Tuttle, Albert Henry

Convocation address, June, 1890
The University of Utopia

AN ADDRESS

Delivered at the Commencement of the

Ohio State University

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by

ALBERT H. TUTTLE

OF THE

University of Virginia.

HARR & ADAMS, PRB., 106 N. HIGH ST., COLUMBUS, O.
The University of Utopia.

Mr. President, Gentlemen of the Board of Trustees,
Members of the University, Ladies and Gentlemen:

The subject which has been announced for me this morning may at first sight seem to some of you to be somewhat out of the way; if any such, however, will but reflect a moment, they will, I trust, perceive that it is in reality the one theme to which I am practically confined; indeed, instead of my choosing it, it may be said to have chosen me. This is a university occasion, and Columbus is, in a limited sense (I confess that the limits are rather narrow as yet), a university town. I come from a place that is a university, morning, noon, and night, for six days in the week, and where we go to a university chapel on Sundays: my business has been with universities for the last twenty years, and I must be called a university man, if for no other reason, at least by the method of exclusion; if I am to pay any attention to the sound old maxim, "Ne sutor ultra crepidam," I am, as you see, as restricted in the choice of my subject as was Mrs. Bardell of glorious memory in the selection of a lodger. Of a university, therefore, shall my speech be made.

But of what university shall I speak? Our library shelves teem with volumes that tell of the glories and the transcendent excellence of the German foundations: you have doubtless
read them all. The peculiar characteristics of the French system also are as well known as those of the Italian, of which the former was an outgrowth. Scandinavia and Russia, Hungary and Spain are alike familiar to you. Shall I, then, go farther, and speak of the colleges and universities of Madras, Calcutta, and Bombay? You know as much of them as I do already. Of those vast fountains of profound learning (located nobody knows where), in which esoteric Buddhism reigns supreme, and where the mystic light of Theosophy shines through the transfigured intellects of its votaries? Madame Blavatsky (who knows quite as much about it as I do), has already told as much of that as the credulity of the average public will stand. Of China? Clumsy fingers should handle China delicately. Of Japan? This institution owes an old grudge to the university of Japan, and I surely would not wish to awaken unpleasant memories on this auspicious occasion.

Shall I direct your gaze southward from Europe? The glory of Alexandria has departed: and the university of Cairo is to-day but a grammar school where devout Mohammedans recite the Koran in chorus with a vigor of lung and an absence of comprehension that would do honor to a "concert exercise" in a city ward school (of thirty years ago). Algiers is France — diluted. The university of Capetown is a metamere of the university of London. Khartoum and Timbuktu repeat the story of Cairo: and as for the university of Bakololo, I shall not betray confidence by saying anything about it. Mr. Stanley has put himself to some considerable inconvenience recently to visit it, and it would be unkind indeed to forestall him in its description. Shall we go still farther from home, and seek in Australasia an unknown field? Sydney and Melbourne, New
Zealand and Otago repeat with Capetown the methods, the excellences, and the defects of the English universities.

Does some one ask, Why go away from home at all? Why not tell us what the American university is, and what it does? I wish I could! He must indeed be a brave man who to-day attempts to say what the American university is, or which is the Simon-pure American university. Is it Harvard? Is it Yale? or Princeton? Columbia? or Johns Hopkins? Did Thomas Jefferson found it? or Ezra Cornell? Is it in Michigan? or Ohio? or California? Who can tell? As long as it was left to base-ball alone to decide the matter, there was some hope that we would one day know which was really the greatest of American universities, and the model for all others: but with foot-ball entering as a disturbing element, the problem becomes more complex; and when we add the cinder track exercises (which in my humble judgment ought really to have been reserved for candidates for post-graduate honors), we find ourselves face to face with the problem that still, I believe, baffles the astronomers: the gravitation of three points about each other. I shall certainly not attempt to solve it for you this summer day.

I trust that I have said enough to show you that if I am to talk today of a university of which you have never heard, and an account of which will at least have the merit of novelty even to those of you who have most diligently and conscientiously read your Encyclopedia Britannicas through, I am constrained to speak of one in that land over which the cross of St. George has never waved; in which the trivium and quadrivium are unheard of; where Buddha and Islam alike are unknown and unworshiped; where the grasping tendencies of the papacy and the secularizing influence of infidel science
are alike unfelt; where Burschenschaften and fraternities are alike unheard of; and where they do not even have a college yell! That land (need I say it?) is Utopia. I come before you this morning, therefore, to say something about the University of Utopia, and possibly before I close, of universities elsewhere as well.

Utopia is a very interesting country. Its name signifies, in Utopese, "the land where men always profit by the experience of others": I believe that my friends the philologists will bear me witness that that is a reasonably correct though somewhat roundabout translation of the word. Our knowledge of the land is confessedly scanty. Sir Thomas More gathered a connected but fragmentary account from the old traveler Hythloday, whose statements have never been impeached; have, indeed, been hardly questioned: but Sir Thomas himself, though curious enough to know something more of the land he had described so well, never started to visit it until Henry the Eighth gave him a passport. For some good reason Sir Thomas has never given us an account of his journey.

