary. I said, "It means its twenty-fifth, of course." I am utterly out of patience with you! We have been boasting that we were the oldest institution west of the Mississippi river. (I

believe this is West, too, but if you go much further it will be East.) But I must share with you that honor. I think it peculiarly appropriate that I should bring from Iowa College, which this year celebrates its fiftieth anniversary, the greeting of that college to one which, very much to our surprise, is observing the same anniversary. We have been celebrating the fact that Iowa College began in the year 1847, but really began work in 1848, "with two students on a rainy day," and one Home Missionary pastor for faculty. An early catalogue published the fact that there were three professors and three vacancies—not identical. So we have grown to be what we are. But this is your day, not ours.

It has been eloquently said here today that our civilization is moving gradually Westward, duplicating its experience. As I sat here today I said to myself, "We went through all this last week in Iowa." I seem to be quite at home, for you are doing just what we were doing there, as these pioneers have been set before us in history and in person.

But I don't like Dr. Pearsons; he is a rascal of the first order! After this fashion: I have cultivated Dr. Pearsons to the best of my ability; I have purred around him; called on him without saying a word; congratulated him on all the good work he was doing; tried to wriggle into his good graces; dwelt on the fact that I was born within twelve miles of where he was up in Vermont; that we fished in the same little brook. He admitted it all, but—the conclusion didn't follow. (Great laughter and applause.) Now, I don't think it is fair. He says in his final answer to me, "Iowa College is too rich." That discovery has not been made

by our faculty or trustees. I was down East a little while ago, calling on a few friends, and I ran across the names of eight college presidents; in the next morning's papers I saw two more. I started for home. Iowa College has had its day for work in the East, and I am glad to say this in the presence of so many Eastern people. When an Eastern man looks me squarely in the face, and says, "You can go home and tell Iowa people that it is time that Iowa, with its abounding property and its unfailing crops, should get down out of the lap of the East and run alone," I haven't a word to say, but just go. That is right; the place where the benevolence of the East ought to go now is to the pioneer colleges of the farther West. (Applause.)

I was a little afraid this afternoon, when we were talking about provincialism, we might get into trouble. Your editor, Mr. Scott, swung the door wide open; but it has closed so graciously that half the good stories I had to tell are out of date. But that word provincialism leads us to the conclusion or the discovery that Boston is no longer a locality; Boston is a state of mind. (Laughter and applause.) This ground has been pretty well covered, but allow me to add a word, lest misunderstanding should possibly arise in the ears of friends in the East concerning the appreciation of the West for what friends East have done for the West. Whatever we may say in a light way, no possibility of such an impression must be permitted. Iowa College has today about \$300,000 of productive funds, three-fourths of which came from the East. We are not going to forget that, are we? (Applause.) I remember that Henry Preserved Carter, father of the present president of Williams College, said to a Dr. Ephriam Adams,

who sits here with us today, pointing to a modest home: "You see that home? I could have built a better home, a richer one; but if I had done it I could not have given \$7,000 to Iowa College." I remember that other man, Samuel Williston, on the interest of whose endowment of \$28,000 in Iowa College I live. Several relatives of Mr. Williston are present at this Council. You must not ask me to forget the East. (Applause.) And I remember that in July of 1893—business men well remember that period—there came to Iowa College from the estate of a manufacturer in Central Connecticut, New Britain, Mr. Erwin, a check for \$89,000. We can stand a good deal of that sort of provincialism. Whatever prosperity comes to us in the future, let us not forget that these foundations, in our years of pioneer poverty, were laid by friends in the East who recognized the fact that they were helping to save the country to its highest purpose when they gave liberally to such institutions as this.

The provincialism that we do not like is that which the president of Harvard shows when he speaks of "the uninformed public opinion of the West." You will allow an Eastern man to object to that, for I was born and trained educationally in the East. Two or three years ago I gave a series of four or five addresses to a company of Dakota farmers. Those poor people had driven from one to fifty miles to spend a few days in a grove. They gathered in a little bend of the "Jim" river, on which grew a few twigs about as big as my arm, and they thought they were in a "grove"; it was all there was within a hundred miles. You can imagine how a New England boy pitied them. I can testify that I never stood before a company of people where I had

to mind my P's and Q's in what I said more than I did before those Dakota farmers. And if there be any—capitalist, banker, manufacturer—who think wisdom is confined to the East or to their class, and is not scattered about on those Western prairies, that is where they are making one of their prime blunders. Thousands of men on these prairies and amid these mountains are reading and thinking broadly and effectively.

