# ADDRESSES AT THE INAUGURATION OF MARTIN KELLOGG, LL.D. AS PRESIDENT OF THE UNIVERSITY OF CALIFORNIA, BERKELEY, MARCH 23, 1893.

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## Introductory Words

## By Regent Horatio Stebbins, President of the Day

*Gentlemen of the Board of Regents, and of the Faculty, Distinguished Guests, Students, and Fellow-Citizens:*

This is Charter-Day! Our twenty-fifth anniversary. I give you all cheerful salutation and bid you all hail! We are come to celebrate the day with academic festivities and honors. A quarter of a century is a considerable portion of time in the life of a man, but it is only the first glimmering of dawn in the life of Institutions and of the State.

Long live the State! Long live the University!

It is becoming in us, first of all, to invoke the blessing of God. I beseech you all to take a reverent attitude while the Rev. Wm. Ingraham Kip offers prayer.



## Prayer

## By Rev. Wm. Ingraham Kip, 3d

Most gracious God, we humbly beseech Thee, as for the people of these United States in general, so especially for those interested in the cause of education, and chiefly for all gathered at these halls of learning. Pour down Thy blessings upon the exercises of this day. Visit, we pray Thee, this Institution, whose anniversary we celebrate, with Thy love and favor; increase its power of usefulness and prosper its work, that its influence may spread more and more each year, as a center of culture and refinement.

Bless those in any way connected with this University: the Governor of this State and all others in civil authority, the Regents and Alumni; and so guide and direct their consultations that all things may be done to the advancement of true education, and for the benefit and edification of Thy people.

Bless all our friends and benefactors, whom we would remember this day; and so add to their number that the good designs in founding this Institution may be sufficiently carried into effect.

Bless the members of the Faculty; inspire them with a love of the truth, and fill them with the spirit



of devotion and zeal in training the souls and minds of those committed to their charge.

Bless those who are gathered as students in these halls; lead them into the paths of righteousness and peace; aid them in the cultivation of all virtues and godliness of living; inflame their hearts with a desire for true knowledge; and give them readiness of mind to follow the counsels of prudence and experience.

And now, Almighty God, the author of all being, the fountain of all wisdom and knowledge, we crave Thy special blessing for him who is to receive this day a trust of honor. May Thy presence be ever with him, and guide him in all his ways. Give him a due sense of his responsibilities; strengthen his hands; enlighten his understanding; endue him with such power and wisdom from on high that he may be able to discharge his duties faithfully and effectually, and that all with whom he comes in contact, recognizing whose servant he is, may offer him a ready obedience and a willing help; and grant that this institution under his care and guidance may grow and flourish, and may become more and more a beacon-light of learning to this land.

These and all other benefits for him, for us, and for this whole University we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Savior! Amen.



## Address on Behalf of the Alumni

## By the Hon. John R. Glascock

It is doubtful if any dogma of modern civilization is more misleading or more generally misinterpreted, in its application to the relations of the State to the citizen, than that involved in the rallying cry, “Educate the masses.”

If this phrase means that it is the duty of the State to give to the masses such education as will fit them to become worthy members of society, no objection can be presented to it. If it means, on the other hand, as it is generally understood, that the State owes a duty to every citizen to make him intellectually the peer of every other citizen in the commonwealth, then the doctrine becomes mischievous in tendency and result.

Education in its widest scope is good for the individual, subjectively—as regards his duty to himself and his responsibility to his Creator; but when the unit becomes a part of the body politic, the educational duty that the State owes to him is measured by the return the State expects from him as a part of that body.

At the outset, let me disavow all socialistic leaning. The merging of the unit into the State is the

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voluntary act of the unit. He can refuse to enter, or he can withdraw at pleasure. If he does enter and remain, he does so at the cost of the surrender of certain individual rights which the State exacts as the price of entry.

The State, within the limits of its delegated authority, is supreme. It is the arbiter of virtue and vice. It assumes responsibility, and legislates according to its lights. It accepts man's surrender of individual rights, absorbs him, and in return gives him protection. It gives individual liberty, and fixes the bounds beyond which it cannot go. It defines rights of property, and rigorously punishes all incursions therein. It condones crime on the receipt of money, or imprisons or kills the criminal. It does individual evil that general good may result. It takes, with strong hand, from its members, what it needs for its support. It barters and exchanges, conquers and annexes, subjugates and destroys. It is omnipotent over the lives, liberties, and property of its citizens. It recognizes no such terms as “rights of man,” “inalienable liberties,” or “eternal and immutable justice.” The “rights of man” and his “inalienable liberties” are those which it permits him to enjoy; and the “eternal and immutable justice” is that which it administers. It buys, sells, wheedles, cajoles, promises, and performs, or lies and betrays, according to whim or interest. It is not simply an aggregation of intelligent beings banded together to a common end. It

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is a living, breathing, sentient being, endowed with sensibility and capable of reflection. It occupies the same relation with its sister States as does the savage with his brother savage, and will, on occasion, resort to the same methods to satisfy cupidity or revenge—to robbery, arson, and murder. It makes us respectable in the eyes of the world, and gives us a power, influence, and standing that could by no possibility be otherwise attained. We recognize the fact that the trend of its action is to general betterment; that, in the end, the greatest good to the greatest number has been accomplished.

The State is essentially a practical person. It is the trustee of a public trust, and its powers and responsibilities are governed by the character of the trust. It owes to the community fidelity and business sagacity in the discharge of its duties. There is no sentimentality about it. It does not deal in abstractions. It encourages labor and the acquisition of capital, not from love of capital or labor, but to afford subsistence to its people and to enlarge its powers of operation. It inculcates principles of industry, not from love of industry, but that, through industrial development, an increasing population may find employment. It enacts laws, not from love of law, but that better government may ensue. So it educates, but not from love of education nor from a generous desire to confer upon the individual the widest scope of personal development, but from the purely selfish motive to obtain the highest interest on the public investment.

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What should be the extent and character of this education? The educational enthusiast contends for the highest intellectual elevation of the masses. To him education is like sapolio, the more persistently and indiscriminately it is rubbed in, the brighter the State becomes. His argument runs somewhat thus: By intellectual education you polish, refine, and beautify the constituent parts of the State, and thus create a glorious and godlike whole. His prescription for the body politic is a specific that, in his judgment, will cure

all disease from social measles to political smallpox. The argument is so pretty that it could be wished, for the sake of its personal attractiveness, that it were better grounded. It involves, however, a *non sequitur*. You may carve from purest marble the most beautiful shapes, but it does not follow that you can adjust those shapes into a structure reflecting either beauty or utility. The argument also implies, to effect its end, an impelling and molding force from without; but the action of State is centrifugal—the force is from the center outward.

To the thoughtful student in the science of government, the question is most perplexing, and its solution would seem to depend upon a graduated system of education. Two facts, apparently irreconcilable, must be reconciled—the State as a whole, depending upon the harmonious working of all its parts for successful operation, and the legally unrestricted right of each unit thereof to select his position therein.

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It is evident that the State, to secure the best educational returns, must furnish to the constituent parts that education which will best fit them for the discharge of their respective duties.

In every community there are some who follow knowledge for the pleasure imparted by its pursuit and from love of knowledge itself. There are others who follow it, but who make it a paying investment. A still greater number are compelled to take its general beauties at second-hand and investigate some one or more of its particular truths, with view to their practical application. But the bulk of society is composed of those who swell the ranks of manual labor. These have but little intellectual elevation, and are forced, through the hard struggle for subsistence, to accept and rely entirely upon the testimony of others. With them there is no time for investigation. They must work or starve.

