Intelligence: The Basis of Christian Civilization

D. L. Kiehle

State of Minnesota

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INTELLIGENCE

THE

Basis of Christian Civilization,

— by —

D. L. KIEHLE,

SUPERINTENDENT OF PUBLIC INSTRUCTION, STATE OF MINNESOTA,

AND A —

PROSPECTUS

— OF THE —

University of North Dakota

GRAND FORKS, DAKOTA:
Printed at the office of the Daily and Weekly Herald.
1883.
AN ADDRESS
DELIVERED ON THE OCCASION OF LAYING THE CORNER STONE OF THE UNIVERSITY OF NORTH DAKOTA,

ON—

Intelligence the Basis of Christian Civilization,

—BY—

D. L. KIEHLE,
Superintendent of Public Instruction, State of Minnesota.

—TOGETHER WITH—

AN HISTORICAL SKETCH
OF THE ORIGIN OF THE UNIVERSITY AND OF THE CEREMONIES CONNECTED WITH
LAYING THE CORNER STONE,

—AND—

A PROSPECTUS OF THE UNIVERSITY.

Published by the Board of Regents of the University of North Dakota.

GRAND FORKS, DAKOTA:
Printed at the office of the Daily and Weekly Herald.
1883.
HISTORICAL SKETCH
OF THE
ORIGIN
OF THE
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IT'S LOCATION.

The location of an educational institution of the higher grade at the City of Grand Forks had for some time been a prominent idea before her citizens. The idea was born of the natural position and superior advantages afforded by the situation for the establishment and rapid growth of such an institution. The City of Grand Forks lies half encircled by timber in a beautiful bend of the Red River of the North at the junction formed by the Red Lake River. It is the geographical center of the Red River Valley, the fertility of which is of world-wide note for its agricultural products. It is also the center of the great St. Paul, Minneapolis and Manitoba system of railroad lines, and possesses every advantage of a great commercial center for the future, attracting its thousands in search of wealth and comfort. The situation has an altitude of 900 feet above Lake Superior, and 1,500 feet above the level of the sea, being as high as any point in Northeastern Dakota, rendering it both pleasant and healthful as a place of residence. It is pre-eminently a city of homes, most of her citizens living in their own houses, rapidly gathering about them all the comforts and luxuries of home. The people, being a community gathered from the best of the States and Canadas display an intelligence and enterprise above the average. These, together with other leading features have attracted the attention of educators to such an
extent that numerous overtures have been made to the city of Grand Forks for the location of colleges and universities.

To W. T. Collins, M.D., of Grand Forks, belongs the credit of the incipient idea of locating a Territorial institution at this point; and to him belongs the credit of taking the initiatory steps towards securing the location of the University of North Dakota at Grand Forks.

In a letter addressed to the Hon. Geo. H. Walsh, under date of Jan. 8th, 1883, he suggested the advisability and practicability of securing to this portion of North Dakota a State Normal School or some other educational institution, by legislative enactment. Mr. Walsh answered as follows:

TERRITORY OF DAKOTA, COUNCIL CHAMBERS,
YANKTON, Jan. 17, 1883.

W. T. COLLINS, Grand Forks.

MY DEAR SIR,—Your amendments to the City Charter at hand and will be presented to-morrow.

In reference to a Normal School, the Governor is not favorably inclined as you can see by his message. How would an agricultural college or University with a section providing for a Normal Class do? I think probably the Governor would be more favorable to an institution of this kind.

* * *

Respectfully,

GEORGE H. WALSH.

In answer to this letter of Mr. Walsh's, Dr. Collins strongly urged the greater importance of a University with the necessary provision for departments in agricultural and mechanic arts. On February 8th, Dr. Collins received a letter from Mr. Walsh, dated February 1st, in which he asks to have a bill prepared for the University and forwarded to him for introduction. On February 10th, 1883, the following letter was expressed to Mr. Walsh with a draft of the bill referred to:

GRAND FORKS, D. T., Feb. 10th, 1883.

HON. GEO. H. WALSH, YANKTON, D. T.

MY DEAR SIR:—Herewith I send you draft of University bill. While it may be short of what it might be in some things, yet it was the best I could do in the time. I trust you may succeed in securing its passage. Certainly you have the best of grounds upon which to base strong argument in its support.

The public institutions of the Territory are all located in the southern portion thereof; and by legislative provisions, are rapidly absorbing all lands granted the Territory by the general government. Herefore the southern portion has received all appropriations and no exception to the case this year.

Without reflecting upon our North Dakota representatives, if this thing is to continue, would it not be quite as well for them to remain away from the legislative assembly and allow South Dakota full sway? It is simply damnable to allow such gross injustice by one section of our country to the other.

You should be able to secure an appropriation for the University, of $50,000 to $40,000, for a beginning.

Yours truly, W. T. COLLINS.

After Mr. Walsh's letter of February 1st, he was called to St. Paul, Minn., and there ascertained that another representative in the legislature, was having a bill prepared for the location of a University at Jamestown. Mr. Walsh hastened his return to Yankton, and not finding the expected bill from Dr. Collins had a University bill copied and introduced, and secured the passage of the same, which was afterwards amended. He also secured the appropriation of $30,000 for the University, conditional upon the donation of a site, for the same of not less than ten acres, and $10,000 for the erection and equipment of an observatory, by the citizens of Grand Forks.

