

# THE HIGHER EDUCATION:

A PLEA

FOR

MAKING IT ACCESSIBLE TO ALL.

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AN ADDRESS

DELIVERED AT THE ANNUAL COMMENCEMENT

OF THE

UNIVERSITY OF MICHIGAN.

*June 26, 1879.*

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BY

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PRESIDENT OF THE UNIVERSITY.

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PRESIDENT OF THE UNIVERSITY

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GENTLEMEN OF THE BOARD OF REGENTS, LADIES AND GENTLEMEN:

Until within a few days we have cherished the hope of listening at this hour to a distinguished scholar and orator from a sister State. But, unhappily, our hope has been disappointed. In this exigency the kindly urgency of my associates in the University Senate has constrained me very unwillingly and after hurried preparation, to offer you some thoughts, which, I hope, may be found not unfitting the occasion.

No one here can regret more profoundly than I the necessity which calls you to listen to a voice so familiar as mine and and so suggestive, I fear, to my younger friends, of the recitation room and the daily routine of college life, rather than of the joys, the enthusiasms, the inspirations which this great festal day of the University should awaken in all hearts. Fortunately the success of this occasion does not depend on me. It is already assured in the spectacle, which has so perennial an interest, of a goodly company of young men and young women appearing upon this stage to receive their testimonials of work faithfully accomplished, and turning away to confront the stern duties of life, in this vast concourse of alumni and other friends of the University, and in the devotion to the dear mother of her children, who gather from distant homes under her ample roof tree, while their hearts run together in the joy of a common love to her.

As we assemble on these high days at these shrines of learning, we instinctively call to mind those noble and farsighted



statesmen to whose wise and generous forethought the greatness and the very existence of this institution are due. It should be one of our sacred duties, as well as delights, to imbue ourselves with the spirit in which they wrought for the founding of a free school of letters, science and arts.

The story of this work is so familiar that I need not repeat it in detail. But let us keep clearly before us the important fact that the fathers who drafted and adopted that great charter of liberty and learning for the northwest, the Ordinance of '87, in which they declared that "schools and the means of education should forever be encouraged," carried, in their conception of a State, a distinct idea of a richly endowed university as a part of its furniture and its life. They and their successors in Congress provided for the support of such institutions in the nascent states of this region with what was then so munificent generosity that clearly they expected the higher education would be within the easy reach of all. It may well be that even in their brightest dreams of the future of the territory which they were consecrating to freedom, to religion and to intelligence, they did not see that in less than a century, as the fruitage of their sowing, in all these northwestern States schools and colleges should spring up like the stars in the sky for number. Still less, perhaps, did they imagine that before the centennial celebration of the birth of the nation there should arise and flourish in this State of Michigan, then an almost untrodden wilderness, fringed by a few weak settlements on the river and the lakes, a University which should surpass in the number of its students and teachers, the amplitude of its endowments and the wide reach of its influence, the Harvard, the Yale, the Princeton and the William and Mary of their day, and should win an honorable name on every continent of the globe. Yet this possibility, now become fact, lay coiled as a germ in the Ordinance of '87, that *gentis cunabula nostrae*.

The wise men who shaped the organization of this State steadily cherished the idea which was inherited from the fathers, of building a University in which their children, whether poor

or rich, could obtain the higher culture of their minds. The plan of a university marked out by the territorial government in 1817 was one which for breadth and completeness of conception we can even now only admire. The language of the Constitution of 1835 shows that its framers had the broadest and most generous views of public provision for the support of libraries, education, including higher education, and especially of the University.

We may say, therefore, with strictest truth, that this idea of large and liberal supply of facilities not only for common school training, but also for University education, was inwrought into the very conception of the State of Michigan. It has from the beginning formed a part of the life of the State. It has never been lost, but has grown with the growth of the State, and strengthened with its strength. And it has, I believe, never had so firm a hold upon the State as it has to-day.

In the light of accomplished results, when we consider how little the total cost of the University has been to the State, less than half a million of dollars, not more in fact than these buildings and grounds and museums and libraries are worth; when we remember that it has sent forth 5,700 graduates, most of them persons of humble means, equipped for duty in all worthy callings of life; that the names and the works of its professors are known and respected on both sides of the Atlantic; that it is recognized, we may modestly say, as taking rank with the best Universities in the land, and that it has helped in no small degree to make the name of Michigan known wherever the cultivation of science and letters is respected, may we not gratefully and truly declare that the fathers, whose legislation made this career of the University possible, had an exalted and statesman-like conception of the duty of the State to the higher education.