These are the natural divisions into which State formation resolves itself; and any effort, made through education or otherwise, to break down the fences that separate them and place all citizenship on a footing of absolute equality, would disrupt the State. It would be “an act of man to amend an act of God.”

The laboring class lies at the root of the State. It is the foundation of the social structure. From it the other social classes are constantly recruited; but its ranks cannot be depleted beyond the demand for its service, without danger to the entire structure. It

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is a co-sharer with its sister classes in the benefits of government. It performs their labor and draws from their capital its means of subsistence. In my judgment, the bulwark of the State is an industrious, intelligent, contented, and not over-educated yeomanry. Intellectual education tends to refinement. By enlarging the scope of the human outlook it breeds artificial wants, cravings, and desires. It creates a conscious superiority in the mind of its possessor that chafes against restraints imposed. It revolts against the coercion of circumstance. In a State composed of highly educated and refined men and women, who will do the drudgery and perform the menial work necessary to its existence? Who will draw water, hew wood, cook, drive the cart, carry the hod, guide the plow, tunnel your mountains, reclaim your deserts, fill in your swamps, and build your cities? I know it has been laid down as a verity that “all men are created free and equal,” but no expression of man has been more distorted in its application. It means, simply, that all men are free to live and have an equal chance of starvation if they don't work. There is no such thing as absolute equality “in the heavens above, nor in the earth beneath, nor in the waters under the earth.” Relative equality may and does exist between all the working forces of the State. Labor of the hand is equal in point of dignity to labor of the brain. We believe, therefore, in the yeoman, and that his is a post of honor; but the State does not want him tampered with by sentimental educational

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enthusiasts, who, by making him discontented with his lot, by creating in him capacities for the enjoyment of pleasures that are denied him, make of him a labor agitator, a socialist, or nihilist. By filling him with ambitions that cannot be realized, exciting hopes doomed to disappointment; in fine, by making him superior

to his former contented status, and inspiring disgust for former surroundings, every inducement is offered for the commission of crime to satisfy the more luxurious dictates of acquired tastes; and, through the formation of a sour, discontented class, the safety of the State is imperiled and the door opened to the alms-house, the penitentiary, the insane asylum, and the suicide's grave.

Public education, as now carried on in our common schools, has no restraining influence on crime. It is a sharpener and polisher of the intellect—a weapon as powerful in the hands of vice as in those of virtue. Richard Grant White, speaking of the public schools of New York, used this language: "That they [the public schools] exert any wholesome influence upon our society, either morally or intellectually, that they make their pupils better men and women or better citizens, or that they fit them for the duties or the business of their lives, I do not hesitate to deny. The records of crime do not justify the general assumption that public schools are a conservative moral force in society."

Professor Seelye adds his testimony: "No amount



of intelligence ever saved a people; and the most costly educational system is consistent with, and sometimes found in, the most corrupt moral state." Nor are these gentlemen alone in their views. Royce, Draper, Huxley, Spencer, and a host of other thinkers and writers are agreed that education is not, *per se*, a conservator of public morals. To make it such there must be incorporate in it some healthy controlling influence that will give concentration and direction to its energies, and this is found in the wide dispensation of the gospel of work. Educated idleness is more destructive of morals, more prolific of crime, more injurious to the State, than is trained and occupied illiteracy; but educated occupation is the key-stone of the arch under which a people march to conquest.

It is not necessary to tear down our common school system, but to remodel it. As it stands, its lower grades deal too much in theory. There are no practical means supplied, nor is there any practical end in view. Labor is not dignified, and too often the result is reached of placing the daughter at the piano while the mother leans over the washtub, of adorning the street corner with the son while the father lays brick. The common school curriculum should be reshaped upon lines reaching from the rudiments of an English education, coupled with ample technical instruction in the lower grades, to the highest and broadest practical and theoretical university instruction. The vast bulk of our youth



will, either through necessity or unwillingness to continue, drop out in the lower grades. To such should be given the instruction necessary to render them skilled operatives—an industrial education. Add to this suitable elementary instruction in the science of government, the broader and easily understood principles of political economy, the reasons that underlie the institution of property. Prove to them that labor is honorable, that capital and the arts are but creatures of the institution of property, that violations of property rights are mischievous in themselves, in weakening the motives for accumulation, and thus diminishing the fund of subsistence; in short, that the hand-worker is a co-sharer with the brain-worker in the dignity and wealth of the State. Do this, and the State will have discharged its full duty to this class of its citizens, and the occupation of labor agitator will vanish with the conditions that gave him life.

To those who, impelled by an ardor that no obstacles can daunt, are unwilling to stop half way, there are opened the portals of the University. To such the State owes all they crave, all it can give, to form of them the guiding forces of the loom on which the fabric of society is fashioned.

A great State University can spring only from the wants and aspirations of a free, enlightened, and progressive people. No stunted brain should plan its splendid proportions, no niggard hand supply its needs. It should be a world in itself, embracing

and harmonizing the widest divergent lines of culture, from the purely practical to the purely abstract. Without such qualities no University can be truly great. With them, it becomes the palladium of a people's liberties, the conservator of public morals, the standard of public ethics, the reservoir in which are stored the working forces of the social compact.

Such an institution we have in our Alma Mater—shining priestess of learning—whose youth is flushed with hope, whose brow is radiant with the light of truth, and in whose hands lie the boundless possibilities of a great people.

To her, and to you, sir, upon whose wise and honored head rests the crown of her administration, with all past differences forgotten, and no thought save that of our common love for our common mother, I tender the full-handed cooperation and unswerving loyalty of all her sons and daughters.



## Address on Behalf of the Faculties

## By Professor Joseph Le Conte

*Mr. President and Friends of the University:*

In responding to-day on behalf of the Faculty, I can think of nothing to say so appropriate as a few words concerning the University as it is, and as we desire it should become.

What, then, are the principal aims—the grand characteristics—of University education? What ought to be the **outlines** of the education afforded by the University of California? I see very clearly four characteristic aims: 1. It must be thoroughly **human** in the widest sense. 2. It must be distinctively **modern**. 3. It must be distinctively **American** and **Californian**. 4. It must be for each pupil distinctively **individual**. Let me explain each one of these, and then show in brief how each may be attained.

*First* —It must be thoroughly **human**. I mean by this that it must elevate and strengthen our whole humanity. It must raise as high as possible the plane of activity of our whole nature, physical, mental, and moral, but especially the **distinctively** human part, viz., the mental and moral; and increase to the highest pitch the energy of that activity. In



a word it must strive first of all to develop a noble manhood and womanhood.

*Second* —It must be distinctively **modern**. No activity, however intense its energy or however elevated its plane, can be thoroughly effective unless it be in hearty sympathy with the spirit of the age, and especially with the scientific spirit and the scientific methods so characteristic of the age in every department of research; for by a sort of noble contagion science has infected every department of modern thought with her own spirit and her own methods. Now, under the guidance of this spirit the tendency of modern times is toward extreme differentiation of intellectual pursuits. The field of intellectual activity has now become so wide and so diversified that it is impossible for any one to cultivate successfully but a small part. The greatest effectiveness can be attained only by extreme subdivision. Now, the University must meet this necessity of active life. It must prepare specially for successful activity in each one of these intellectual fields.