I take it for granted that I do not need to tell an audience whose culture and intelligence are evidenced by their sympathetic presence on an occasion like the present, where Utopia is: if haply any one among you does not know, he can inform himself by consulting his metaphysical geography. In spite of the interest that its name awakens, men rarely go there; or, rather, few men arrive there, though quite a number have started in that direction: from the locality where many of these voyagers bring up, I think I may safely give you the hint that its location is to the westward, and that it is somewhere beyond the farther bank of the Scioto; where, indeed, the State has erected a large and commodious half-way house. I did not stop there when I went.
How I reached Utopia is a matter of small importance: one incident only of the journey needs to be mentioned. I had entered the country of the Anemolians, which, as you know, is near to Utopia, when I became conscious of a stranger traveling in the same direction as myself. His head lacked that smoothness which is predicted of the coming American; but he wore spectacles, and bore other marks of being a learned man: his appearance was not altogether prepossessing, but I felt at that time that poor company was better than none; he was evidently of like mind, for he presently joined me. He proved to be the Rev. Dr. Alazon, Rector (certainly not magnificus) of the University of Skowhegan; and that he was a very talented personage was shown by the fact that in addition to this important office he also filled those of Chancellor of the Board of Regents, President of the Faculty, and Professor of the Natural, Mental, and Moral Sciences. His colleagues, as I learned in the course of conversation, were a young man of great talent who had recently completed, in two years and three-quarters from the district schools, the entire course of the International Abnormal University, and now taught the Ancient and Modern Languages; his son-in-law, who taught History, Mathematics and Book-keeping; and his daughter, who taught Art; her painting, copied from an old master, of seven peaches rolling out of an over-turned basket, had been highly commended by the local press. Instruction in Music was given (with an extra charge for the use of the piano) by a teacher who visited the university at stated intervals whenever the number electing that branch of culture warranted: in this manner the lighter graces and refinements of life were grafted upon the stock of a thorough and liberal education. As if all this were not enough, the leading practitioner of the village
gave a course of lectures yearly to all who chose to attend them, upon Physiology and the Laws of Health. What more could be desired?

On learning who I was, the old gentleman was so kind as to say that he had heard the institution with which I was connected well spoken of; but deprecated the interference (as he termed it), of the State in matters of higher education, saying that the institutions supported by the hard-won earnings of the taxpayers were not only atheistic in character, and demoralizing in their tendencies, but that they admitted young men and women free of charge for tuition. He mentioned with an air of modest complacency the fact that his institution (which he assured me was the only one connected with his religious body in five counties), had often been spoken of by the press of his denomination as a bulwark of the faith against the materializing tendencies of modern science, now being brought into his territory in the original packages. It conferred, he informed me, seventeen different degrees: seven of these were honorary, and were given for eminence in professional life and for other legitimate considerations; the others were given in course. On my expressing some surprise at the ratio between the number of courses and the size of the faculty, he told me that their degrees, like the inflections of the Greek verb, were used to convey nice shades of meaning: for example, they made a distinction between students who “took” arithmetic before and after they studied book-keeping: they also had degrees adapted to the intellectual capacity of young ladies.

Personally, the Rector was not at all a bad fellow: he evidently read the newspapers, and was well posted: he had a fund of dry humor, and was always ready for an argument, and we got along very well together. He expressed his
opinions freely upon all the educational questions of the day, and particularly upon the elective system, to which he chiefly objected as calling for the employment of an unnecessarily large number of instructors; and in return I endeavored to explain to him the organization and working of the University of Virginia. I hope that he understood my explanation.

We presently came to the city of Amaurote, the capital of Utopia, and as we entered it, we had the good fortune to meet with one of the chief philarchs of the city, who received us with great courtesy. We told him our names and, in order that he might know exactly who we were, our official positions; but the latter, strangely enough, appeared to make but little impression upon him. When, however, he understood that we were teachers by vocation and were in quest of new ideas, he gladly did all in his power to further our ends. Modestly deprecating his own knowledge of the educational system of Utopia, save as he had experienced its workings, as had every citizen, he led us to a suburb of the city easy of access and pleasantly situated along the banks of the Anyder, where we saw a cluster of buildings, some larger, some smaller. "Ah!" said I, "is that your university?" "That," said he, "is where the University is." To one of these buildings, conveniently placed, he guided us and there presented us to the Doxosophos, or head of the university.

Our new acquaintance was a man of mature years, fresh and vigorous of mind and body, of commanding presence and pleasing address. On learning our mission, he expressed his readiness to show and to tell us all that lay in his power. He was not, as he told us, at that time largely engaged with the work of teaching; it being rather his duty to direct and coordinate the labors of those who were so employed; to council
and assist the students according to their needs; to study the affairs of the commonwealth, and to so order the workings of the university as to render it of the highest value to the public weal. With discipline he had but little to do; but that little was done with firmness and with justice. He was surprised to find how large a part the latter played in the activities of college presidents in our land, and said that he should regard it as a proof that the council had erred in selecting him for his position, and should feel himself constrained to choose some other vocation (which he was free to do) were he so situated. He had been for years a teacher, and had been chosen for his present office from among his colleagues because of his experience and fitness. He expressed great interest and some amusement on learning that with us men were often put in similar positions because they were popular preachers, prominent politicians, (a vocation that we had to explain to him), successful business men, or skillful physicians; and was pleased to learn that the percentage of failures among such was no larger than it was. In Utopia, he said, such a course would not be thought of; and that it would be entirely unnecessary, as there were in the body of which he was the head many who could ably fill his place when he should vacate it. He spoke enthusiastically of his subordinates, most of whom he had chosen himself, having been in his present position for a number of years. To each of them was assigned within his appropriate sphere full power to act; and upon each was laid in the same measure the responsibility of success. His own authority, however, in the general affairs and policy of the university was supreme; and he would have felt himself personally responsible had it failed of a high measure of usefulness. Experience had taught them, he said,
that in every regiment there must be several captains, each over his own company; but that there must be one colonel in command.