I think, therefore, I shall be acting in completest harmony with the true spirit of Michigan if I employ the hour assigned me this morning in enforcing and illustrating this truth:

*That it is of vital importance, especially in a republic, that the*



*higher education, as well as common school education, be accessible to the poor as well as to the rich.*

Notice that this implies that either through public or private endowment the higher education shall be furnished at less than its cost. From time to time there appear some impracticable theorizers—and they are too numerous just now—who lift up their voices and invoke the economic laws of supply and demand and the *laissez aller* doctrine in condemnation of endowments of schools of learning. But if colleges and universities were required to exact of students fees which should fully repay the cost of instruction, the poor must, with few exceptions, be shut out from them. Should we say nothing of the interest on the capital represented in the real property of the average American college, it would cost each student from one hundred to two hundred dollars a year more than is now paid if the actual cost of the instruction were returned to the treasury of the institution. If the interest on the amount invested in the buildings, grounds, libraries and collections were to be made good by the fees for tuition, the annual cost to each student would probably be increased by from four hundred to six hundred dollars.

Obviously the great mass of the men now in the colleges would be excluded. The higher education would be, as a rule, within reach of the rich alone. As it is, even now many are able to complete their course only by self-denial and by labors which are really heroic. Now, what I affirm is that any arrangement that should leave the higher education accessible to the rich alone would be in the highest degree unwise. In support of this statement I have to say:

1. It is in itself fitting, and, in a certain sense, it is due to children as human beings, that the poorest child should have proper facilities for obtaining by reasonable effort the best development of his talent and character. I think I may appeal to the common sense and the general feeling of civilized men in recognition of this truth. One of the highest ends of society is to help men make the most of themselves. True, as I shall soon

show, this is partly because it is for the interest of all, of society at large. But beyond that we instinctively recognize it as a duty to do what we can, both individually and through the organized action of society, to open to every child—and for the child's own sake—a fair chance for the best start in life for which his talent fits him. I know that we often justify our providing a free common school education simply by showing the necessity of such an education as a preparation for citizenship. But I believe that down in our hearts there is a profound satisfaction, and often an impelling motive to our action, in the conviction that we are doing simply what is just, what is due to every child as a human being, in giving him an opportunity to kindle into a flame any divine spark of intelligence within him. Is it too much to say that the infant born into a civilized and Christian society has a right to claim something more than a bare possibility—has a right to claim a tolerable probability of such moral and intellectual surroundings as shall make education and character accessible to him, if he has a fair amount of talent, self-denial and energy? For the moment I am not considering whether his claim should be met by legislation or by voluntary action. But that it should be met by society in some way, I think will be generally conceded.

What more touching spectacle is there than that of an ingenuous and high-spirited youth, consumed with an insatiable thirst for knowledge, endowed with faculties that might make him the peer of the greatest, yet chained by the heavy hand of poverty through all his best years to the foot of the ladder, on which his aspiring soul would, if unfettered, so easily and so joyously have mounted to the stars. His indomitable energy may enable him at last, after years of heavy struggle, to attain a lofty height. But would not it be a blessed act, would it not be a just, and wise, and righteous act, to relieve him of so much of the struggle as is not needful for the discipline of his soul, and to secure to him as well as to society years of his most fruitful work? As the magnet draws the particles of steel from the dust and lifts them into view, so the common school system,



stretching out its sensitive and generous hands to every child in this commonwealth, lifts the exceptionally gifted into notice, makes him and his friends cognizant of his power and his promise, kindles in him the flame of a noble ambition for learning, and compels us to recognize the duty of society to smooth the way from the cradle of talent in the humblest log hut to the halls of the highest learning. To stimulate to the utmost the ambition of these pupils by your schools, to set their minds on fire with this unquenchable desire for ampler culture, and yet to make that culture practically inaccessible, to slam the door of the college in the face of every one who is poor, were illogical and cruel and unworthy your boasted civilization.