After the passage of this bill, upon the recommendation of Mr. Walsh, the Governor nominated Dr. C. E. Teel, Mr. James Twamley and Dr. W. T. Collins, the two former for four years and the latter for two years, as resident Regents, and Mr. E. A. Healy, of Drayton, for four years, and Dr. R. M. Evans, of Minto, for two years, as the Board of Regents, for the University of North Dakota, and they were duly confirmed.

These gentlemen qualified and the resident Regents united in calling a meeting of the board to convene at the city hall in
the City of Grand Forks, on the 21st day of April, last, and their first session was held on that date with a full board present. Preliminary organization was had by the election of Regent E. A. Healy as chairman, and Hon. Geo. H. Walsh as secretary.

THE BOARD
then effected a temporary organization by the election of Regent C. E. Teel, President, and W. T. Collins, Secretary, and a committee was appointed to draft a code of by-laws for the government of the board. A resolution was adopted to advertise for tenders of a site for the University and steps taken to secure plans and specifications for both buildings.

The board adjourned and again assembled on May 16th, all of the regents being in attendance during a three days' session. The code of by-laws was adopted, the tender of twenty acres of land and $10,000 for the erection and equipment of an observatory made by Messrs. Wm. Budge, M. Ohmer, and John McKelvey, was accepted and plans adopted for the University.

The Board of Regents broke ground on May 27th and assembled in annual session June 5th, and on June 6th perfected their organization by the election of Regent Dr. W. T. Collins, President, and Rev. F. W. Iddings, Secretary.

Building committee—Regents Jas. Twamley, C. E. Teel and R. M. Evans.

Executive committee—Regents E. A. Healy, Jas. Twamley and R. M. Evans.

Farm committee—Regents C. E. Teel, R. M. Evans and Jas. Twamley.

Library committee—R. M. Evans, E. A. Healy and C. A. Teel.

The President and Regent E. A. Healy were appointed a committee to visit other university and observatory buildings, and after visiting the university of Minnesota, the observatory at Northfield, Minn., the university of Wisconsin, at Madison, and Cornell university at Ithaca, N. Y., reported July 6th to the Board, recommending certain changes in the plans, which were made by the Board. On August 15th the contract for the construction of the University building was awarded at $32,500, and the observatory at $5,600 to E. P. Broughton, Esq., of Minto, D. T.

THE UNIVERSITY BUILDING
now under process of construction is 120x54 feet four inches, including the basement four stories in height. The building is of solid brick with stone trimmings, and is of modern and substantial architecture. The main room of the basement is set apart for a mechanical room.

First Floor—Chemical lecture room; laboratory; recitation rooms for Natural Science, Mathematics and English, respectively, 20 feet 5 inches by 27 feet 2 inches; the president’s office, reception room, professors’ rooms and cloak rooms.

Second Floor—Five recitation rooms for professors of metaphysics and ancient languages, library and reading rooms, etc.

Third Floor—Two recitation rooms for professors of modern languages and history, two rooms for literary societies and scientific societies, similar in dimensions to the first floor.

THE OBSERVATORY BUILDING.
This structure is being built of similar style and material to that of the University, and is 28x55 feet in dimensions; and will be furnished in the latest and most approved manner.
LAYING THE CORNER STONE.

The eventful ceremony of laying the corner stone of the University building was given into the hands of the Acacia Lodge of Free Masons, Grand Forks, who prepared and carried out the programme of the day in detail. The city of Grand Forks put on her holiday attire, and her citizens entered into the celebration with enthusiasm. Among those present to participate in the display and ceremonies of the occasion, were the Grand Lodge of Masons of the Territory, N. G. Ordway, Governor of the Territory, and ex-officio member of the Board of Regents, D. L. Kiehl, Superintendent of Public Instruction for Minnesota, and the Firemen of the Fire Department of the City of Grand Forks. A long and showy procession was formed and marched through the principal streets of Grand Forks when the train waiting on Third street was filled, and the crowd quickly transported to the University grounds west of the city.

A platform had been raised and neatly decorated at the point of interest, the southeast corner of the building, where the stone lay ready to receive into its bosom the relics which might be forthcoming, and to take its appointed place. On the platform were the Governor, the Grand Lodge of Masons of the Territory, the Regents of the University, and many leading citizens. Surrounding this point was the body of Masons, and the members of the fire department, while an outer circle again of soberly attired citizens was enclosed by a fair attendance of the fair sex, in carriages.

THE DEDICATION.

After some delay the dedication services were opened by a brief address by Grand Master Gifford. He said they had come together to lay a corner stone with the ceremonial of the Masonic order. It was the first corner stone of a public institution, he believed, which the Grand Lodge had been called upon to lay in the Territory of Dakota. He congratulated the people of Grand Forks on this occasion and hoped that to-day they were laying the foundations of a strong and stable institution in their midst. The Masons had great pleasure in meeting their fellow citizens on such an occasion.