*Third* —The University must be distinctively **American** and **Californian**. I do not mean, of course, that we Americans are better than other peoples. On the contrary, we have much, very much to learn from them. But I mean that in order to rise to anything like equal rank with other nations in educational matters, we must be true to ourselves. We must have our own standards and conserve our own characteristics.

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I well know that the tendency of modern civilization, through commerce and especially through science, is cosmopolitan rather than national. I know that many extreme national differences must be effaced, and that we thus tend toward an assimilation of all civilized nations. I know, too, that many imagine that an imitation, even though a weak imitation, of European manners and education, is evidence of superior culture. But I am quite sure that this may be carried too far. In so far as it broadens and liberalizes the mind, it is good, very good; but in so far as it destroys whatever is nobly distinctive in American manners, American literature, American art, and American education, it is very bad. Let us take all we can—which I know is very much—from foreign countries. But whatever is nobly distinctive in us, whether as Americans or as Californians—and I believe that this also is very much—must not only be conserved, but by education must be strengthened.

*Fourth* —The University education must, for each pupil, be as far as possible distinctively **individual**. And here again I well know that the tendency of modern civilization, and especially of so-called refined society, is to efface individuality and to assimilate all to a common type. Now, in so far as this is a check on folly, vulgarity, and rudeness, it is well; but in so far as it suppresses individuality and substitutes in its place affectation and dead monotony, it is detestable. Individuality ought to be conserved.

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The tendency of education, too, especially the close curriculum and rigid methods of the public schools and the old college system, is toward uniformity. This cannot be wholly avoided in the lower schools, but it is one of the functions of the University, by its academic freedom, to counteract this tendency and to conserve and strengthen whatever is nobly distinctive in each individual pupil.

Such are in outline the main aims of a University education. How shall we attain them?

1. The first aim, viz., **a perfect humanity**, must be attained by the general culture course—the noble traditional course—handed down from early Greek times, but modified in every age, especially in modern times, by the great revival of thought and learning brought about by science. It has been and must still farther be modified; but in all its modifications it has the same end in view—the highest of all educational ends—the elevation of the whole plane of intellectual activity, the formation of a noble manhood—symmetric, active, strong—but manhood for manhood's sake, without special reference to, or preparation for, any particular business of life.

I said: "Still farther to be modified." Perhaps the necessities of modern civilization require that the culture course itself should be divided—that it should have a literary side and a scientific side—one in which classics and literature, the other in which science shall be the stronger; but in both, general culture, symmetric development shall be the end in view.

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2. The second aim, viz., distinctive **modern character**, is to be attained by the addition to this central course of many professional courses, specially fitting for effective work in the many intellectual fields of active life which have grown up in these modern times. There must be schools, not only of the three traditional professions of Law, Medicine, and Theology—yes, Theology, too, whenever this subject can be brought fairly within the field of Reason, and can be taught and learned in the spirit and by the methods of science; but not before—not only, I say, the three traditional professions mentioned above, but also the so-called scientific or technical professions. For these are as truly liberal, *i.e.*, require as wide and thorough an intellectual training, as any. To these I ought to add, also, the profession of Art.

These two kinds of education, the general and the special, are not antagonistic but complementary to each other. The one elevates the plane of activity; the other specially fits for successful activity in some particular

portion of that elevated plane. I have elsewhere likened these two together to a tree. The one is the **trunk**, uniting, nourishing, and bearing all aloft to higher and higher planes; the other the **fruit-bearing branches**, without which the tree would fail of its end. These two must be united in the, same institution; for their union is in the highest degree beneficial to both. The practical spirit of the special cultures gives body, substance, and purpose to the general culture, reminding it that all edu

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cation must be a preparation for life. The general culture reacts on the special cultures, endowing them with the true **liberal** spirit instead of the trade spirit. The general culture trunk is reminded that the true end of tree-growth is fruit-bearing; the special culture branches are in turn reminded that none other than noble fruit is worthy of so stately a trunk.

3. The third aim, *i.e.*, the **distinctive American character**, must be attained by having our own standard of education, springing naturally out of our own American character and institutions. Whatever is nobly distinctive must be conserved and strengthened, and only modified and improved by suggestions derived from the study of foreign institutions. I have already mentioned the most important point, viz., the close connection of the technical professional schools as an integral part of the University. This is a distinctively American idea. It is, as I have shown, a valuable one, and should be cherished. In Europe, everywhere, these two kinds of education are separated in different institutions, to the great detriment, as I believe, of both. European universities have come down from mediaeval times, and have not yet shaken themselves loose from mediaeval traditions. They look down with lofty scorn on all professional schools except the traditional three, Law, Medicine, and Theology; and these are tolerated because they are traditional. Let us, in this as in all, follow, not traditions, but Reason only. I insist that this connection is in accordance not only

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with the American spirit, but with the true **modern** spirit. It must, therefore, on both accounts, be conserved and strengthened.

There are many other points under this head. I mention only one. In a free government like ours, Political Philosophy, or the principles of Statesmanship, must enter more and more into our University courses. It is amazing that this has been so slowly recognized. Nothing but the force of tradition can account for it. **Californian**, too, our University must be. Yes, but the American spirit is one, in a remarkable degree, as compared with the wide diversity found in other countries. But slight modifications, therefore, are required on this account, and that only in some of the technical schools, adapting them to our peculiar environment of soil, climate, and characteristic industries.

4. The fourth aim of the University, viz., that it must strengthen the **individuality of the pupil**, is to be attained by encouraging the spirit of **free inquiry**, and, more specifically, by freedom, within necessary limits, in the selection of studies in the higher classes, and by the free use, under wise guidance, of a large and diversified library. In the lower schools the pupil is largely molded or made—in the University he must make himself. The individual tree must not be clipped into geometric forms pleasing to no one except the gardener, but must be allowed to grow freely, and only unsightly excess restrained.

Such, then, is an outline, a bare outline, of the

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aims of a University—of an **ideal** University. Now, precisely such an ideal, it seems to me, is embodied, though imperfectly, in our own University. Precisely such a basis was laid by the founders, built upon by the early administrators, and consistently carried out ever since. I do believe our foundation is well laid. What, then, do we lack? I answer, development in every part. The general culture trunk must grow higher: we would have it reach upward until it touch the very stars. The special culture branches are scarcely more than budding—not yet prepared to yield the best fruit. And for such development the absolute requisite is greater

endowment. Perhaps some of you will think that the University is like the daughters of the horseleach, ever crying, give, give. But if ever there were justification for insatiable desire, it is in the case of the University. We must have endowment. How? I know but one way—hearty coöperation of Faculty, Regents, Alumni, and friends of the University. Putting behind us and sinking out of sight all differences of whatsoever kind, let us work together with a will. This done, I cannot doubt the quick response will come, as indeed it is already coming, from people, from Legislature, and from large-hearted citizens.



## Address, By David Starr Jordan, LL.D.

## President of Leland Stanford Jr. University

I am glad to be here to-day. I am glad once more to bear witness to my loyalty to the University of California, to my fraternity with her professors, and to my respect for her President.

I am glad to show my recognition of the many courtesies which we, of Palo Alto, the latest band of Argonauts to arrive on the Golden Coast, have received from our brethren in science and letters who have come before us. The good work of the University at Berkeley has made the University at Palo Alto possible.