2. But we need to make the higher education accessible to the poor, not merely on account of the poor and gifted scholars themselves, but also because this is best for society. We need all the intelligence, all the trained minds we can have. There is never a surplus of wisdom and true learning. There is often a surplus of pedantry. There is often an excess of false pride on the part of those who have not talent enough to shine in purely intellectual pursuits, and who foolishly hold themselves above the only pursuits for which, with all their advantages of education, their moderate mental endowments fit them. But these are merely incidental evils belonging to any system of higher education. Of strong, well-balanced, well-furnished minds we cannot have too many. They are the true riches of a nation. Without them the mines of El Dorado cannot make a people rich or strong. With them the dwellers on a desert may become prosperous and invincible.

Now, God bestows talent with impartial hand equally on the rich and the poor. He sows the seeds of genius in what might seem the unlikeliest spots. He often places the choicest jewels in the humblest settings. His rarest gifts of mind are dropped in the obscurest homes. As the son of Sirach has told us, "Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men." It was on an Ayrshire peasant that Heaven bestowed the power of the sweetest song that



ever rose on the Scottish hills. It was to the blacksmith's son, the book-binder's apprentice, Faraday, that the electric currents, in their rapid and unseen flight, paused to reveal their secrets. It was given to a colliery fireman to harness steam to our chariots and bear us as on the wings of the wind across the continent, and so to revolutionize the commercial methods of the world. It was on a man whose origin is so obscure that his parentage can scarcely be traced, that God laid the responsibility and conferred the power of leading us out of the disgrace of slavery and the blackness of darkness of civil war into the sweet light of true freedom and welcome peace. It is to a Michigan telegraph boy that God lends so divine a vision that he sees and measures and harnesses to his service the subtlest forces of nature. The scientific savans of the world look on in wonder as at the command of Edison dumb matter speaks, the word which died away upon the empty air weeks ago gains a resurrection and falls again upon our ear with a living voice. As distant Arcturus, more than 1,600,000 times as far away from us as our sun, reports visibly to him the almost infinitesimal quantity of heat which its pencil of light, after traveling its weary journey of more than five and twenty years, has brought with it to earth, we ask in amazement what revelation is next to be made through this interpreter, for whom nature seems to have lost her wonted coyness and secrecy.

No nation is rich enough to spurn the help which God gives in such rare minds as these, though their childhood is housed in hovels. No nation should be so short-sighted as to pile up obstacles in their path, or even to leave any which can be removed. As the husbandman at the foot of the western Sierras, at great cost and with infinite pains, makes a secure channel to bring the fertilizing mountain stream to his fields, guiding to it every rivulet which can swell its volume, and thus makes the parched desert blossom like the rose and wave with golden harvests, so may a nation well do much to smooth the way for its gifted children to enlarge their faculties, to enrich their minds, and

thus pour far and wide the beneficent streams of their influence, and give us richer harvests than those of corn, and wine, and oil.\*

3. Again, we need to put the higher education within the reach of the poor, because we cannot afford to endow the rich alone with the tremendous power of trained and cultivated minds. To do this might form an aristocracy of formidable strength. So long as the poor have anything like an equal chance with the rich of developing their intellectual power, we have little to fear from an aristocracy of wealth; but let wealth alone have the highest intellectual training, let the poor as a class be shut out from the schools of generous culture, and we must either consign the control of all intellectual and political life to the hands of the rich, or else have a constant scene of turbulence between the ignorant many and the enlightened few. Bitter class hatred would be inevitable. There can be no stable equilibrium, no permanent prosperity for such a society.

Learning, too, would probably soon give place to pedantry, displayed like the ribbons and orders of a petty German court. The scholarship which is a mere concomitant and badge of wealth would become vain and meretricious and shallow.

Yet there are men who, professing to speak in the interests of the poor, of true learning, and of sound philosophy, inveigh against a system like that which in Michigan opens the doors of all learning to the humblest as well as to the richest child, and insist that we shall make every one pay to the full the cost of his high school and university education. Do they not see that this would be a matter of little consequence to the rich, who could easily secure their training at any expense, but that it would consign the poor children, however endowed with talent, to the humblest acquisitions of learning or to the most trying struggle to attain to true culture? It is in the interest of the poor, it is in the interest of true and enlightened democracy, that we insist that the highest education shall be accessible to all classes.