He then called upon the Grand Secretary, Mr. McCoy, to receive the various contributions to the contents of the stone which were as follows:

A $1 silver coin, on which was engraved P. B. Broughton, builder; copy of a Norwegian paper, the Tidende; Roster of the Masonic body of Grand Forks, a copy of the Grand Forks Plainedealer of September 28, 1883; a copy of the Grand Forks Daily Herald of October 2, 1883; copy of the Grand Forks Weekly Herald of September 28, 1883; a list of the grand officers and visiting members present on the occasion, a token presented by the Board of Regents; a U. S. Treasury stamp, by Mr. West, of Yankton; a copy of his last annual message with stamp and coin, by Governor Ordway; the “Common Schools of Dakota,” E. A. Healy; a 3 cent stamp, by H. M. Wheeler; a 3 cent coin, by Grand Master Gifford; a 1 cent coin, by Master Chas. E. McCoy; coin by Silver Star Lodge No. 7; Coin by M. Sackett; a 2 cent postage stamp, by Mr. Goff; postal card, by Rev. Mr. Cary; card, I. H. Brock; coin, from Grand Forks Knights of Pythias, No. 2; Chinese coin, by Wm. Long; Norwegian coin, by John Croman; badge, by Alert Hose Co., No. 1; coin, A. L. Failor; a silver dollar, by the Grand Forks Cadet Band; 1 cent coin of 1879, by John Scrimshaw; an envelope addressed Rev. F. W. Iddings, in which had been enclosed the draft for the first payment on the University; a nickel of 1883, by Miss Fannie Davis; an excursion ticket, by J. A. Carr; a card by Prof. Kiehl, orator of the day.

The following is a list of the grand officers of the Masonic body in attendance upon the ceremony:

A. S. Gifford, Grand Master.
The Grand Master then addressed the assembly as follows:

Men and brethren now assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good and our callings honorable, we should not have lasted so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversities. We are assembled here to-day in the face of all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

He then struck the stone three times with his "hiram" and the brethren present joined in the grand honors.

The Grand Master then delivered over to the architect the implements of building.

ADDRESS OF GOVERNOR ORDWAY.

The Grand Master having concluded the ceremonies by the benediction, then introduced Governor Ordway.

The Governor said he was glad to be able to meet the citizens of Grand Forks and the dwellers in this favored and beau-
tiful valley of the Red River of the North. It was a very great satisfaction to him to have an opportunity of witnessing this ceremony and of participating in a work that had been carried on for centuries by the best and truest men in the world. It afforded him very great pleasure to see that so much had already been accomplished by those who had the work in hand, in rearing up here an institution of learning, which he trusted would be of lasting benefit to those who will come hereafter. When Congress last year decided by a vote that could not be mistaken that neither division nor statehood could come at present, it then became the duty of the Governor and the Legislature to see what provisions were necessary to be made for the public interests all over the Territory of Dakota. They found it would be necessary to provide for some 300 or 400 insane persons and convicts, which would require increased accommodation. They found it necessary to look after the educational interests of the Territory, where the population was increasing at the rate of 100,000 a year. The members of the Legislature of both sections met the Executive and they counselled together as to what was necessary to be done to meet the requirements of the situation. The result was that, instead of attempting to meet the calls, which some deemed extravagant, for a large number of Normal Schools, it was deemed that the provision of two Universities, with departments for Normal School instruction, would be the wiser and the better way. The people of Grand Forks and vicinity had offered to contribute nearly 331 per cent. of the cost of necessary expenditure to provide such an institution. The same offer had been made from the people of Vermillion, and both offers were accepted. He could tell the citizens of Grand Forks that it did not require any bargaining or trading of votes to secure this result. It was the free and willing offering of the representatives of the people, heartily coincided in by the Executive of the Territory. He was proud to meet them to-day and to witness the progress that had been made with this work. He was proud as the Executive of the Territory to be able to say that, at the present rate of progress, the elements favoring this building, of which they had just laid the corner stone, would be covered in before the winter season closed up the work. He was proud to say that the building at Vermillion of a similar institution to this was already under cover, and that these two educational institutions would go on hand in hand to successful completion to aid and benefit the citizens of the two sections of the Territory. It had been said, and said so often that it was hardly worth repeating, that "knowledge is power." Education began in the family. The first lessons were learned at the mother's knee, which was the nursery of the common school, as the common school was of the academy and the academy of the college and university. The people of Dakota are prepared to build institutions of this character. They were prepared to educate their people on their own soil. They had the means to build these institutions. He wanted to say that instead of there being any extravagance in the appropriation made for this institution at Grand Forks, they felt rather that they had been compelled to be too parsimonious in the matter. But with the splendid contributions that have been made by Grand Forks, and which they would make, and with the appropriations which the Legislature would be ready to make when the building was completed, to carry on the work, with such a Board of Regents composed of men, such as those who had carried this work so far and so well forward, and with the other educational facilities which they already enjoyed, they could look forward to the day, and the not distant day, when the people of this valley would rise up and call those who had laid the foundation of this institution to-day, blessed.

At the conclusion of the Governor's address, D. L. Kiehle, state Superintendent of Public instruction for Minnesota was introduced and delivered the address which is published here-with in full.
INTELLIGENCE THE BASIS OF CHRISTIAN CIVILIZATION.

An Address delivered on the occasion of Laying the Corner Stone of the University of North Dakota at the University Grounds, Oct. 2d, 1883.

BY D. L. KIEHLE,
SUPERINTENDENT OF PUBLIC INSTRUCTION, STATE OF MINNESOTA.

It has come to pass, after a long history of revolutions and gradual change, that governments have relinquished the authority to fix the social and industrial status of its people, and have, according to the modern idea, been satisfied with protecting them from injustice and oppression, and with affording them all opportunities and incentives to industry and self-improvement leaving the individual to find his own place by the affinity of taste and ability.