I am glad to show my grateful recognition of the many personal courtesies which I have received from President Kellogg. No one could have given a kinder welcome than my colleagues and myself have received from him, and in return we hope for him the greatest success in his new accession of responsibilities. We trust that the new load he is to carry may be fuller of honors than of burdens. The republic of learning knows no boundaries of college walls. Every good man who comes into California raises California's standard of living. “A



dollar in a University is worth more,” Emerson reminds us, “than a dollar in a jail.” The friendly rivalry as to which of her two Universities can give most value for each dollar it spends, is a strife in which California can rejoice. For every dollar spent on the higher civilization raises the price of every foot of land which its influence reaches. When Emerson and Hawthorne and Thoreau lived in Concord, this fact was felt in the price of every city lot in Concord, for men from other towns were willing to pay money for the privilege of being near them. The best of higher education is its acquaintance with higher manhood. With every year the price of city lots in Berkeley rises. It is not the climate, nor the view of the Golden Gate, nor the gold of the Sierras, to which this advance is due. It is because there are men in Berkeley whom people want for neighbors. They wish to be where men think, and they wish to share the thoughts of thinking men.

They wish to live where truth is appreciated because it is truth, not because it sells well in the city markets. Wherever a University stands there will be found men who, as was said of Benjamin Silliman, “have faith in truth as truth, faith that there is a power in the universe good enough to make truth-telling safe, and strong enough to make truth-telling effective.”

I am glad to-day to place myself once more on record as a firm believer in the State University system. I have faith in its present wisdom and in



its sure success. I believe it the duty of every State to provide for the higher as well as the lower education of its sons and daughters, and that if this provision is not made by the State, it will never be adequately made at all. Other influences may help, and all help must be welcome, but if the people take no initiative themselves, the work of education will never be complete.

I have faith in the present usefulness and in the future greatness of the school I represent. I know the spirit of genuine helpfulness and of genuine faith in which it was conceived. No one knows better than I the noble purposes of its founders, and no one can be more loyal to their purposes. But with all this, I believe that the generosity and patriotism of no one man can absolve the people of California from any duty of their own. If the interest of wealthy men should found a new Palo Alto in every county of California, the duty of the State to maintain its own State University would not be one iota less. In the cooperation of all the people lies the strength of the public school system.

The very essence of republicanism is popular education. There is no virtue in the acts of ignorant majorities, unless by virtue of repeated action the majority is no longer ignorant. The work of ruling is in itself education.

As Americans, we believe in government by the people. This is not that the people are the best of rulers, but because a growth in wisdom is sure to go



with an increase in responsibility. The voice of the people is not the voice of God, but if this voice be smothered, it becomes the voice of the demon. The red flag of the anarchist is woven where the people think in silence. In popular government, it has been said, ignorance has the same right to be represented as wisdom. This may be true, but the perpetuity of such government demands that this fact of representation should help to transform ignorance into wisdom. The justification of the experiment of universal suffrage is the formation of a training school in civics, which in the long run will bring about good government.

Our fathers built for the future—a future even yet unrealized. America is not, has never been, the best governed of civilized nations. The iron-handed dictatorship of Germany is a better government than our people have ever given us; that is, it follows a more definite and consistent policy. Its affairs of state are conducted with greater economy, greater intelligence, and higher dignity than ours. It is above the influence of the two arch-enemies of the American state—the corruptionist and the spoilsman. If this were all, we might welcome a Bismarck as our ruler in place of our weak-armed, short-lived Presidents.

But this is not all. Good government may be even a matter of secondary importance. Our government by the people is for the people's growth. It is the great training school in governmental



methods, and in the progress which it insures lies the surest pledge of better government in the future. This pledge, I believe, enables us to look with confidence on the gravest of political problems—problems which other nations have never solved, and which can be faced by no statesmanship other than

*"The Right Divine of Man—*
*The million trained to be free."*

And in spite of all reaction and discouragement, every true American feels that this trust in the future is no idle boast.

But popular education has higher aims than those involved in intelligent citizenship. No country can be truly well governed, in which any person is prevented, either by interference or by neglect, from making the most of himself. "A boy is better unborn than untaught."

"Of all State treasures," says Andrew D. White, "the genius and talent of citizens is the most precious. It is a duty of society to itself, a duty which it cannot throw off, to see that the stock of talent and of genius in each generation has a chance for development, that it may be added to the world's stock and aid in the world's work."

This truth was recognized to its fullest degree by the founders of our government, and so from the very first provision was made for education. The wisdom of this provision being recognized, our inquiry is, How far

should the State go in this regard? Should popular education cease with the primary

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schools, or is it the duty of the State to maintain all the parts of the educational system—primary schools, secondary schools, colleges, technical and professional schools, and the schools of instruction through investigation, to which belongs the name of university?

Aristotle says: “It is the duty of the State to accomplish every worthy end which it can reach better than private enterprise.”

Accepting this view of the State's duty, we have jealously guarded the right of the State to the control of the lower schools. We have recognized that no other power can furnish or will furnish to the masses of the people that elementary training which raises them above the dignity of a mob. “An illiterate mass of men, large or small,” it has been said, “is a mob, and the voice of the mob has been in all times evil, for it has ever been the voice of a tyrant, conscious of power, unconscious of responsibility.”

But no line of argument that will justify State control of the lower schools can absolve the State from the duty of furnishing schools of the highest grade, schools for higher education, schools for investigation, and schools of applied science and for professional training.

The common schools are the hope of our country. In like manner the high school and college are the hope of the common school, and the university the hope of the college. Each part of the system depends

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on the next higher for its standards and for its inspiration. From those educated in higher schools the teachers in the lower must come. Lop off the upper branches of the tree and the sap ceases to rise in its trunk. Cut off the high schools from the educational system and its growth and progress stop. Weakness at the head means paralysis to the members.

Too long in America has reliance in matters of higher education been placed on the civilizing zeal of the church or the philanthropic interest of rich men.

But the church has its own ends to meet in this work, and however much we may welcome its aid, its end in view cannot be that of the State. To do the State's work the church must cease to do its own, for no organization within the State can be allowed to color the water in the fountains of popular education. Our bill of rights, the State Constitution, recognizes the equality of all men, whatever their relations to religious societies or political parties. This equality could not exist if the scheme for higher education included sectarian colleges only, or colleges in which the ruling body by right or by custom belonged to some particular religious sect.

The interest of wealthy men has been thus far one of the most potent factors in higher education in America. But the people must not neglect their own duty to themselves, in the hope that some rich man will take up the neglected activity. The people have safety in independence.

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Moreover, the State is no beggar to feed on the crumbs which fall from the rich man's table. It is its own blunder and its own crime, if private benevolence can do more of the true work of the State than the combined cooperation of millions of men.

There is, as has been said, “no system more unrepublican than that by which a nation or a State delivers over its system of advanced instruction to be controlled or limited by the dogmas or whims of men who have given a few hundreds of thousands of dollars. In more than one nation, dead hands, stretched out from graves closed generations gone, have lain with a deadly chill upon institutions for advanced instruction.”

The grip of dead hands on Oxford and Cambridge still yields a chill which the hot pulse of the nineteenth century has barely begun to warm. “If we ought to govern ourselves in anything, it ought to be in this.”

By the State's own self-activity in its own behalf, the best results must be achieved. The State cannot for a moment relax its efforts toward higher things. The justification of popular suffrage is to make the multitude better, never to bring the better to the level of the multitude, and in no way can the multitude be better raised than by its voluntary cooperation toward the development of institutions for the best training of the best of its best citizens.