The most democratic atmosphere in the world is that of the college. There all meet on absolutely equal terms. No-



where else do the accidents of birth or condition count for so little. The son of the millionaire has no advantage over the son of the washerwoman or over the liberated slave, who has hardly clothes enough to cover his nakedness. Nowhere in the world is a man so truly weighed and estimated by his brains and his character. God forbid that the day should ever come when the spirit of snobbishness or aristocracy or pride of wealth should rule in our college halls.

Talk about oppressing the poor by sustaining the University! It is the sons and daughters of the men who are poor or of very moderate means who form the great majority of the students here and in almost every institution of higher learning. I could move your hearts to pity or to admiration if I could call one after another of many whom I see before me on this occasion to come up here and tell what toils they have performed for long and weary years, what hardships and privations they and their parents have endured to gather up the few hundreds of dollars needed to maintain them with the closest and most pinching economy during their few years of residence here. I hope that those who practice high thinking and plain living will always be in the majority on these grounds. Sad, indeed, will it be for the University and sad for the State when such as they cannot by manly effort secure to themselves the best help which the resources of this school can offer to them.

Anything more hateful, more repugnant to our natural instincts, more calamitous at once to learning and to the people, more unrepugnant, more undemocratic, more unchristian than a system which should confine the priceless boon of higher education to the rich I cannot conceive.

Have an aristocracy of birth if you will, or of riches, if you wish, but give our plain boys from the log cabins a chance to develop their minds with the best learning, and we will fear nothing from your aristocracy. It will speedily become either ridiculous or harmless, or, better still, will be stimulated to intellectual activity by learning that in the fierce competitions of life something besides blue blood or inherited wealth is

needed to compete with the brains and character from the cabins.

4. Another cogent reason for opening the privileges of higher education to all classes in this country is found in our distribution of political power throughout the community. The largest part of the public action which most concerns us is taken or determined by local organizations. The successful working of our republican system depends upon the distribution through the smaller towns and villages and through the rural districts of men of intelligence. If all the cultivated minds were concentrated in one capital or in a few great cities, we could not perpetuate our form of government. Any strong tendency toward such a result must seriously interfere with the purity and efficiency of our institutions.

We need, therefore, to reach with our best training men drawn from all classes, from all pursuits in life, and men who are to return to all honorable and worthy vocations, not alone in the great cities, but in all parts of the land. It is by this diffusion of the educated men, and by the diffusion through them of the direct and indirect advantages of education among the inhabitants of every town and hamlet, that a great school of learning does its highest work and justifies its claim to support by the whole people. It disseminates over the whole State men who are trained to be intelligent leaders of thought, to enlighten their neighbors on important affairs, to expose the fallacies of charlatans in politics, science, and religion, to keep alive an interest in education, to discharge all the duties of citizenship, and, if need be, of public office. It thus keeps the whole body politic vigorous and healthy with the life-giving currents which it sends to the extremities, as well as with the strength which it lends to the heart. It is not true that it blesses only the men who receive its degrees. Through them it blesses all around them. Its graduates are often the medium of greater blessings to others than to themselves. Mark the venerable physician, who, trained to the highest professional skill in its halls, has ministered with unselfish devotion for a generation to the sick



and suffering. Has he or have they been most blessed by his education? Take the lawyer, whose advice for years the widow, the orphan, the poor have instinctively sought, whose opposition the criminal has dreaded, whose counsel and guidance the town, the county, the public have always desired in every emergency; has his power been only or chiefly a good fortune to himself? In a large sense it is true that the advantages of the higher education cannot be selfishly monopolized by the recipient of it. It is not truly enjoyed, it can hardly be used in any honorable way without conferring benefits on others. You might as well talk of the sun monopolizing and enjoying alone the light which is generated in it as talk of a scholar monopolizing the advantages of his education. The moment the sun shines, the wide universe around is bathed in its life-giving beams. Intellectual activity is necessarily luminous, outgoing, diffusive, reproductive. The graduates who are going out from this University are not taking with them hidden treasures to enjoy in secret as the miser gloats in the solitude of his garret over his gold, but rather precious seed which they will sow in every town and hamlet of this broad State, while the thousands about them will share with them the harvest of their sowing.

I need hardly say that any system which should confine the best education to the rich would greatly curtail this diffusion of the blessings of education, and would, doubtless, tend to concentrate the educated men almost entirely in the great cities. Is it too much to say that it would tend to political centralization and to a loss of the inestimable advantages which flow from the wise and vigorous local administration of public affairs, and from the comparative homogeneousness in our society caused by the distribution of educated men throughout our communities?