The education of the old regime partook of the spirit of its age. It consisted mainly in the transmission of wisdom in philosophy, science and religion as held by venerated authority. Sages taught with their faces turned in docile spirit toward the old east, and men ranked in scholarship according to the amount of ancient lore treasured in their capacious memories. Education was for information, rather than for culture. It was apportioned to classes, and conserved the impassable barriers of caste, and profession, and authority. The theory of society now is, that it is an organism comprehending within itself the germs of all its powers, the elements of all its parts, and that under the favoring circumstances of freedom from unnatural restraint, and of intelligence, which is freedom from the bondage of ignorance, men will judge most wisely for themselves, do most to promote their own interests, and most success-fully find the places for which they are fitted, and, that in the aggregate of all individual progress, society in its diversified interests of material wealth, and the higher excellence of intellectual and moral power, will be built up to proportions more comely, and in form more stable and majestic, than the world has yet seen. In education, the change in method and design has been correspondingly marked. It is not, in paternal or charitable spirit, to care for the helpless and indifferent masses, neither is it to train recruits for the support of some department of industry whether mechanical or intellectual, which cannot be provided by the ordinary law of supply and demand. The legitimate province of a system of popular education supported by the State is not learning primarily, but intelligence, not the mere accumulation of what has been written in the past, but that training of all the powers of body and mind that will ensure skill in their use. The age calls for men and women accurate in their observation of all the facts and laws of both the world of matter and the world of mind, and wise in all exercises of judgment based upon knowledge gained.

Since education has for its end the promotion of intelligence, I choose this as an appropriate occasion to show that its importance has not been over-estimated, that it lies at the basis of our civilization, and the efficiency of higher moral and social forces is conditioned upon the promotion of a broad intelligence. It must never be lost sight of that character is the directing agency of the soul, and that all accumulation of power physical or mental will be determined for good or for ill by the moral character, the heart life of the individual. It is, nevertheless, just as true, that the manner in which a good purpose is exercised will be determined by the intellectual perceptions and judgments of the means best calculated to accomplish ends beneficent and useful. It is an everyday observation concerning men that they mean well, but lack wisdom in all their plans; that they are very industrious in efforts, but very unsuccessful in results, because they utterly misapprehend the situation. And how often must the best and wisest of men confess that their efforts have been limited by reason of their inability to
discover the means by which to do what their hearts have prompted.

Coming now to a more careful examination of our theme,

1. INTELLIGENCE IS THE BASIS OF INDUSTRY.

In barbarous and savage life, men found their food and shelter in the spontaneous productions of the earth. When nature was bountiful they surfeited, when scarcity came they starved. With intelligence, men have learned the law of nature, upon what conditions they might gain the comforts of food and shelter. They have learned that diligent sowing, cultivation, reaping and garnering increase their wealth for the uniform supply of their wants, either at times when harvests should fail, or when they would give their attention to other interests of necessity or comfort. As intelligence has increased, men have grown industrious, and have studied by what obedience to new laws they might gain more, until in our day it seems as if the treasure house of the world had been unlocked to men, and that they are industrious beyond all precedent, gathering its wealth, building homes combining beauty, convenience and comfort, supplying their tables with food from every zone, hastening their travel by the power of wind, and steam and electricity, sending and receiving thought with the speed of lightning, and gathering libraries that treasure the thought and study of the generations.

It has been the superficial observation of some, that education begets indolence, that young people wish for an education to escape labor. The truth is, that there has never been a time since the world began that men have been as industrious, as at this day. There has never been a time when nature has offered men so many blessings, and has made plain the sure way by which to gain them as to-day. Compare your own condition, and what you have done in the few years you have occupied these lands, with the wandering tribes, that gained a scanty subsistence where thousands now are gathering wealth, and you will understand how intelligence determines industry. Still further, you have all, doubtless, observed that the classes who believe in luck rather than work, who follow signs, fortune tellers, and venture their scant earnings in lottery tickets, whether in America or Europe, are made up largely of the illiterate and unintelligent. Those people associate some accidental circumstances with fortune, and have not yet come to the fixed conviction that law prevails, that there is but one fixed and sure order by which men may by skill and industry gain the good they seek.

II. INTELLIGENCE IS AN ESSENTIAL ELEMENT IN CIVIL GOVERNMENT.

Society is a condition of life in which the individual is governed by a rule comprehending the interests of the whole. In early history this law was made by one man, the despot, who occupied the highest eminence of power, and perhaps of intelligence. In such a condition all turned upon the intelligence of one man. But, in a society like our own, all men are equal, and the prosperity of all will be determined by the ability of each individual to comprehend broad interests which include his own.

Now it is the peculiar characteristic of an ignorant man that he is utterly unable to conceive, or understand how any object, question, or plan appears to anyone occupying a standpoint different from his own or how it affects his interests.

Such men are necessarily narrow in their views; they are sure to mistake proximity to their individual interests for importance, while they are utterly oblivious to the broad questions of public policy which envelop their interests as the very atmosphere they breathe.

Ignorant men can be neither considerate nor charitable. Their best interpretation of the views of those who oppose them is that they are governed by evil motives. To such men compromise is an abandonment of principle. If they are men without character, they can be bought out far easier than reasoned out; if they are honest men, they are obstinate in proportion to their conscientiousness.

A government under the control of such men must soon
wreck itself. You might as well expect honest men blindfolded to guide a ship, as ignorant men to safely guide the affairs of state.