It is said sometimes that the State cannot properly manage its own institutions. Ignorance and venality



are often dominant in public affairs, and it is claimed that work undertaken in the name of the people is sure to be marred by ignorance, affected by partisanship, or tainted by jobbery.

The first professor in the Indiana University, Baynard R. Hall, said, sixty years ago: “Nothing, we incline to believe, can ever make State schools and colleges very good ones; but nothing can make them so bad as for Uncle Sam to leave every point open for debate, especially among ignorant, prejudiced, and selfish folks in a new country.”

This question touches the very foundation of popular government. In the beginning, as a rule, the affairs of the State are not well administered. Many trials are made, many blunders are committed before any given piece of work falls into the hands of competent men. But mistakes are a source of education. Sooner or later the right men will be found, and the right management of a public institution will justify itself. What is well done can never be wholly undone. In the long run, few institutions are less subject to partisan influences than a State college. When the foul grip of the spoilsman is once unloosed, it can never be restored.

In the evil days which have befallen the politics of Virginia, when the fair name of the State has been traded upon by spoilsmen of every party, the one thing in the State which has never been touched is the honor of the University of Virginia; and amid all the scandals and disorder which have followed



our civil war, what finger of evil has been laid on the Smithsonian Institution or on the Military Academy at West Point? In that which is intended for no venal end, the people will tolerate no venal domination. In due time the management of every public institution will be abreast of the highest popular opinion. Sooner or later the wise man leads, for his ability to lead is at once the test and proof of wisdom.

The first constitution of many of our Western States contained the embodiment of educational wisdom, when it provided for a general system of education ascending in regular gradation from the township schools to the State University—free and equally open to all, and equally open to all forms of religious belief.

The State of California will do wisely when it adds to this the provision for special training in all lines of technical and professional work, in which the skill or the wisdom of the individual tends toward the advantage of the community or the State.



## Address on Behalf of Students in the Professional Colleges

## By Mr. Wm. W. Deamer

*Mr. President and Friends of the University:*

The privilege, which through the courteous invitation of the committee has been accorded to me, to speak a few words this morning on behalf of the professional colleges of the University, is one that gives me much pleasure. I value this happy opportunity, not only for the reason that we, of the professional departments, in common with the other members of the University, recognize this occasion as in itself auspicious and felicitous for the whole institution, but for the additional reason that the occasion may serve as a reminder of the academic kinship—which does exist and ought to be well cherished—I mean the kinship among the various branches of this University family. We feel that, owing to the intervening distance and to other causes, the opportunities for collegiate intercourse are all too rare and meager; and we should be glad if we were better acquainted with, and better known by, our Berkeley friends and academic kinsmen. Let this be my excuse if first I describe our four



colleges, telling briefly what they are and what they are doing.

To-day is the twenty-fifth anniversary of the chartering of the University. The oldest of the professional schools—the Medical Department—is four years younger, that is, just twenty-one years old, considered as a department of the University, although the college had been in operation for about eight years preceding its affiliation. This college was among the first in the United States to establish the higher standard of medical education, having as early as the year 1875 instituted a three years' course and graded studies, and in 1885 an examination for admission. It is proposed to extend the course to four years, beginning in 1895, and systematic facilities for post-graduate study have recently been organized. The expenses for tuition are small—$325 for the whole course of three years. The average student of merit works about thirty-five hours each week in the college. About 35 instructors are engaged in the actual teaching; the number of students at present is 98; and the roll of graduates numbers 321. Of course, the number of pupils who have received medical instruction is much larger than this.

The year 1872 also marked the establishment of the California College of Pharmacy, which has had no existence except as an affiliated school. The regular course covers two school years of seven months each, nine hours of lecture and laboratory



instruction per week, and this, with at least four years of pharmacy practice, leads to the degree of Graduate in Pharmacy. Tuition fees amount to $180 for the whole course. The number of instructors is 12, of students 103; and about 300 persons have been graduated.

In the year 1878—just fifteen years ago this month—the Hastings College of the Law was founded. The generous founder, the first Chief Justice of this State, has very recently passed from this life, full in years and in honors. A eulogy far more expressive than any verbal panegyric—a monument which I trust will long endure—is the college that commemorates his intelligent public spirit. The requirements for admission are about the same as for the Literary Course in Berkeley. The course of instruction extends through three years, and leads to the degree of Bachelor of Law. Tuition is free. The regular instruction is carried on by 3 professors; the number of students is 120, and the graduates number 309.

The College of Dentistry was organized by the Board of Regents in the year 1881. It was the second college in the United States to adopt a nine months' term, and the third to require a preliminary examination. The course of instruction is graded; the candidate for the degree of Doctor of Dental Surgery works forty hours each week in the college, and is required to attend for three years. Moderate tuition fees are exacted, about



$350 for the whole course of three years. About 30 teachers are regularly engaged in the work of instruction, besides the staff of clinical instructors. There are 114 students, and 141 graduates.

While I think it is true, speaking generally, that our California professional schools are at least abreast with most of the similar institutions of good repute in other parts of the United States, yet it is also true that the American institutions, in the aggregate, are not able to bear comparison with their European competitors. The present tendency here, however, is all in the direction of advancement, and very noticeably so. I should be glad if at some future time, not too far distant, it should be considered practicable to require that every Bachelor of Laws should have also completed the equivalent of our usual non-professional college course, and that every Doctor of Medicine should have done the same, and should possess in addition a longer experience in hospital work than is now required. This is not a small nor a simple subject, and the mere suggestion of it is all that I wish to put forth at this moment.

I spoke just now of the propriety of cherishing a close relation and an active inter-communication among the colleges that compose the University. My thought then was, that intimate fellowship engenders a healthful *esprit de corps* within our group, and at the same time imparts a solidity which commands respect from without. But further advantages



also attach: the efficiency of every department can be increased by association with the others. To a certain extent their respective provinces overlap one another; other things being equal, economy demands their centralization; by curriculum and by mutual inspiration each should assist in expanding the others, and every improvement in one is an uplifting force for all. Within this community, whatever smacks of departmental jealousy is really suicidal; in union there is strength.

And in this connection I venture to express a hope which has been suggested to me by the remarks of another speaker, that future benefactors, whether governmental or private, will be alive to the fact that better results can be obtained by expanding an institution that is already firmly founded, than by multiplying isolated schools, with inferior equipment.

The benefits that I have been mentioning are some of those which the professional colleges will, it is hoped, be able to derive through the wise liberality of our last Legislature in authorizing the construction of a University building in San Francisco. This, the first considerable donation received from the State by the professional colleges, is eminently meritorious and appropriate. There is good reason to expect that it will be supplemented by a liberal private gift of land, on which the building will be erected.

Mr. President, the San Francisco members of the



University join with the Berkeley members to-day, in voicing a respectful salutation. You were already at home here, and were devoting yourself to the service of the State before the oldest or the earliest among us, be he student, alumnus, or professor, arrived; in the past you have done your part in extending a welcome to us; many of us, who are Berkeley alumni, have to thank you for good care during our stay; it is now our turn to offer you a cordial welcome as President inaugurate. You may count, sir, upon our loyalty; by your own example you have taught us a serene patriotism; and accordingly, within our respective spheres, you may command our zeal in support of the wise measures of your administration.

Let me indorse the closing sentiment of the alumnus who has just spoken on behalf of the Alumni, the sentiment of the loyal collegian, and the wish of the patriotic citizen, when I express the hope that those who, like our President now inaugurate, have faced the discouragements and endured the hardships of the pioneer, may long remain with us, in ever increasing honor.