5. The general opinion of mankind in all Christian lands has favored some plan of bringing liberal education within the reach of the men of humble means. It has been reserved for these latter days to make the discovery that there is danger in thus opening the fountains of learning to the poor as well as

rich. For the most part the direction of education has been in the hands of the church. Now whatever criticism may be made upon the church through these eighteen centuries, she has with impartial hand held wide open to men of high and of low degree alike the gates to generous learning. She has encouraged and persuaded the rich to endow her schools and colleges and universities, so that the instruction might be almost, if not entirely, free. She has taught them to found scholarships and fellowships, which would enable the poorest boy to spend the best years of his youth and manhood in the still air of delightful study.

The rulers of every nation of Europe have cherished their great schools of learning as the choicest jewels in their crowns. They have lavished wealth on them and endowed them so richly that at most of them the cost of instruction is little more than nominal, and peasants and princes are found on the same bench listening to the lectures of the great scholars in every science. What glorious monuments of wise generosity these universities have been! Royal houses have risen and disappeared, kingdoms have come and gone, the map of Europe has been made and re-made again and again, but the great medieval schools, to whose halls centuries ago thousands of eager scholars trooped from all parts of Europe, still stand fresh in eternal youth, welcoming with princely hospitality poor and rich to their halls, pouring out their streams of blessing from generation to generation and from age to age, with a flow as copious and as unceasing as the Danube or the Rhine. If we may judge by the past, what work of man is more enduring or more beneficent than a strong university?

In this country, too, where the early settlers began to lay the foundation of our most venerable university before they had made comfortable homes for themselves, we find public and private generosity vieing in supplying the wants of the infant college. While the colonial authorities voted appropriations, we see the self-denying men and women stripping their scanty libraries of books and their ill-supplied tables of crockery to equip the



struggling institution, whither the sons of all might repair to be trained for every worthy work in State and church. Contributions were solicited for the maintenance of poor students, so that, to borrow the language of an early president to the United Commissioners of the Colonies, "the commonwealth may be furnished with knowing and understanding men and the church with an able ministry."

From that time to this it has been the aim of the guardians of that ancient university, and of every college which has been established in the land, to furnish education at such a rate that boys of modest means could procure it. Not one such institution has been administered on the theory that the students should pay the full cost of the education furnished. Endowments and scholarships have been sought and secured. In some cases so liberal provision has been made that prudent students, it is reported, have actually been able to meet their expenses and lay aside a balance. In some parts of the country, it is said, there has sprung up between colleges an unseemly competition in securing students by bidding for them with pecuniary temptations. But these abuses and indiscretions at least show how deep-seated is the conviction in the American mind that poverty shall not keep a gifted youth from the opportunity for a liberal education. This conviction is happily so firmly rooted there need be no fear that it will be conquered by the *laissez aller* theory, which would make no special provision for placing the higher education within the reach of those who cannot defray the full expenses of it.

But from that section of the country which is most amply provided with privately endowed colleges, even from those States whose oldest colleges were established, or in their early days assisted, by legislative appropriations, we sometimes hear exception taken to the method by which this and other Western universities have been endowed and sustained, namely, by grants of land and by taxation. The educational problem before the early settlers of Michigan and other Western States was peculiar. These States were occupied rapidly and for the

most part by men and women who had been well trained in schools and colleges. They were extremely desirous that their children should be thoroughly educated. The National Government had given them an endowment with which to begin a university. They had energy, ambition, a love of intelligence, but they had little ready means for the planting of colleges. They saw plainly that to build up by private benefactions a first-rate school of higher learning, like the best in the East, would require here, as it had required there, a hundred years of toil. Meanwhile, their children and their children's children would have passed away. Two or three generations must live and die without the facilities for training which a strong and thoroughly equipped school could furnish. Was there any question what they ought to do? Plainly, the wise policy for them was to avail themselves of the national endowment, and then, if need be, to supplement it as prosperity should bring the State ampler means.