This curse of ignorance appears everywhere. In the public service there are unquestionably politicians both good and bad, those who with purest patriotism desire to serve their country, and those too, who wish only to selfishly serve themselves. With the former, how is it possible for them to make an ignorant constituency comprehend the nature or the true interests of the service in which they take the greatest pride? And how can they avoid the misconception, envying, low abuse, and slander that prevail among the illiterate? And why should it be strange, that so many men who hold their good names at great price refuse to become the servants and representatives of the people?

And then with the latter, the evil disposed politician, what an opportunity to master a man by fostering his prejudices, to gain the vote of a man by putting money in his pocket or rum in his stomach, when it is impossible to get an idea of principle or policy in his head. As long as there are slaves they will find masters, as long as electors are illiterate and subject to prejudices, and only controlled by appeals to appetite and selfishness, so long they will find men to serve them well. As intelligence prevails, the merits of good men and good measures will be appreciated and there will be more for good men to do, and a narrower field for the chicanery of the bad.

But the citizen is not only an elector, he must represent general interests as a juryman or a legislator. The specific duty of these positions is to determine the line of wisdom and justice in view of many and complex circumstances. They require not merely honesty of purpose, but an ability to comprehend all facts and interests, and to measure them in their relative importance. Ignorance in the jurybox is at the mercy of prejudice, is deceived by sophistry, and is utterly oblivious to the claims of evenhanded justice. In legislation, intelligence deals with principles in the spirit of statesmanship; ignorance,

at its best, legislates narrowly by special laws for individuals and emergencies.

Furthermore, the advancement, of our civilization has greatly increased the complexity of our social life. Now the man on his farm is not only interested in legislation at the capitol, but still more immediately in the combinations and policies of the great commercial monopolies that determine the prices of his grain. And the helplessness of ignorance has been fully proven in the unsuccessful efforts that have been often made by legislation to compel monopolies to show fair consideration to the rights of patrons.

Taking our railroads as the most prominent example, in the broad and just view, their prosperity is conditioned by that of the people; and as truly is the prosperity of the people dependent upon the success of these magnificent enterprises for the transportation of the products of industry. Yet, in the control which the people, in their legislative capacity, have undertaken to exercise in restraining or shaping the policy of these vast corporations, they have often betrayed an ignorance that has threatened the prosperity of all concerned. Experience has proven that an enlightened self interest is far safer than a stolid and blind, though well-meaning, simplicity.

But the civilization of modern society comprehends more than the forces of industry, trade and government. Men in their highest relations are brethren, and the civilization which expresses the nobility of manhood is that which promotes the freedom of the philanthropic nature, and appears in those institutions and customs which provide for the unfortunate, protect the weak, and restore the wandering.

Notice, then, that

III. INTELLIGENCE IS ESSENTIAL TO THE ADEQUATE EXPRESSION OF BENEVOLENCE AND PHILANTHROPY.

No man ought to be able to hear the cry of the hungry without a disposition to give them bread, nor to know of the helpless sick without a desire to visit them. This noble spirit of benevolence was the characteristic of the early christian
church. Pagan Rome recognized and honored the spirit that made the church in the midst of a disintegrating society a vast association for the care of the sick, clothing the naked, and feeding the hungry. But the intelligence of the times could suggest or devise nothing beyond relief of immediate necessities. The result was, that, as giving alms came to be recognized as a choice Christian virtue, mendicancy increased with giving until all Europe swarmed with beggars. In the sixteenth century the evil was recognized and Defoe wrote his treatise, "Giving Alms, no Charity."

Men were fined in England for giving to beggars, and beggars were punished with severity for asking. Similar laws were enacted under Louis XIV of France, and by Pope Sixtus V of Rome. With the increase of intelligence, charity began to inquire for the causes of the monstrous evils that darkened the world, and directed its energy toward removing the causes of poverty, disease and crime. Now, charity gives labor to the needy; it trains to industrious habits the children of idleness; it seeks out the causes of disease, and saves men from sickness by teaching them how to avoid it. Hence, the charity of this age has grown to magnificent proportions, beaming with bright intelligence.

Equally true is it, that the beauty and power of our Christianity are dependent upon the intelligence that comprehends and gives direction to its holy principles. Intelligence is neither morality nor religion. It is rather what light is to a world of germ life and latent energies; it is a necessary condition to the development of spiritual life to proportions of beauty and power. If the husbandman were required to prove the superior nature of his plant by a culture and fruitage in darkness or twilight, his choice plant would be charged with many defects, due to the untoward circumstances of its growth. For the same reason Christianity has borne reproaches that were in fact due to a want of intelligence. Prominent among these are superstitions. That they are based in men's ignorance, or rather the lack of correct observation and good judgment, is shown by the manner in which they have disappeared.

In the darkness you yourselves have doubtless often been quite persuaded that you could hear spirits, or see ghosts. Argument could not dispel your nervousness; but as the light dawned, the spirits and noises disappeared of themselves.

Superstitions have had the same history. As intelligence has prevailed, they have disappeared of themselves, without controversy, nobody knows when, and nobody cares where. It is also true, that the spirit of persecution is not wholly determined by moral conditions, but largely by intelligence, and that with the increase of intelligence, there has developed a spirit of harmony and consideration that has made men tolerant and respectful.