# Address on Behalf of the Students at Berkeley

## By Mr. Clarence W. Leach

It is my privilege to-day to speak for the students of the University at Berkeley. I shall use it to indicate in a few words what I take to be their position upon the present situation and prospects of the Institution, especially as viewed in the light of that important event which we celebrate at this hour—the inauguration of a new President.

It will not surprise you to be told that the students are very hopeful as to the future: youth is always hopeful. In the present case, however, the students' state of mind cannot be attributed alone to youthful blood. In certain facts of our situation, and in certain recent events of our history, there lies a justification for the students' faith; and to these facts, and to these events, they appeal.

But it will not be necessary to enumerate at length the many advantages which the University has recently acquired, either through the munificence of the State, or through the generosity of individuals. It will be enough merely to mention a few of the benefits which the students see in these new possessions. They see that many long desired improvements and additions to courses of study are



now within their reach. They see that the college will be strengthened and unified by gathering together the scattered and struggling professional colleges under one roof. They see that, through the generous gift of the Hopkins mansion, it will be possible to extend our activities in a new direction—into the fields of art. And they see that it will be possible to strengthen and develop the University Extension movement, which shall gain us new friends and helpers, and provide new opportunities for usefulness.

From the students' point of view, however, the most important event which has recently befallen the college, and the one which gives the greatest promise of future progress, is the one which is the peculiar subject of our celebration to-day, the inauguration of a new President. This is an event in which the students have been particularly interested. For they are convinced that if this University is to prosper, it is indispensable that it should be unified, guided, and represented to the world by an able, loyal, and respected scholar. They have waited very impatiently during the long delay that has attended the appointment of a successor to President Davis, and now that the appointment has finally been made, they rejoice with a fervency equal in degree to their previous impatience.

But the students recognize the fact that facilities and opportunities for advancement do not guarantee advance; and it is not alone upon the instrumental



advantages now lying before them that they base their hopes of success. For real success in our circumstances, they know it to be necessary that at least two spiritual forces should act—a force from without, in the shape of public faith and help; a force from within, in the shape of loyalty and devotion to the college among the faculty and among the students. It is just because these forces seem at present to be aroused and active that the students are bidden to hope. For there certainly is a better spirit amongst us than formerly. Without, in the world, our friends and alumni manifest more interest in what is going on here. Within the college we are daily and visibly growing stronger and more united.

The new President, then, enters upon his duties in hopeful times. Though it might seem a necessary part of my privilege to-day to assure him of the support and sympathy of the student body, I feel that it would be almost a needless form to do so. He knows us all well. He knows with what enthusiasm we shall second, so far as we can, every endeavor of his that shall aim to make the University more honored and more useful. He knows that we have faith in his guidance, and that we are glad to trust ourselves to his firm and gentle rule.

Upon the other hand, the students are confident that the President will constantly advance the best interests of the University in the surest way, by leaving upon it and upon all within the range of its influence the impress of a scholar and a gentleman.

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## Address on Behalf of The Regents of the University and Investiture of the President-Elect with the Symbols of Office

## By Regent Horatio Stebbins

*Mr. President elect, and now inaugurate:*

I rise in obedience to the Board of Regents to invest you formally with the symbols of your office, after the manner of Universities. Although it does not become me to instruct you, or to endeavor to impress upon you a sense of your responsibility, it may be proper, before I go on to these final acts of official investiture, to say a word setting forth the spirit of these acts, and the nature of this office.

This office, though constituted and sustained by the State, is not a political office. It is for the government and administration of a community of learning, the object of which is to explore the sources of human knowledge, extend the empire of man's spiritual nature, and give him such views of the universe of men and things as shall put him in harmony with all truth and fit him to think and act on a scale commensurate with his own being.

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But while the object and aim of the University are the unfolding of man's spiritual powers, this office is not technically and specifically a religious office in the sense of being the exponent of any particular phase or provincialism of religious thought. The appropriate spirit of this office is one and the same with the spirit of religion. It is the scientific spirit, the spirit of right knowledge, the spirit of truth, that leads into all truth.

This is the kingdom into which you are called to rule. A great teacher in this realm is the rarest form of human greatness, and Christendom has made no error in calling him, who is the leading figure of humanity, the Great Teacher. But while most can only play subordinate parts in the great drama of time and providence, yet, if we love truth and duty, all the loyal orbs of the mind will obey their law, and duty, truth, science, and religion will be taught as we go.

It only remains for me now to give into your hands these symbolic keys, the emblems of trust and authority, and to lay upon your shoulders this robe, the sign of dignity and purity. Authority is no conceit of self-will, but power used as responsibility; and dignity is no pride of place, but moral grandeur, that hath its glory in itself. To this end and use may God give you His spirit and grace. Long live the State! Long live the University!

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## Inaugural Address—Our University a Public Trust

## By President Martin Kellogg

*Regent Stebbins:*

It is a personal gratification that I receive from your hands the symbols of the high office into which I am now inducted. I might well shrink from its weighty responsibilities; but relying on Divine guidance, and on the sympathetic coöperation of the Regents, the Faculties, and the friends of our University, I accept the trust

which is thus devolved upon me.

In spite of a recent usage and perversion, the word trust has a noble meaning. Trustees, whether the trust is great or small, are bound to strict and sacred fidelity in discharging the duties they have assumed. He that is faithful in that which is least is faithful also in much. Fidelity—good faith—is an absolute necessity.

It is fitting to-day to speak of our University as a trust. It is not committed to one, nor to a few only. Its Trustees are more numerous than we are apt to think. Among educational foundations a State University is peculiarly and emphatically a public trust. It is in the interest of no individual, no family or circle of relatives held together like a Scottish clan,

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no combination of men, no set of theorists, no political party, no religious order or denomination. To use phrases which the lips of Lincoln have made common-places, the University is of the people, for the people, by the people. Of the people in its establishment, in its recognized place through legislation; they are its organizers and upholders. For the people in its very existence; it is originated, built up, maintained for them. By the people in its administration; the people elect the Governor, the Governor names the Regents, the Regents appoint the Faculty. A State Institution is a public trust in the fullest sense. There are popular safeguards. All concerned in its management are open to public criticism, and in this State, at least, they are sure to receive it. Outside opinion is freely tendered; inside opinion is matured by constant discussion, aided by the light gained from without.

I need not discuss the machinery of the management. There must be a governing board, by whatever name called. There must be provision for reasonable permanence, and continuity and consistency of procedure. There must be an acceptable tenure of office on the part of the teachers of a University, in order to secure good men and the best work. There must be a well-considered plan and policy of instruction, not liable to fickle change or sudden overthrow.

Looking at the several factors in the management of a University, one will see that none have personal

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interests, that all are but Trustees. That at least is the theory; it ought certainly to be the fact. The Regents receive no emolument; they devote much time to their trust, as public-spirited men acting for the public good. And no less is this true of the teachers. They have, to be sure, their maintenance, their *pou sto* in their chosen life work. But if their wish were only for money, hardly one of them would be in the profession of teaching. Their training and preparation for their work has been costly; they get a small return for their outlay. From the business point of view, one entering the teaching profession loses many better chances. The merchant always hopes for good opportunities; the mechanic may rise to prominence and large rewards. A teacher is on a fixed stipend, and knows that he cannot be rich. He voluntarily and deliberately devotes himself to a life of small pecuniary returns. I confess that most teachers are ambitious for success—success in the institutions to which they belong; but it is no low ambition. No teacher can be in the front rank in primary school or grammar school, high school or college, who lacks this choice flavor of a high-minded ambition. Most of such teachers are exceptionally unselfish in their work. It is a profession of positive and persistent altruism, springing from a profound sense of public needs, a generous devotion to the lives of the young, for their sake and for the sake of the community. The successful teacher gives much more than we are apt to think.