I may remark in passing that these were not his exact words. Since old Hythloday had made the Utopians familiar with the Greek language and literature, these had been a favorite study with them, both on account of their beauty and for their disciplinary value; and the Doxosophos spoke Greek quite as fluently as the Rector or myself. I make this report, however, in English for obvious reasons, and have in some instances (as in the one just cited), transferred his metaphors to familiar form.

The expenses of the university were, he said, borne as a matter of course, entirely by the state (at this my friend the Rector winced a little); it existed for the public welfare, its end being to make intelligent and useful citizens, and in order that all might freely enjoy its advantages to the full measure of their abilities, there were no obstacles left in the way of any that could possibly be removed. Distinctions of wealth and poverty, I may note by the way, had small place with them; but this was in Utopia. "For they marvel that any men be so foolish as to have delight and pleasure in the doubtful glistening of a little trifling stone, which may behold any of the stars, or else the sun itself. Or that any man is so mad, as to count himself the nobler for the smaller or finer thread of wool, which self same wool (be it now in ever so fine a spun thread), a sheep did once wear; and yet was she all that time no other thing than a sheep. They marvel also that gold, which of the own nature is a thing so unprofitable, is now among all people in so high estimation, that man himself, by whom, yea and for the use of whom it is so much set by, is in less estimation than
pleasure: for though it be not so plain and manifest to the
sense as the greedy lust of drinking and eating, yet neverthe­
less many take it for their chiepest pleasure.”

My friend the Rector, whose mind had ever a practical
turn, here inquired if they had found that their students took
enough interest in the work in question to justify the addi­
tional expense. This question was evidently unexpected and
somewhat puzzling to the Doxosophos; for he made no answer
directly, and fell into a fit of musing, from which he presently
roused himself; and with the air of one to whom new possi­
bilities of human nature had been made suddenly known,
inquired of us whether or no the youth of our country cared
sufficiently about the daily nourishment of their bodies to
make it worth while to set food before them. We both replied
in one breath in the affirmative to what seemed to us at first a
surprising question; whereupon he made no farther comment.

Continuing to discourse upon bodily exercises, we inquired
of the Doxosophos whether with them the minds of the young
tended not largely to games and idle sports. “Truly,” said he,
“but why call you them idle? For we count these of great
value indeed unto our youth, so that they be used with discre­
tion; not merely for the pleasure thereof, though this we value
duly, nor yet so much for that they minister to the bodily
health of them that partake therein, though this they do
greatly; but far more in that these games, and more particu­
larly those in which the partakers thereof contest together for
the mastery, either singly, as in wrestling, leaping and other
manly exercises, or in parties (as in divers games with spheres
which be thrown, or struck, or kicked within fixed bounds), do
beget in the users thereof a courageous and dauntless spirit;
joined to a control and mastery not only over their limbs and
bodies, but more especially over their minds and the natural rashness of their tempers; so that they who thus strive, and they be the most part of our youth, are trained when they come to man's estate to contend wisely in their affairs; and also in the affairs of the commonwealth, each to outdo the other in honorable service to the public weal; and this without jealously or wrath at the greater excellence of others. Moreover," said he, "experience hath taught us that a man, being naturally of sluggish and unready mind, though otherwise of good parts, if he enter often into argument with his fellowmen not only in weighty matters, but in lighter ones as well, may indeed become of ready and even of nimble wit; so if a youth, though sound of body, be somewhat loutish, in striving against other, he becometh far more ready and alert; wherefore we regard these sports even as the wit and humor of the body; and we provide that such be used freely, caring only that they be used with wisdom."

The Rector and myself joined in saying that the University of Utopia had certainly made ample provision for the physical education of its students; to which the Doxosophos replied that this was not all, but that there was still other, that some accounted of even greater value than that which we had seen. So saying, he conducted us to another building. "Ah!" said I, upon entering, "this is your mechanical laboratory." "This," said he, "is where we train at once, and in accord, the eye, the brain, and the hand." "I suppose," said the Rector, "those come here who expect to work for a living." "Who does not?" replied the Doxosophos, with the same puzzled air that we had once or twice observed before. The students were at work; and as we passed from place to place I noticed that far more attention was paid by them (and required by their
instructors) to the accuracy and precision with which all was done than to the number of pieces turned out; and that while tardiness or dilatory conduct was sharply reproved, hastiness and satisfaction with imperfect work were no less strongly censured. In response to an inquiry, we learned that all who entered the university were required to pursue this work in some measure, and this without regard to their future vocation: that while gymnastic training secured health and strength, and the games alertness and readiness of body, the accurate control of the muscles and particularly of the hands came better this way; while the nice subjection of the muscles to the control of the will essential to the finer works of precision which students were here called upon to perform was of inestimable value to them all. The Doxosophos said that they had observed that what was often called presence of mind in great emergency was usually, if not always, the consciousness that the body was perfectly in command: that it was the awkward and untrained who were timorous and faint of heart: "wherefore," said he, "though we count it no mean thing that each should know the use of tools, yet we esteem beyond measure the discipline of the will."