It was not until 1867, when the University had already become strong and renowned, when the pupils were more numerous than those of any other institution in the land, that the State was called to give the first penny to its support, and then the whole appropriation was \$15,000 a year, which was just 1-20th of a mill tax on the appraisal of the taxable property of this rich Commonwealth. The total sum received by tax for the University and drawn from the State treasury down to January, 1879, is in round numbers \$469,000. If we compute this as distributed over the entire time since the foundation of the University we shall find that it is an average of \$12,000 a year, or 1-52d of a mill on the present valuation. A man who is taxed on \$1,000 would pay not quite two cents a year. This is the oppressive burthen which the University has laid on the tax-payer for the support of an institution which brings the treasures of the best knowledge to his children and to yours.

The grounds upon which taxation for the support of the higher education justly rests were so ably set forth by the distinguished orator of last year, whose eloquent words are still



ringing in our ears, that it would be superfluous for me to dwell upon them at this time. I am now aiming merely to remind you that at an expenditure which it is simply ridiculous to call burdensome, this prosperous State of Michigan has, through the wisdom of her founders, succeeded in furnishing the higher education to all her sons and daughters, without distinction of birth, race, color, or wealth. The fathers acted with a wise and far-seeing statesmanship. They saved to the State three generations of educated men. Most of them lived to see such a supply of buildings, libraries, scientific collections, and other apparatus of a university here as could not by private endowments have been secured perhaps in a century. Indeed it is probable that private endowments would have been scattered among many small colleges, as they have been in other States, and that no institution at all comparable to this in strength would have grown up in Michigan. By planting the University so early, they have enriched every profession and nearly every vocation in Michigan with intelligent and well-equipped men. Through this school of learning they have attracted to the State a large number of brilliant and scholarly youth, who after the completion of their studies have chosen this Commonwealth as their home, and are adorning every calling in life. Is there any one act of our fathers by which they have done more to promote the prosperity of the State, to make its name known and honored throughout this land and beyond the sea, than by the establishment of a university in which the best learning of the times should be practically open to all so that whoever would might come and take freely, almost without money and without price?

Regal, indeed, are the gifts of nature to Michigan. A soil which bountifully rewards the toil of the husbandman and yearly fills to overflowing his granaries and barns; a climate so propitious that a large part of the State is a veritable paradise of fruits, where Heaven kindly draws the sting of frost from the west wind so that the breezes fall soft as the gales of Eden on the peach and the pear and the grape; mines richer in

enduring wealth than those of Golconda; forests still magnificent in primeval grandeur, and rivaling the mines in value; salt wells which yield the wealth of subterranean seas in inexhaustible and unceasing stream; the broad lakes bound by the hand of God around the State like a zone of beauty; the sky, the inland seas, the earth, nay, the waters under the earth, all combine to pour their richest contributions into the lap of this favored Commonwealth.

Yet, with all these riches, poor indeed had been the State had not a brave, and manly, and intelligent people chosen it as their home. For earth, and sky, and water, and mine had all been here for ages. But savages could not of these make a prosperous commonwealth. It is intelligence and character alone which can make a great and thriving State. And so the grave question which pressed itself on the fathers still forces itself on us. How shall we train our children to make the most of these conspicuous advantages, to build a State which shall be truly great, to contribute their full part to the honor and glory of the nation, to lead happy and useful lives, to be a blessing to mankind? Can we do better than to answer this question in the spirit in which they answered it when, in accordance with the direction of the Ordinance of '87, they took care that schools and the means of education should be forever encouraged, and laid deep and strong the foundations of school and university?

We may be pardoned for believing that the result in our own State has justified what we may call the Michigan policy. We cling to it still. But whatever be the method of endowment of our great schools, may the day never come when they shall be inaccessible to the humblest youth in whom God has lodged the divine spark of genius, or that more common but sometimes not less serviceable gift of useful talent. Let not a misapplication of the *laissez faire* doctrine in political economy, which has its proper place, lead us to the fatal mistake of building up a pedantic aristocracy. Good learning is always catholic and generous. It welcomes the humblest votary of science, and bids him kindle his lamp freely at the common shrine. It frowns on caste and



bigotry. It spurns the artificial distinctions of conventional society. It greets all comers whose intellectual gifts entitle them to admission to the goodly fellowship of cultivated minds. It is essentially democratic in the best sense of that term. In justice, then, to the true spirit of learning, to the best interests of society, to the historic life of this State, let us now hold wide open the gates of this University to all our sons and daughters, rich or poor, whom God by gifts of intellect and by kindly providences has called to seek for a liberal education.