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Nor is our University a special organization for a favored few among the young people of the State. It is not for the sons and daughters of the rich. Such oftentimes have too little love for the higher education—too little nerve to pay the price of hard work. It is eminently for the benefit of those who are in moderate circumstances, young men and women who are obliged to make their own way in the world. But these are not selfish absorbents of University benefits. They receive much in so generous a State as ours; but it is not to the

detriment of any one else. Other young people—the whole community—are better off for the further education of the college-trained. There will be more soundness in society, more high-mindedness in office and in stations of influence, more safety for republican institutions.

It is plain, then, that the University is for no private advantage of any man or set of men. It is for the benefit of the State and the community. It is purely and solely a public trust. Such it is called in the Constitution of California.

The duties of the Trustees whom I have enumerated are easily understood. It is the duty of the Governor to select good Regents—I was about to say good men, but there are those who think that, one or two good women might not be out of place in the Regency of a co-educational institution. It is the duty of the Regents to select good teachers for university work. No teacher has an indefeasible

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right to election or retention on the teaching staff. Careful choices should be made, and good work should be a constant condition of continuance. The public interest demands the best results in every department of instruction, and no personal interest must stand in the way of the public good. In the appointment of teachers there is a still more plausible ground for the claim that there should be a recognition of both sexes in the management of a co-educational University.

Regents and teachers have the joint responsibility of securing the best advantages for those who come to be taught. A University is not an easy thing to build. It is many-sided, and on each one of its sides it stretches out eager arms for more branches of instruction, for larger equipment, for more numerous investigators and teachers. Any University in any age must have such ambitions, and claim such growth; but in our time the call for expansion has become ten-fold stronger than before. New sciences have sprung up like Jonah's gourd, but unlike Jonah's gourd they do not as suddenly die. They are "vital in every part," and are to last and claim development as long as scientists shall be found on the earth, and that is as long as the earth itself shall stand. The older sciences—not all science is new—the older sciences are making new developments. For example, Philosophy, as understood in the past generations, seemed only intangible and spiritual, a realm for reasoning alone, dealing only with the

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unmeasured and the imponderable. What do we see now? The most conservative and ethereal philosopher must have his material adjuncts. He needs his well-equipped laboratory for experimental psychology. The higher mathematics is scaling more and more dizzy heights, which yet are useful in applied science. Physics has taken to itself a larger array of apparatus, to be used by the student as well as the professor. Chemistry has multiplied its claims for equipment and teaching. So is it with others of the older sciences taught in the University. On the side of language and literature there are claims for many new means of illustration and comparison. The student is not confined to lectures, nor to measured bits of translation or memorizing. His work enlists the joint efforts of teacher and student; it calls for a much larger apparatus of books, and a much keener search on special lines. And so we may go through the whole circle of studies. The educational world is throbbing with new pulsations; the best blood of the past is running in its veins, but that blood is quickened by a new life. Research is the modern watchword, and the fruits of eager research were never so abundant. But the old function of teaching is just as important as ever, and the learner is best taught, most happily stimulated, by those who themselves have enlarged the boundaries of knowledge.

All that is new must be taken up, if it is worth taking, by the University of to-day; but it cannot

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ignore the treasures, it need not scorn all the methods of the past. Great minds were trained for greatness before the second half of the nineteenth century. The subjects taught in former generations are not all effete; we cannot afford to despise the knowledge and the literature of the former ages—most of all the

history and literary and artistic power of the nations we call classic. Our civilization has its strongest earthly roots in Greece and Rome. The most valuable lessons of history are still learned from those nations. The choicest influences in our literature and art and philosophy are still due to the peerless singers and artists and philosophers of the Greek race. Our best governmental ideas are buttressed by the strong foundations of Roman law. What our University must do, therefore, is to gather up the treasures of the past, and add to them the fast accumulating treasures of the present. It must sacredly guard the spirit and refinement and subtlety of the old-time scholars, and accept heartily the best ideas of the more modern scholarship. It must emphasize the wide and rapidly growing subjects of scientific investigation. It must be at once conservative and progressive, jealous of any loss, eager for every true acquisition. Like the planets, a good and great University has two impelling forces, a centripetal and a centrifugal; and the union of the two" makes it swing to the music of the spheres—the ever-speeding, ever-chiming spheres,

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whose varied names are but synonyms for the True, the Beautiful, and the Good.

The students of the University have their part as Trustees of this great public trust. They receive much more than they can at the time repay to the State and the community. They are reaping rare advantages; they are old enough to recognize their responsibility for the reputation of their Alma Mater. They can see well the importance of their personal influence; and they may see, if they will, that in no years of their life can the do so much to strengthen these high forces of education as in these very years of study. The good repute of the University rests largely with them. By a spirit of generous fellowship, which cherishes no petty clanship or false Class feeling, by a hearty loyalty to their Alma Mater, by earnest devotion to study, by a high-minded student life, by spreading a noble contagion for genuine culture, they can make this University family a center of light, an inspiration to goodness, seen and felt throughout the State. The Universities are more and more growing toward such noble and rightful ideals. It is for our own students to emulate the high standards of the best institutions, to cherish the sacred flame of learning and science, to become men and women in mental and moral not later than in bodily stature.

And when they have finished their University studies, and have received their diplomas, as Alumni they are still in a peculiar sense Trustees

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of this great trust. The University will be judged by the work it turns out. If that work stands the test of actual, busy, competing life, it redounds to the credit of the Alma Mater. There is an unpaid debt for the advantages of their University years. Every Alumnus may well strive to repay that debt.

We are proud of our Alumni and our Alumnae. It is but twenty years since the first University Class proper was sent forth from our halls. The oldest of our graduates are still on the up-grade toward influence and power; and already many have done us credit, some in less prominent walks of life, and some in important places in the community and in the State. When our students have gone to Eastern Institutions, they have earned us a good name. In the Law Schools, in the Graduate Schools, they have not infrequently outstripped their Eastern competitors. Among the younger Alumni and the older, we count a large percentage of those who do us positive honor. It is for all our graduates to recognize their filial relation, to strive to make their Alma Mater still prouder of her sons and daughters. It is theirs to defend her good name, to enlarge her opportunities, to make her still more worthy of recognition as one of the beneficent, wide-reaching forces of American civilization and culture.

Our list of Trustees is not yet complete. The State is a perpetual Trustee, in charge of its own offspring. The University must continue to be its

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rightful ward. It is a pecuniary guardianship, implying sufficient encouragement and support. California has not been niggardly in the matter of the higher education. Its first Constitution made provision for the

establishment of a University. Subsequent legislation kept this purpose in view. When the time arrived for the realization of this purpose, it was executed with a generous hand. The foundations of the University were carefully and lovingly laid, and on these foundations it has been helped to build from year to year. Few State Institutions have as much to show for the first quarter-century of their history. It has the honor of being a pioneer in making tuition absolutely free. Using the provisions made by the national Morrill Fund, and accepting the fine site secured by the former College of California, the State gave generous help in the erection of the needed buildings, and in the early development of the several departments of instruction. In these later years the State has made provision for continuous assistance by means of a fractional tax, such as is now common to many of the interior States.