I noticed that our guide always spoke of students; and presently I saw that among those engaged in these exercises were young women as well as young men. As a representative of the most conservative foundation in America I felt it my duty (officially), to inquire if both sexes were admitted to the university. "And why not?" replied the Doxosophos promptly, apparently resolved to be no longer surprised at any of our queries. He went on to say that with them the state was simply the exponent of the people; that it existed entirely for their welfare; and that to shut out one half of them from
privileges enjoyed by the others would seem to them rank injustice. "I know not," said he, "how it may appear to you." In reply to the query of the Rector whether they thought women capable of the same education as men, he replied that a man began ill who thought meanly of his parents; "and" said he, "my mother was a woman." With regard to the particular work before us, he said that just as in the gymnasium their tasks were proportioned to their lesser natural strength, so here they were given lighter tools and less resisting materials; but the discipline in view was still the same. I was about to say something about the relative practical value of the use of tools to women and to men; but I remembered what a botch an American woman usually makes of it when she tries to smash her thumb with a hammer, and kept silence.

From here we went to other buildings. We found indeed biological and other laboratories, lecture rooms and seminaries; museums of natural history, and of economic products (in which they greatly excel); central to all was a large and wisely ordered library. Work was everywhere in progress. The Doxosophos was evidently as familiar with each of these as with the hall in which, as he told us with an air of fond remembrance, he had himself lectured for many years. Into the details of what we saw I need not enter here. One does not need to leave America to see good teaching done. Everywhere, however, we found a common purpose: to encourage and direct the labor of the student; to stimulate and strengthen the mental powers; to train and develop the reason, the judgment, and the inward vision. Honest, faithful work was everywhere required; discipline was firm and kind; government was first just and then generous; far more was made of merit than of demerit.
Returning to the office of the Doxosophos, we entered into a free discussion of the purpose of the work that we had seen. He told us that it was their first care, in the rearing of their youth, to see to it that their bodies be kept sound and well, and be brought to the full development of their powers; as much as this, he said, they did even for their horses and cattle; how much more then for their children. Inasmuch, however, as the mind of man is more and other than the spirit of a brute that goeth downward unto the earth, so they more earnestly sought to keep in the like health and vigor and to bring to their best condition the powers and qualities of the mind; and more than all to quicken and inspire the heart and soul to nobleness and excellence of life, wherein alone is felicity. "For they think no felicity to rest in all pleasure, but only in that pleasure that is good and honest; and that hereto as to perfect blessedness our nature is allured and drawn even of virtue, where to only they that be of the contrary opinion do attribute felicity. For these define virtue to be life ordered according to nature, and that we be hereunto ordained of God. And that he doth follow the course of nature who in desiring and refusing things is led by reason. Furthermore, that reason doth chiefly and principally kindle in men the love and reveration of the divine majesty. Of whose goodness it is that we be, and that we be in possibility to attain felicity."

To this end, said he, they studied carefully to find such means as may best serve; even as they had devised many machines for the training of the body: one serving for this part and one for that. And just as there were many feats of great value in the gymnastic training of the body that few have need to practice in after-life, so there were many studies whose mas-
tery was of passing worth, which yet had little market value. "Whoso," said he, "climbeth with hard labor a steep and lofty mountain, is ofttimes the better man for it, though he carry nothing from the summit but a vision."

Unto the furtherance of this end they attribute alike great value to the study of Nature, both of the things that are, in their order, and of the forces that work therein; deeming it a reproach that any should walk blindly in a world of order and beauty: to the study of the Languages and writings of other people (as of their own as well); holding that he will think the more nobly in his own mind who deals often with the noblest thoughts of others, even though such are dwellers in foreign lands, or long since dead: to the study of Mathematics, which they regard as of sovereign value; as also to Logic, which is near akin to it, though in an old-fashioned manner; for "as they in all things be almost equal to our old ancient clerks, so our newer logicians in subtle inventions have far passed and gone beyond them. For they have not devised one of all those rules of restrictions, amplifications, and suppositions very wittily invented in the small logicals which here children in every place do learn. Furthermore, they were never yet able to find out the second intentions; insomuch that none of them all could ever see man himself in common, as they call him, though he be (as you know), bigger than was any giant, yea, and pointed to by us even with our finger. But nevertheless, they be in the course of the stars and the movings of the heavenly spheres very expert and cunning."