For a marked illustration, in the early centuries of Christianity, it was believed by both pagans and Christians that a special or sudden calamity as an earthquake, or famine, or pestilence was an expression of divine displeasure because of some national sin. Upon consulting the priests, the interpretation was given that the Romans permitted a sect called Christians to live in their city, who not only withheld all worship from the gods but claimed that they were Christians and refused to march in the processions, instituted to their honor. Believing this, and feeling it necessary to conciliate their deities there seemed to them no alternative except to persecute and suppress, as Tertullian said, "No sooner is trouble or distress come upon the city than the cry goes forth "Christians to the lions." But as science has pointed out the causes of these events, neither pagan nor Christian show any disposition to destroy each other.

So of witchcraft; all believed in it. The judge who condemned, and the sufferer, were often of the same mind, and saw no escape from the penalty. So good a man as Cotton Mather believed he smelt brimstone as he sat by the bedside of Margaret Rule who had been charged with being under the
power of evil spirits. How could he then as an honest man refuse to apply the remedy?

It is likewise true that

IV. INTELLIGENCE IS THE BASIS OF ALL MORAL REFORMS,
noticeably those which have for their end the lifting up of men from the low plane of sensual indulgence to the pure pleasures and occupations of cultivated thought and feeling. It is a primary law of our nature that all our pleasure and satisfaction must be found in the exercise of those faculties and powers most thoroughly developed.

The order of this development is, first the animal with all its appetites, tastes and dispositions, and next the intellectual and moral. Now a glance at the great masses that are crowding the highways of sensual life, in drunkenness, in gambling, prostitution, vulgar associations and idleness, reveals one prevailing characteristic, namely, an entire absence of, or, at the best, a very low grade of intellectual culture. I grant, very freely, that there are marked exceptions, and that men who are prepared for better things may be found in these slums. This small class of exceptions will, however, be much smaller if you will exclude the sons, who, by reason of social surroundings have acquired the manners of cultivated society. The shameless lives of these fast men are charged up to our education, as a result of over-education, when in truth they have not even a decent smattering of good scholarship.

Regarding this vast multitude who are exhausting their resources and destroying themselves by sensual lives, where is the remedy? It is said, "Restrain, and prohibit." But granting the arbitrary power to prevent this crowd from gratifying their insatiate appetites and passions, what permanent or ultimate good has been reached? They have lost base pleasures, but they have learned no higher ones. The sweet companionship of a cultivated home, the refined pleasures of a social life in art and literature, the great interests of benevolence and philanthropy, which call noble spirits to willing effort and self-sacrifice, are things which to them have no meaning, and over them have no power.

I am forced to the conviction that for this great class of sensualists, illiterate and unskilled, incapable of appreciating or living for any of the worthy ends that invite the industry and noble ambition of the intelligent, the prospect is very unpromising.

But, on the other hand, anticipate all this, by giving the children a culture that will open up to them this vast world of industries, all remunerative, and all productive in proportion to ability, then, too, the vast world of pleasures, in art, music, paintings, in literature, poetry, history, biography, fiction and travel, over lands of historic renown, or among natures grandest scenery, in science, — the wonderland of the microscope, or the systems of space brought near by the telescope, — whisper this in the ear of that bright boy, whose father has found nothing in life better than to smoke his pipe and follow the vulgar crowd, and, as he listens, he is transformed to the student, whose pennies buy books, whose hours are given to study, and whose companionship is with the mighty dead and living, breathing their spirit, that he may live their lives and gain their good.

It is, then, not only good policy, but a matter of self-preservation that a government like ours should promote intelligence among its citizens.

HIGHER EDUCATION.

There follows, therefore, the important question to what limit intelligence should be promoted by the state. It has been strongly urged that the state should confine itself to the education of the masses in the elements of knowledge and leave the matter of higher education to those who care for it, and are able to pay for it.

I think this view is partial and unsound, for the reason, that the plan would not conserve their interests of the state, and besides, would be entirely impracticable. As to the interest which the government has in education, history proves
that civilized society has always found it necessary to educate with special care those who are to hold commanding positions, who, in their plans and judgment represent and decide the interests of the whole. For, whoever else is ignorant or narrow in his views, the king and his counselors, the general of the army, the pilot and captain of the ship must see clearly and far.

Hence the government has always been the friend and patron of higher education, from the days of the Pharaohs under whom Moses became skilled in all the learning of the Egyptians all along the centuries to the modern universities of Germany, France, England and America.

The order of history has been that education has developed downward, and the best friends and advocates of popular education for all the people have been those who have enjoyed the best culture of the higher. It therefore rests with those who insist that the state should abandon this feature of its work, to show wherein the circumstances have materially changed, and how a republican form of government can dispense with a high and broad culture for its people.

I have said that to leave a higher education to be supplied under the ordinary laws of trade, or supply or demand, is not practicable. There is no college or university in Christendom established on this basis. A miserly man, who refuses to support education at home on the plea that it ruins the poor to help them, that he prefers to pay for what he gets, sends his son to Yale, or Harvard, or Williams institutions, planned, built and endowed by the gratuitous service and the gifts of millions of dollars, by men of great hearts and great means; and for it all, he pays the few dollars which are at the best but a tithe of the true commercial value of the instruction received.

In supporting higher education, the state does no more than represent the generous spirit of its choicest citizens, and assumes the burdens which have been hitherto voluntarily borne by the few.

Besides, it must not be inferred that higher education is not of general concern, because it is neither possible, nor necessary, even if desirable, that all, or any very large proportion of the people should receive its culture. As a man rises in the scale of ability and usefulness he becomes more and more the possession of society. What he does for himself must be of so grand a proportion that by necessity he does it for the world. He who builds a tower, or opens a great highway, or discovers a law, or makes a machine does it for society. Men like Shakespeare, and Newton, and Washington, and Cyrus Field, and Webster lived for the world, just as great lights shine over great areas.