The help thus received expresses the good will of the people at large, their determination not to fall behind other sections of our country in securing a great public good. It shows the average interest of the people in the cause of the higher education; but inasmuch as many care nothing for that cause, some among us must show more than an average inter



est. In some way the State bounty ought to be supplemented by further provisions; else the better sentiment of the community will not find full expression, the wants of its better citizens will not be adequately met. Who shall make these additional provisions? We cannot afford to be long in the background among American and European States. Who shall furnish the impulse necessary to place us in the forefront of the best civilization? Who but the men of means and of public spirit, such as are found in every enlightened community, and such as we surely have among our own citizens men who see the need of these opportunities for culture, who appreciate the value of letters and science, of refinement and intellectual power. A determined community can have what it wants. A single small city, wanting to be the capital of the State, readily pledges a cool million as an inducement.

Those who have abundant wealth can do most for the public good, but others of less abundant means are still able to do very much. What is wealth? It is weal, a sound and sufficient prosperity. It is in a sense the possession of every one who is well-to-do. A large number of the well-to-do, the literally wealthy, can outstrip in benefactions any one or any few of the so-called wealthy. Many littles, says the proverb, make a muckle. There are ways in which the lesser gifts can be made to help, when, in the wide sweep of interests included in a University, this and that smaller want can be



permanently supplied. Some department can be made richer by a piece of apparatus, by illustrative charts or maps, or pictures, or books of value. Especially is there a call for personal aid to those whose path is full of obstacles. Poor students are apt to be the best students. A fellowship, a scholarship, a prize, a provision for a loan, may do untold good to some aspiring and struggling spirit, may give to the world an ardent devotee of science, a profound scholar, a rarely stimulating teacher; not only one, but a series of these, for the help of science and the blessing of the State. But after all the call for such supplemental help comes loudest to the wealthiest, to those who can join in laying large foundations for investigation and instruction. There are not a few fortunes which go begging, and pass out of a direct succession. There are many others which are more than ample for the claims of heirship, or the good of the heirs. A small fraction of these would establish a much larger heirship, and bring the filial blessings of many straitened youth. I am almost ashamed to speak of the surer monument a rich man builds by his beneficence. That looks like a selfish appeal. It is in place just so far as one cares to outlive his three score years and ten. Certainly there is a stronger appeal on the side of the noble results which may spring from such use of ample wealth. Every unselfish impulse, every far-sighted generous prompting, speaks with trumpet tongue for the cause



of the higher education. The patriot is not willing that his State should lack the highest enlightenment and intellectual power. The lover of good order must delight in laying stable foundations for society, and helping

to perpetuate just laws and righteous government. The prophet of millennial harmony and happiness sees the need that men leave the low levels of ignorance, and rise step by step to all the knowledge that can sweeten and ennoble their lives.

Such benefactions are no novelty in the educational world. The wealthy and the well-to-do are pouring in their rills or their full streams of beneficence on many an institution of learning. Harvard and Yale as examples of the older universities, Stanford and Chicago as examples of the younger, show the potent power of applied wealth. The claims of State Universities have come more slowly to recognition, but these, too, count their benefactors. Large help has come, for instance, from private sources to the University of Minnesota. Shall the banks of the Mississippi raise a finer race of scholars than the shores of the Pacific? We have had our benefactors, who are sure of lasting remembrance. James Lick, S. C. Hastings, Edward Tompkins, Henry D. Bacon, have linked their names to this University—so also the giver of this roof that shelters us; and the donor of our first available endowment, in the province, of Philosophy; and the large-hearted woman who is smoothing the path of



so many young women in our classes. Others are in the line of a noble succession. It is but a few weeks since one has honored his own and another's name by establishing a home of Pacific art as an affiliated department of the University. Other such foundations, we trust, are in the minds of those who are at once wealthy and public-spirited. The University calls loudly for expansion in many branches of science and instruction. It needs a whole school of biological investigation; another of Philosophy, like the Sage School at Cornell; another of Political Science; an endowment for Oratory; a further development of the various colleges of technical instruction. It greatly needs a number of new buildings. At first, our Assembly Hall held the students and their friends; now it will not hold half the students. This building in which we meet, intended for other uses, is quite insufficient for any public occasion. If we give all the students a place, we shut out most of their friends. If we admit the friends, we shut out the students. Our very prosperity has brought us into straits. Within the past three years our numbers have increased more than fifty per cent. Our resources and our accommodations have grown but slowly. The Professional Schools also, are greatly in need of enlargement in their homes and in their facilities.

Is it not apparent that the public-spirited citizens of our State should become our helpers as Trustees of this great educational trust? California has a



unique position: it holds the key of the great Pacific. It has a unique history: it has poured forth in this half century streams of wealth from its buried river beds and its rock-ribbed hills. Much of this wealth is still in the hands of men who feel the true spirit of Californian generosity, and need only to see clearly the good to be done by a wise and permanent beneficence. Shall not California have also a unique future, in which such an Institution as this is to play a noble part? Shall it not be laid down as an axiom, that we cannot possibly be satisfied with less than the best, in science, in literature, in art, in every ennobling discipline of the mind? 0ur stalwart sons shall become athletes if they will, and we will applaud them. Our fair daughters shall be encouraged to excel in womanly strength and grace. But in the old dictum, *mens sana in corpore sanoc*, which is of prime concern, the container or the contained, the subject body or the regnant soul? In coming generations, in coming decades, let it not be said that any youth need leave California to find elsewhere a richer and more generous culture. Let gentle and lofty spirits like those of our honored dead, the scientist LeConte, the jurist Pomeroy, the poet Sill, be encouraged to teach in our academic and professional halls. Surely nothing will add more to the true prosperity and glory of our State than ample provision for the full education of her sons and daughters; and in the nature of the case, our Universities must here take the lead.

The motto of the University diploma is, *In diversis verstai in unum versi*. So this great University trust, when accepted by all good citizens, will realize the ideal of certain modern reformers, of a community working together for the common good, with no collision of interests. We may take this picture from many Utopian dreams, and work toward its realization in this formative and critical time. We may hope to do our humble part in the enlightening and uplifting of a State which owns no superior in the galaxy of our American Union.

Mr. President, and gentlemen of the Board of Regents, I am young enough to cherish the liveliest hopes for the continued growth, the increased and large success, of our beloved University. I know that we have Regents who are heartily devoted to its interests; Teachers whose patient and unselfish work is a pledge of their fidelity; Students who are earnest and high-minded, loyal and filial in spirit; Alumni who are eager to serve their Alma Mater. I see a widespread enthusiasm for the cause of education, and I know of noble gifts to old and new institutions of learning in all our progressive States. I call to mind the public spirit of our own citizens, and the generous provision made by our legislation for schools of every grade, from the primary school to the University. I rejoice in the development of our affiliated Departments, reaching out to artistic as well as to professional life. I recognize the helpful and stimulating influ



ence of a strong sister University, whose greetings we have received to-day. And I firmly believe that it is in our power as a University, to do greater things than we have ventured to hope. It needs only that all the Trustees of this great educational trust should be faithful thereto; that we build for the coming wants of California, and thus lay foundations for the temples of Knowledge and Truth and Righteousness—temples which are to be, we trust, the glory of the New Century, to whose borders we are almost come.