They account of like if not of greater value the study of History, alike of their own and of other nations, looking upon these as treasure houses of experience whereby they may be wisely guided to their profit: of Psychology, in which they
diligently endeavor to know the workings of the mind itself, even as by Physiology they know the body, in order that they may use each wisely (but they confound not the two); and of Philosophy, which they count highest of all; "for while they by the help of this philosophy search out the secret mysteries of nature, they think themselves to receive thereby not only wonderful great pleasures, but also to obtain great thanks and favor of the Author and Maker thereof; whom they think to have set forth the marvelous and gorgeous frame of the world for man with great affection intentionally to behold; whom only He hath made of wit and capacity to consider and understand the excellency of so great a work. And therefore He beareth, say they, more good will and love to the curious and diligent beholder of his work, and marvelor at the same, than He doth to him which like a very brute beast without wit or reason, or as one without sense or moving, hath no regard to so great and wonderful a spectacle." "For the most and wisest part believe that there is a certain godly power unknown, everlasting, incomprehensible, inexplicable, far above the capacity and reach of man's wit, diffused throughout all the world, not in bigness, but in virtue and power. Him they call the Father of all; to Him alone they attribute the beginnings, the increasings, the proceedings, the changes, and the ends of all things. Neither give they divine honors to any other than to Him."

When the Doxosophos had told us these things, we inquired still further whether, having a common end in view, all were brought thereto in one and the same manner; or whether each was allowed to choose for himself what studies he preferred. He told us that neither of these was true; that when they sat at meat, one would eat chiefly of this dish and another of that, and so all be fed; and yet they gave not to
children the key of the store-room. He said further, that while he who planted wheat gave it other tillage than he that would raise potatoes, yet all were nourished in the same soil, wet by the same rain, and thrived in the same sunlight. Certain things, therefore, they bade all do in common; while among others they had freedom of choice; nevertheless, if they chose not wisely, he might still forbid them.

He said also that this was not all: that the State were indeed repaid if its labors made its citizens sound of body and wise of mind unto virtue: but that as those who lived wisely sought ever to live usefully; and those who had received most from the Commonwealth sought most to recompense the same; they had ever in view these ends: that all should be instructed and inspired to citizenship, as well as to that vocation for which each was best fitted. To the former purpose they taught all diligently in the history of their own nation; in the constitution of its government; and in those laws which most concerned them in the intelligent performance of their public duties. “They have but few laws: for to a people so instruct and institute very few do suffice. Yea, this thing they chiefly reprove among other nations, that innumerable books of laws and expositions upon the same be not sufficient. But they think it against all right and justice that men should be bound to those laws, which either be in number more than be able to be read, or else blinder and darker than that any man can well understand them.” Finally, since they count it every man's privilege to be fit not only for citizenship, but for usefulness as well, and their duty therefore to instruct them wisely, so they provide further that each, as he comes to maturity, choosing in his own mind the vocation of his life, shall be instructed largely in those principles on which his
vocation may depend, and (as much as lies in their power) to teach them the very art and practice of that vocation. And they would count it a shame unto them that any should go forth from them to be a laughing-stock among men because he knew not what to do, nor yet how to do anything wisely. Their women, because upon most of them will fall the care of home, they instruct largely in the affairs of the household: not merely in baking and mending, though these be no vain matters; but in those higher things which make the home of man to differ from the lair of the brute, or the hut of the savage (whom they count not yet wholly human). Yet if any woman findeth herself fit and called to other vocation, her they hinder not in anywise, desiring rather that her gifts and talents be made most serviceable to the Commonwealth; for this, say they, is the true end of the University.

When the Doxosophos had thus finished laying before us the working of the University, the Rector asked him if they made no provision for a liberal education. "I know not," replied he, "what you call liberal; but if that which bringeth to the full development of the mind and body; which quickeneth and ennobleth the spirit, and which fitteth for that highest usefulness in which we find the highest happiness, be not worthy the name; even if we do at the best imperfectly, as I know full well we do, then I pray you show me what is: if there be a more excellent way, I fain would know it." "But" said my companion, "this is for everybody." "Certainly," was the answer; "for why, in the institution of the weal publique, this end is only and chiefly pretended and minded, that what time may possibly be spared from the necessary occupations and affairs of the Commonwealth, all that the citizens should withdraw from the bodily service to the free liberty of the mind and
the garnishing of the same. For herein they suppose the felicity of this life to consist.” “But,” said the Rector, “have you no education for gentlemen of leisure?” and seeing a look of inquiry upon the other’s face, he added, “for those who have nothing to do, you know?” “Oh,” said the Doxosophos, “we have indeed a discipline for such, and that right efficient, though they be but few in number; but not here: it is administered in an institution founded for that purpose, which is known in our ancient tongue as Bocardo; but in our modern speech as Carcer.”

In disquisitions, such as this, it is customary, when the author has gone as far as he thinks the credulity or the patience of his hearers will bear with him, to say “and I awoke, and behold, it was a dream,” or words to that effect. I shall refrain from doing likewise, partly out of respect for the aged phrase, but rather because I am not so sure, after all, that it is all a dream. Utopia exists only in the pleasing fancies of Sir Thomas More: but was he a dreamer?