It is the business of education to put an end to social, religious, political and industrial provincialism. That leads me to say that Congregational institutions always have stood for the largest spirit of liberty. Liberty is always a dangerous and revolutionary thing; but there is one thing more dangerous, namely, an attempt to suppress liberty. Hence, it is a good thing to keep away all sorts of provincialism in our thinking. For instance, I met in our last presidential campaign a banker in Iowa. He said, "My personal interests are in favor of the gold standard, because I belong to the creditor class; I believe that my personal interests would be best served by having the gold standard; but my honest conviction as a student of finance is that the silver standard stands more for righteousness in all the world than the gold standard. Therefore, I vote for silver." Per contra, I talked with an Iowa farmer, who said: "I believe from all the study I can make of the subject that my personal interests would be best subserved if we had the silver standard, for I belong to the debtor class; but the best study I can give to the subject convinces me that it would not be best for the universal interest. Therefore, I shall vote for gold." To those two men, to each absolutely alike, do I pay the tribute of my reverential respect. (Great applause.) It won't do to take it for granted that 6,000,000 voters are all wrong

and 7,000,000 all right. (Applause.) I have a right to speak on this subject because I did not vote with the 6,000,000. As much as I stand by my opinion, so much do I claim the right of every man to stand by his opinion, and to be honored for it. It is a dangerous symptom in a democracy when New York, because it has the creditor class, stands solid for gold, and Colorado, Utah or California, because each thinks its own private interests are favored by silver, shall vote solid on that side. We must get to the standard of the two men I have mentioned, where each will sacrifice his own for what he believes to be the good of the whole, before we can have the right kind of democracy. (Applause.)

Speaking of educational standards, I am going to say another word which I fear in this audience will be unpopular. I get indignant in Iowa because our high schools are wont to speak of sophomore, etc., and use the terms, "commencement" and "baccalaureate." This is pedagogic blundering, even if not crime. It tends to teach young people to disregard higher education; it is a nomenclature which belongs to institutions of higher, not secondary, learning. They talk about baccalaureate sermons, when they have no baccalaureate, i. e., bachelor, degrees to confer. Now, Brother McClelland—I used to know my friend in student days in Andover, and I am perfectly willing to take any thrashing he will give me for what I am about to say, for there are some fellows from whom I would rather take a licking than a caress from others—if I were on the board of trustees of Pacific University I should move for a change of name. So far as I know, Pacific University is the only American college of the Congrega-

tional order that bears the name "university." That is a technical term, which has a right not to be misused. Here in the West our soil is very rich, and weeds grow rank, and names also grow very rank. I have noticed, and you have probably noticed it, too, that the smaller the institution the more wind. The more worthless and inadequate in its equipment, the larger its name. I don't like the name university for a college. (Applause.) I do not want to be discourteous or critical, but I just stand as a Congregationalist in accordance with our traditions. I want to cherish and honor that good, rich old name, distinctively American—College. I do not know how you will do it; I do not know that you will think it wise; but forgive me if I have been rude.

One other word, and I am done. I heard a man say that the treasurer of Pacific University—his name is Failing, I believe, of Portland—is such a man that no power of president or board of trustees of this institution can wrest one dollar of this college's endowment fund to be used for current expenses. (Great applause.) I pay you my compliments, Sir, in choosing, if you helped to choose him, or my congratulations if you did not, in having such a treasurer. This country is strewn with wrecks of colleges that have gone down because they did not know what endowment means. I have not been the president of a Western college a dozen years without knowing the temptation in this direction. They are tremendous, but one of the gravest mistakes a college can make is to use up its endowment for current expenses. If, therefore, I have criticised by a single word your name, let me cover that up by congratulation on the splendid financial showing

that you are able to make. Bringing, therefore, the greetings of the oldest educational institution (I cannot yet say "one of the oldest") west of the Mississippi river, wishing for you the greatest success, and believing that under your administration, and those associated with you, you will attain it, I thank you for giving me this opportunity for presenting our congratulations. (Applause.)

The exercises were closed with the benediction by Rev. G. S. F. Savage, D. D., of the Chicago Theological Seminary.