The importance of higher education, is further proven in this, that it furnishes the materials by discovery and original investigation which are utilized by the intelligence and practical skill of what may be called the middle classes, who have had the equivalent of an academic education. What one genius has discovered, a thousand of these men will utilize and apply to the wants of the multitude. What one great mind has planned, a thousand will execute.

Another, and special demand for a university, liberally endowed and comprehensive in its plan is, that in these days the opportunities for the exercise of talent and skill have so greatly multiplied that there is scarcely any calling or industry which does not receive direction and assistance from the science which discovers its laws and applies them to human industry. Times are not ancient in which talent and learning found their widest field in statesmanship and the three learned professions. All other occupations as agriculture, and the mechanic arts, were menial, and were confined to the drudgery of physical labor. But now intelligence leads in every department. The farmer is taught by the chemist and the botanist, and gathers his harvests, that have cost most patient observation and study, by the aid of machinery most ingeniously constructed, and operated with success only by skill and intelligence. In the arts, too, the best thought of the scientist has been given to their perfection, so that now, the laboratory and
the philosophical chamber of the university do much toward determining the character of our food, the texture and colors of our raiments, and the quality of our medicines.

The demand, then, of a free republic like our own is, not fewer universities, not less culture to fit its citizens for the high service of statesmanship and art, but a better culture for the people, an opening up, if I may so express it, of the channels of intellectual transit, that every mind may have the utmost freedom in finding its own level, determined by its power and its ambition. When the gradation from the common school to the university shall have been made complete, when the best talent and the best character shall find it possible to escape the thralldom of poverty and low birth, and obtain the power and culture of which it is capable we shall have reached our ideal.

And now friends of education in Dakota, I bear to you the congratulations of all friends of education in Minnesota in having so successfully completed the outline of a system of popular education which is inferior to none in all the sisterhood of states. The work you have done so well, I have called the outline. The filling out in good schoolhouses, in good teachers for every district, in normal schools, in teachers institutes, in a general public interest in, and appreciation of, education will require the persistent work of many years. In closing permit me to name what I believe to be the conditions of success in establishing a university, conditions, which, I am well-persuaded, have not been lost sight in this important part, of laying the foundation of this promising institution.

First, it must have a pure and intelligent administration; one that will not allow its plan and aim to be disturbed by diverting influence, personal, political, or sectarian.

Second, its curriculum should be broad and generous, in that it shall provide the culture that will promote scholarship in every department that affects human happiness. It should provide generously for the study of natural science, the basis of all material progress, but no less generously for the study of the mental, moral and social nature of man.

That is a very meager culture which bounds man's study, interests and vision, by the material which recognizes in him only the animal, to be fed and clothed, and whose existence is bounded by uncertain time.

That which deserves the rank of university must recognize man in his widest relations as a social and religious being, and cultivate an intelligence which shall fit him for his highest good here, and, at least, be in harmony with his great future lying just beyond the horizon of mortal vision.

A university with so generous a culture, will contribute a freedom and vigor to the social forces of industry, government, and christianity which will rebuke vice, will foster the virtues, and will give you a proud eminence in the nation.
SALUTATORY.

The great colleges and universities of to-day are the accumulation of centuries gone, the living monuments of energy, self-sacrifice, learning and liberality. Yet, their growth in these latter years, has been more than that of all the former. In these years of luxuriant educational growth, almost numberless colleges and academies have sprung up, have spread their spacious buildings over beautiful parks and have stretched their grand towers towards the heavens with such marvellous rapidity, that we have begun to look upon the establishment of even a University as a common place thing.

The University of North Dakota has her beginning in auspicious times, times without a parallel in history for the rapid development of educational facilities of every kind. The prestige of the day is turned as a reflector, throwing an effulgence of light upon the untried future and filling the projectors and friends of this great enterprise with an encouragement able to nerve them to overcome any obstacles that may present themselves, however great.

Not alone the times, but the place, with its urgent necessities, demanding educational advantages of the highest order, unites in holding out countless inducements to the Infant Institution. Surely she is born to the purple robe and the golden crown. Situated in the very heart of the Red River Valley, an empire of wealth in the resources of its broad acres, teeming with an industrious and appreciative population, and supported by the eager multitudes in search of the power to be found in knowledge, what human hand shall be able to stay her speedy advance to a position of boundless service and blessing to the whole land?

But the necessities of the hour forbid our being carried away with the prospects before us; building air-castles will never build a college, much less a university. Only a beginning has been made. The great work remains yet to be done. The Board of Regents feeling the weighty responsibilities upon them and recognizing the great work before them, earnestly covet and solicit the cooperation of their fellow citizens in the undertaking. They desire cooperation in sympathy, in financial support, from both public and private sources, and in a generous patronage of all the departments of the institution by their sons and daughters.

THE FACILITIES,

by the time the institution is open for instruction, will consist of a handsome solid brick building, with all the modern conveniences, arranged with mechanical work room, laboratory, recitation rooms, library and reading rooms, and

library halls, suitably furnished, heated by steam and supplied with water throughout. An Observatory building will also be completed and fully equipped for practical astronomical work.

DEPARTMENTS.