No. This sometime Lord Chancellor of England, who “was (as witnesseth Erasmus) a man of singular virtue and of a clear, unspotted conscience, more pure and white than the whitest snow, and of such angelical wit as England never had the like before nor ever shall again” was no dreamer. This under-sheriff of London, of whom it was true that “there was at that time in none of the Princes’ Courts of the realm any matter of importance wherein he was not with one party of counsel,” and who, when advocate for the Pope’s ambassador in a civil suit against the Crown, so conducted the affair as to win a verdict against his monarch, and at the same time win the good will of that monarch so completely “for his upright and commendable demeanor therein, so greatly renowned, that
for no entreaty would the King from henceforth be induced
to forego his service," was no dreamer. This Speaker of the
House of Commons, who first won from an English monarch
the concession that members of the House might henceforth
speak forth their minds freely and honestly in criticism of the
Crown, and who in his place could set at naught the wish of
the greatest of English Cardinals because it consisted not with
the welfare of the people, was no dreamer. And he who when
prime minister of England could withstand the will of Henry
the Eighth, even when court and parliament and the church
itself had become pliant to his wish, nay, when cast down from
his high office was the one private citizen in all England
against whose sense of right and honor the monarch durst not
sin too far, and whose life was therefore made the price of his
integrity, was no dreamer.

It was no dreamer, but a wise and loving father, who could
admonish his children, "to take virtue and learning for their
meat and play but for their sauce;" who could say to them in
his hour of greatest prosperity, "It is now no mastery for you
children to go to heaven, for everybody giveth you good coun­
sel, everybody giveth you good example; you see virtue
rewarded, and vice punished, so that you are carried up to
heaven by the chins; but if you live in the time that no man
will give you good counsel, nor no man will give you good ex­
ample, when you shall see virtue punished and vice rewarded,
if you will then stand fast, and firmly stick to God on pain of
life, if you be but half good, God will allow you for whole
good." It was no dreamer, but a just and courageous magis­
trate, who could say in a corrupt and venial age, when urged
for favor for friendship sake, "this one thing I assure thee, on
my faith, that if the parties will at my hands call for justice,
then were it my father stood on the one side, and the devil on the other side, so, his cause being good, the devil should have right." It was no dreamer, but a wise statesman and a devoted patriot, who could say from the depths of his heart, when speaking his desire that war and strife might cease, and that the nations might be enlightened; that monarchs might be pure and upright both in private and in public life; and that religious faith might be purified, and freedom of thought established, "so these things might be in Christendom, would to God I were tied in a sack and presently cast into the Thames."

It was no dreamer, no failure, no ascetic weary of life, but a brave, upright, warm-hearted man, full to the last of life, and hope and courage, who, when it came to the resort that he must die or a monarch's desire be balked, could say with a light heart and cheerful countenance, as he stood at the foot of the scaffold, "I pray you, Mr. Lieutenant, see me safely up, and for my coming down, let me shift for myself." From that scaffold he never came down; but went upward to that realm for which he longed: that perfect Commonwealth where war and tumults cease; where faith and truth are one; whose King eternal rules in everlasting love and righteousness. His headless body long since mouldered into dust; but on that scaffold died as brave a man and true a martyr for God and humanity as ever stood at stake. Was he a dreamer?

He did indeed look forward to (may I not say foresee?) a time when men should work together for a common good; when peace should have her victories far more than war; when each should think far more of duty than of right; when all should bear each other's burdens, thus fulfilling the eternal law. What social order must exist that this might be, he doubtless never knew; he surely did not show us: nor have
any made it plain, from Plato down to Edward Bellamy: nor yet can any one foresee what lies within the nearing future. For that new order can not be by schemes or plans of those who say, "Lo, here!" "Lo, there." It cometh not by observation: its source, and vital power must be within us. New systems of society are as easily invented as new religions; can catch as many hasty followers; and die as quickly: but the order and the faith that are to endure had their foundations laid nearly two thousand years ago. The new order will be not a replacement, but a development of the old order: it has ever been so, since the morning stars sang together at the beginning of that wondrous evolution of the Eternal Mind which we as yet so faintly comprehend.

We can not tell what that new order will be like: of one thing, however, we may be very sure; that it will never be one that destroys or limits that personal freedom and responsibility that makes the humblest of our race of more value than many sparrows; the priceless gift of individuality.

"Thought, conscience, will, to make them all thine own,
He rent a pillar from the eternal throne!"

—and that celestial column shall never be buried in the mire of bodily and social ease. The new order that is coming, that has been coming day by day since the birth at Bethlehem, and that will be coming still until the perfect day, will never make less but always more of personal freedom and volition; it will make far more and more again of personal responsibility: the battle, physical and intellectual, for the rights of man as man has raged for centuries; that nobler and intenser struggle, whose weapons are not carnal, where the foe is self, and whose end is to exalt before all else the duty of man as man has only just begun. In the new order, wiser laws will not make bet-
ter men, but better men will ordain wiser laws; statutes will not make men honest, but honest men will make the statutes, and for honest purposes; communism will not make men thrifty, but thrift and prudence joined with honest industry and equal opportunity will make communes unnecessary. Then as now, according to men's natural abilities, one man's pound shall gain two pounds, another's five, another's ten; but wealth will not be gained too rapidly when it is gained in honesty and justice and used with wisdom and benevolence. Are these but empty platitudes? The hope that they may yet be true, is it but the vision of a dreamer? That war and strife might cease, and justice reign supreme, not only between nations, but between man and man; between capital and labor; between corporations and the people; between employer and employe: that men might be enlightened and inspired in their daily life by faith and knowledge; that kings and governments alike might be both pure and upright, ruling in wisdom and unselfishness for the people's good: "So that these things might be in Christendom!"