When the institution was organized on September 21, 1848, the following persons were appointed trustees:

Rev. Harvey Clark,	Alvin T. Smith, Esq.,
Hiram Clark, Esq.,	Rev. Geo. H. Atkinson,
Peter H. Hatch, Esq.,	James Moore, Esq.,
Rev. Lewis Thompson,	O. Russell, Esq.
Wm. H. Gray, Esq.,	

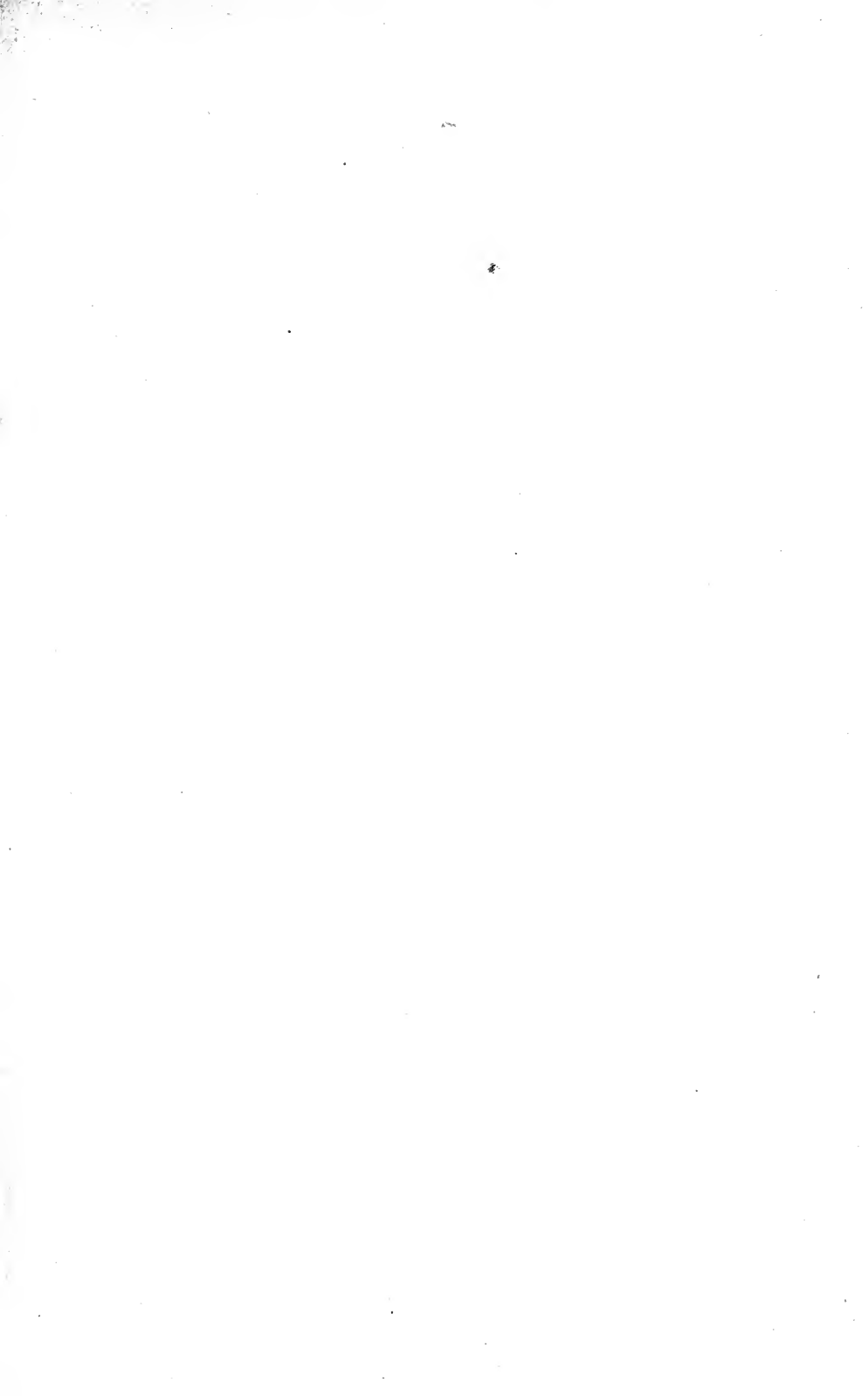
The Board of Trustees as at present constituted is as follows:

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