Under the Organic Act, the Board of Regents are authorized to establish any desired number of departments or colleges, the following being specified:

- The College or department of arts,
- The College or department of letters,
- The Normal College or department,
- Professional Colleges or departments.

While all the collegiate departments embraced in the term University, are contemplated, it is proposed to only open the Preparatory and Normal School, and the Colleges of Arts and Letters, with the first term, adding such other departments from time to time, as the demand and means at hand will warrant.

FACULTY.

Steps are now being taken by the Board of Regents to engage the services of an able corps of instructors. Professor Henry Montgomery, M. D., of the Toronto School of Medicine has been elected to the Chair of Natural Sciences and Vice-President of the University, and has accepted the same. Numerous excellent applications for other professorships are on file from which the Faculty will be made up as needed.

THE UNIVERSITY YEAR includes 40 weeks, divided into three terms. The first term begins September 8th, 1884; second term January 5th, 1885, and the third term March 30th.

EXPENSES.

Instruction is free in all the departments of the University, the only expenses being of a personal nature, for board, washing, fuel, lights, books, stationery, travel, clothing etc.

BOARD.

There being no Dormitories connected with the University, the Board of Regents will make suitable arrangements with private parties to board Students at reasonable rates.

EXAMINATIONS

will be conducted at the close of each term and certificates of standing given upon application. Examination of candidates for admission to the several departments will be conducted at the University Building on Tuesday, Wednesday and Thursday — September 2nd, 3rd and 4th. — before the opening of the University.

THE COURSES OF INSTRUCTION

to be pursued and herewith outlined are necessarily incomplete and are held subject to revision after the organization of the Faculty.
College of Letters, Science and The Arts.

Collegiate Department.

CLASSICAL COURSE.

**FRESHMAN YEAR.**
1st Term. Mathematics, Geometry (Euclid); Latin and Greek.
2nd Term. Mathematics, Geometry (continued); Latin and Greek.
3rd Term. Mathematics, Plane Trigonometry; Latin and Greek.

**SOPHOMORE YEAR.**
1st Term. Mathematics, Plane Trigonometry, Spherical Trigonometry; Latin and French.
2nd Term. Mathematics, Analytical Geometry; French and Greek.
3rd Term. Mathematics, Differential Calculus; French, Botany, and Latin.

**JUNIOR YEAR.**
1st Term. Logic, Natural Philosophy, Mechanics, Applied Mechanics with Lectures; Chemistry with Lectures, and Greek.
2nd Term. English Literature, Physics, Statical Electricity, Pneumatics, Hydrostatics; Chemical Physics, Physiology and Ancient History.
3rd Term. Physics, Optics, Meteorology; English Literature, Chemical Physics and Ancient History.

**SENIOR YEAR.**
1st Term. Astronomy, Mental Science, Zoology and German.
2nd Term. Moral Philosophy, Constitutional Law, German and Practical Observatory Work.
3rd Term. Political Economy, International Law, German, Geology and Practical Observatory Work.

SCIENTIFIC COURSE.

The Scientific Course is the same as the Classical with the following changes:

In the Freshman Year, *English Language and Geometrical Drawing* is substituted for Greek the first term, and *Modern History* the second and third terms.

In the Sophomore Year, *Drawing*—Projections, is substituted for Greek.

Preparatory Department.

CLASSICAL COURSE.

**JUNIOR YEAR.**
1st Term. Latin—Grammar, First Lessons; English—Grammar; Mathematics—Arithmetic.
2nd Term. Latin, Greek—Grammar, First Lessons; Mathematics—Elementary Algebra.
3rd Term. Latin, Greek—Grammar and First Lessons continued; Mathematics—Elementary Algebra continued.

Daily Exercises in Spelling throughout.

**SENIOR YEAR.**
1st Term. Latin, Greek and Mathematics—Higher Algebra or Bourdon.
2nd Term. Latin, Greek, Mathematics—Higher Algebra or Bourdon continued.
3rd Term. Latin—Prosody etc.; Greek and Mathematics—Higher Algebra or Bourdon continued.

Daily Exercises in Word Analysis throughout.

SCIENTIFIC COURSE.

The Scientific Preparatory Course is the same as the Classical, substituting for Greek, *U. S. History* in the first term and *Science of Government* in the third term of the Junior Year; and *Book-Keeping* in the first term, *Physical Geography* in the second term and *Rhetoric and Composition* in the third term of the Senior Year.
Business and Normal Department.

Business and Normal Course.

**FIRST TERM.**
- Rhetorical Reading.
- Geography.
- English Grammar.
- Arithmetic.
- U. S. History.
- Book-Keeping.
- Algebra.
- Natural Philosophy.
- Penmanship.
- Methods of Teaching.

**SECOND TERM.**
- Reading and Elocution.
- English Analysis.
- Commercial Arithmetic.
- Book-Keeping.
- History of the U. S.
- Algebra.
- Physiology.
- Physical Geography.
- Penmanship.
- Practical Teaching.

**THIRD TERM.**
- Reading and Elocution.
- Higher Arithmetic and Metric System.
- Elements of Rhetoric and Composition.
- Algebra.
- Hygiene.
- Zoology.
- Botany.
- Science of Government.
- Theory and Practice of Teaching.
- Civil Government and School Law.
- Daily Exercises in Spelling and Word Analysis.

This department offers a practical course to such as cannot take the Classical or Scientific Courses. Such branches may be selected as the student may desire to fit him for business or teaching.