May they not be? They can, they will be. But they can be only through the action of those agencies which train and influence the individual man, and so work as a leaven that leaveneth the whole lump. Prominent among these agencies, though of a potency for good as yet but hardly tested, are our educational institutions of every grade. The common schools have their place; the high schools have their place; the colleges have their place. Even the "University" of Skowhegan has its place; strip it of its pretensions; let it be what it is able to be; let it do a little well, rather than pretend to do a great deal that it cannot do at all, and it may be of the highest usefulness; there are such here in Ohio, and there are other
foundations here that are an honor to the state; much has been said of the multiplicity of Ohio colleges; would they were more rather than fewer, so they were all such as some of them. One of them I know, which has been for half a century a power for lasting good, making constantly not only for culture, but for character as well. As the result of its influence upon its immediate surroundings, ten per cent. of the young men and women of the county in which it stands who are of collegiate age are in college there or elsewhere. Did this high ratio obtain throughout the state this institution would have to-day two thousand students. Why should it not? For great as is the power for good of schools and colleges, the university rightly ordered must excel them all. Men still question, as did my friend the Rector, the right of the state to offer higher education. It is not only her right, it is her privilege and her solemn duty, for her own safety (which means simply for the welfare of the people, of whom and for whom she is), to crown her educational system with a noble university.

I have not yet ventured to say to you what such a university should be like. He who attempts to show by similitudes the proportions of great things may fail rightly to measure them, he cannot fail to measure himself. He wrote himself great among the poets of the world who said of the greatest of Americans:

"His was no mountain peak of mind,
Thrusting to thin air through its cloudy bars;
A sea mark now, now lost in vapors blind;
Broad prairie rather, fruitful, level lined,
Yet near to heaven, and loved of loftiest stars."

And were I today to seek a simile for my purpose, I know of none more apt than this which I have quoted. Is the uni-
versity that can today best minister to the real needs of our civilization, the university of the people, by the people and for the people, an Alpine eminence, along which many wearily climb, but whose summit few can hope to reach? grand indeed to behold, but difficult of access? shall we not rather picture it as a broad and fertile field, well tilled by diligent and intelligent labor, enriched by the wisdom of the ages; watered by perennial streams of bounty, of genial exposure to the life-giving light of truth? From it shall come abundant harvest: as here to-day, so year by year, shall be gathered a goodly number, sixty and an hundred fold; not of mere farmers, not of mere mechanics, not of mere merchants, of teachers, of engineers, of doctors, of lawyers, not even of mere preachers; but of men: men who on the farm, or in the factory, or counting room, in school or college, or at the mine or furnace, or in the courts of justice, or at the bedside of the sick, or in the affairs of state, or in the ministry of the eternal word, are first and always men: men of sound and vigorous bodies, of well-trained hands, of accurate, clear, and ready thought; of pure and honest hearts; men who whatever their vocation (I had almost said whether high or low, but is there high or low in honest livelihood?) strive earnestly each in his own place, in the spirit of old knighthood at its best, "for the glory of God and the relief of man's estate." Such the yearly harvest; but more enduring growths shall not be wanting, whose kindly shade shall gently temper the fervor of the noonday toil. Here, the sturdy oaks of science; there, the strong and stately elms of literature; here, like a noble pine tree, with straight unswerving, heaven-aspiring shaft, divine philosophy; and in the midst of all, and fairer than all, that tree whose leaves, never so needed as in this hour of strife and bitterness between man
and man, are for the healing of the nations; whose stem is duty; and whose unseen, far-reaching root is faith.

People of Columbus, what part have you in this matter? Seventeen years ago began in yonder building among obstacles that few can realize the work whose fruition it is yours to see. A handful of students, little more than half as many as to-day receive the honors which reward their years of patient work: a half dozen devoted teachers striving with earnest hearts to solve a problem then almost untouched. To-day this institution boasts for students not scores but hundreds of the best young men and women of the State; the little band of workers has become a noble faculty of strong men, as earnest and devoted as at first; they would be more so were it possible. The College of Agriculture and Mechanic Arts has become the University of Ohio. Founded by the national government for the liberal and practical education of the people of the state, she has never swerved from her high calling, but has sought ever and faithfully to fulfill her mission, and ever with a broader and more generous purpose. The field has been well tilled; and ample harvests have gone forth. Her sons and daughters, who gather loyally at her call to-day, are everywhere throughout the state in every walk in life, doing her name abundant honor; these are indeed her jewels. What has Columbus done?

I am not here to chide. I could not if I would say aught of censure to the city that I love far more than any spot on earth; but I, who now stand outside; who to-day have no part
or lot in this University, save that which time and space cannot take from me; I may surely ask, what will Columbus do?

Shall seventeen years more elapse before a single citizen of Columbus shall by his works show forth his faith in the future of the University? Is there no Johns Hopkins here? No Ezra Cornell, who shall make this foundation sure against the peril of the politician by endowing it on such conditions as shall make its spoliation forever more impossible? A library is the very heart and center of a university; has Columbus no Enoch Pratt, to plant upon this campus a monument to his enduring honor? Here has served the state in double function but with single heart for many years, one whom the city surely loves; whom all Ohio honors; whose name stands high throughout the land among the workers in his chosen field; the gathered riches of his years of toil stand to-day in constant peril; an hour's fire in yonder building would destroy them; whose high privilege will it be to build the Orton Museum of Geology? Must Ohio wait for some Leander McCormick from Minneapolis, or far away Tacoma, to plant within her borders a well appointed and endowed observatory? Who will win the lasting gratitude of these young men—aie, and women, too—by building here a well equipped gymnasium? Does any fear that a low ideal of availability will one day thrust aside the study of the humanities? The remedy is easy: well-endowed professorships will make their calling and election sure. Does any one desire, as do my former colleagues here, that young men and women of talent might remain here for original research, and thus repay directly to the state her toil for them? Who will endow fellowships to that end? My friends, I wish that I could tell you half of what I know of the hard struggles by which some of those who to-day stand highest among the graduates
of the University have achieved their purpose; what obstacles they have overcome; what oppositions they have conquered; what want and penury they have endured that they might finish their course. Who will found scholarships for such as these?

And when shall these things be? Shall it be seventeen years from now, or seventy? or to-day? Columbus counts among her citizens scores of men whose means are as ample for such gifts as these as I am sure their hearts are willing. I know them that they are neither selfish nor sordid. I do more than vex my lungs when I thus cite them to these opportunities. But for every one who has it in his power to give such gifts as these there are countless numbers who can give far more; a gift of passing worth. I ask of none of you today a single dollar for the University: I only ask that you who have the means to give such gifts as I have mentioned, should ask yourselves whether she be not worthy of them. But I do ask of all who hear my voice today, and all who dwell within the city's farthest bounds, for her a gift worth more than all. I ask for her your hearts; your earnest love; your constant sympathy; your faithful, active, tireless interest in her welfare. If you will give her this, I know the rest will follow; for where your heart is there will your treasure soon be also. Will you not give her this?

For this you all can give. Have you sons and daughters to educate? Ask yourself first if this is not the place for them, and if so, send them here; but if it is not, recognizing that what may be best adapted to the needs of the whole state is not necessarily the best for every person in it, send them elsewhere; and God speed them! but send your good will and sympathy to the University no less: think not that because
your son or daughter is not here, that therefore you have no part nor lot in this matter. Are you a son of Harvard, or of Yale? of Williams, Amherst, Princeton, or of any other? Be loyal to your Alma Mater to the core; let none replace her for an hour in your heart; would you send your own boy where he may be inspired by the traditions of his father's studious and exemplary life? Do so by all means (if you are quite sure of the traditions); but need that hinder you from seeking for the young men and women of Ohio the amplest opportunities? Are you committed by various ties to Oberlin, or Marietta? to Delaware, or Wooster, or Dennison? These and others are honored names of noble foundations, whom you do well to serve: but shall there be jealousy among the laborers in a common field, where not one-fortieth of the yearly crop is garnered? Can any one of you find cause, then, why you may not give this University your earnest sympathy? May I not ask it for her once again?

If you will give it her; if you, people of Columbus, will have her welfare always on your hearts; will seek her interests wherever you have opportunity, and seek for opportunity; will cleave to her through ill report and good report; will bear with her mistakes, and strive in sympathy and friendship to correct them; will be not weary in well doing, waiting patiently for results; will guard her watchfully, unselfishly, when in peril, and rejoice in her prosperity with her; will study how to do her good, and make her feel the nearness of your interest, it cannot well be told how much her power for usefulness may be increased. I know the honest minds, the earnest purposes of those that labor here. I know how they have toiled from year to year with singleness of heart and brave resolve; mistakes they sometimes have made, as I know full well, for I have
helped them make them; your criticisms have not been want­
ing then, nor have they failed to profit by them; but have you
always smote them friendly? The University is yours to-day
to make or mar: not open and avowed hostility alone, but mere
indifference and cold neglect will hinder and dishearten them;
while kind forbearance, heartfelt sympathy, and patient, cor­
dial aid will strengthen and uphold their hands. With these,
the University shall go on from strength to strength, and yearly
grow to more and more of useful service. It shall come to be
a power for good of wide-spread and far-reaching influence; a
source of life, and light, and truth; an inspiration to high
usefulness and nobleness of living: a mighty agency for pure
and honest government in city and in State. "So that these
things might be in Christendom!" that they might be in this
our land, this State, and this beloved city! So should be
fulfilled therein not the mere fancy of the idle dreamer, but
the statesman's highest vision: so should this land become,
indeed, not Utopia, the land that is not—and that can not be—
but Eutopia; the true, the beautiful, the noble land!