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FOUNDER'S DAY

AT

BUTLER UNIVERSITY

ADDRESSES.

1882.

CARLON & HOLLENBECK, PRINTERS, INDIANAPOLIS.

FOUNDER'S DAY

AT

BUTLER UNIVERSITY.

ADDRESSES

DELIVERED IN THE UNIVERSITY CHAPEL, FEBRUARY 7th, 1882,

BY

PROFESSOR SCOT BUTLER,

ELD. B. M. BLOUNT, President of the Board, and

GENERAL JOHN COBURN.

INDIANAPOLIS:

CARLON & HOLLENBECK, PRINTERS AND BINDERS.

1882.

At a meeting of the Board of Directors of Butler University, on motion of A. I. Hobbs, it was unanimously ordered "that the seventh day of February be observed as Founder's Day, and that the Faculty arrange for proper memorial services to be held at the University on that day." In carrying out this order, a suitable programme was arranged, and the following Addresses were delivered before a large audience. One feature of the occasion was the presentation to the University of a life-size portrait, in oil, of the late Chancellor Butler. The Addresses were noticeable as giving the purpose of Mr. Butler in assisting so liberally to found the University, the spirit of the present management, and an earnest advocacy of that thorough and Christian culture to which Chancellor Butler was so devoted.

H. W. EVEREST,
B. M. BLOUNT,
A. R. BENTON,
P. H. JAMESON,
Committee of Publication.

PRESENTATION ADDRESS.

BY PROF. SCOT BUTLER.

We Americans have high appreciation of the benefits of knowledge and education. The State provides facilities for the education of all the youth. Private institutions are not wanting—so that it can scarcely happen that a young person, desirous of an education, fail of acquiring it.

This is another educational institution. My friends, if it be not more, it fails of the high purpose of its founders, and, in view of the large number of such institutions already established, is an unnecessary, a superfluous work.

There is at this day a new gospel preached in the world—it is the gospel of what is called *culture*—and the culture of to-day is understood to be the product of the scientific and literary tendencies of the time. The advocates of this new gospel believe not in an eternal obligation of right, but regard morality as a happy result of intellectual culture and development. Through culture clubs and art galleries and museums and lyceums and libraries and scientific associations, they are proposing to lift men up out of poverty and ignorance a ndsuperstition and debauchery and crime, into a region of "sweetness and light." According to these, morality

is not to be taught as an obligation—it must be allowed to develop itself in the mind as an intellectual and æsthetic result.

The purpose of the founders of this institution, as expressed in section III of its act of incorporation, was "to establish an institution of learning for the education of the youth," and "to teach and inculcate the Christian faith and Christian morality as taught in the sacred Scriptures."

It will be observed that no antagonism is here expressed to general culture; only that that human morality, in which God has no part, is not recognized, and intellectual culture is made to hold its proper place. It is not looked upon as an end in itself, but as a means for the bringing of man's nature into more perfect accord with the divine purposes. The Bible does not teach us to neglect the refining influences of society, literature, science and art, any more than it teaches us to despise the riches of the world, except as compared with the inestimable riches of the world to come. Christ condemned the rich man, not because he was rich, but because his riches were his all. The plan of education proposed in the founding of this institution is not limited to merely scientific and literary and æsthetic results, but, recognizing the spiritual necessities of our nature, it includes the religious element.

The word *culture*, of which we make so frequent use, in its proper interpretation, illustrates strikingly the true course and end of all education.

Culture is an old word. The ancients used it, applying it primarily to those mechanical operations whereby the soil is brought under subjection to the will of man, and made to yield up its fruits for his sustenance. Rising from this, it was applied to the more immediate and personal environment of man's physicial being, having to do with his shelter and food and clothing, and

all things that relate to the keeping of the body. Next, it rose to the realm of intellectual life and activity, and finally it had to do with the worship of the gods. The word *culture*, then, thus interpreted, marks the course of human development. In its application to physical things, it connects man with the lower order of being; each step in its gradation removes him farther from the physical, brings him nearer to the spiritual.

The Romans called religion so, from a word in their language meaning *to bind fast*. In that chain of development that is indicated in the true meaning of the word *culture*, religion is the last, the supreme link, binding us fast to the eternal throne of God.

The history of all the past shows how consistent with grossest immorality is a culture that is merely intellectual and æsthetic. It may be that at no very distant day in our country, religious instruction, so far as it relates to the secular world, shall be banished to such educational institutions as may have been established by religious societies. In that day this university may be one of the bulwarks of the Christian faith. Then will the wisdom of its founders be confirmed.

These may have been men in some cases not educated according to *college* standards—not cultured as the world calls culture—whom science had not initiated into her mysteries; who knew not many tongues, who had not crossed seas and visited distant lands, to whom, perhaps, the art treasures of the old world would have been meaningless—men have they been, nevertheless, in view of whose broad understanding and high aims, and universal philanthropy and sweet humility, some of us, more highly favored, might feel shame for ourselves. There is a wisdom whose beginning is the fear of the Lord; there is a culture that comes of a high acceptance of the dispensations of Providence. The idols of intellectual culture are false and shallow and heart-mocking. God,

to his humblest worshiper, reveals himself in all the beauty of his majesty. A little world is this that shuts us in, its hollow darkness falling round us to the horizon's verge on every side; the spirit that the knowledge of God has made free knows not limitation in time or space. Such live not in and for the present only; they live for the future. The end of their *cult* is not exaltation of self—it is the fear of God and love for man. The best natures are those that feel that posterity relates to them, and are constrained by a power that is not of earth to spend themselves in its service. They deserve our remembrance, and remembrance of them will bless us. They live not all for self. They measure not their acts by the few years that limit life's span. The results of their labors they leave to future generations.

We have met to-day to do honor to the memory of one of the founders of this University. And the part has been assigned me, on behalf of those whom I represent by family ties, of presenting to the Board of Directors this, his portrait. Had he lived till to-day he would have completed his eighty-first year, but, half-way between the eightieth and the eighty-first milestone of his life, wearied with the long way, he rested.

The world has not so many wise men, it has not so many just men, it has not so many God-fearing men, it has not so many men of large views and liberal sympathies, it has not so many philanthropic men,—that it can afford to forget one when he is dead.

It will be well for us, my friends, if in the administration of the affairs of this institution we forget not the principles that this man, as much as any man, represented—if we remember that this university was founded not, on the one hand, for the false ends of a purely intellectual and æsthetic culture, nor, on the other as the training-school of a professional priesthood—not as the nursery of a misguided liberalism that ends in

agnosticism and unfaith, nor as the ~~missionary~~ proselyting effort of a religious sect, dishonest and trifling in its methods of study, shallow and false in its pretensions of culture, but by precept, in a department specially devoted to that work, to teach to all men *as men* the Christian faith, and, in all its departments and everywhere, by the example of honorable conduct and thorough methods, and honest work, and absence of sham and pretense, to inculcate Christian morality.

ADDRESS IN RESPONSE.

BY B. M. BLOUNT, PRESIDENT OF THE BOARD.

PROF. BUTLER: It affords me great pleasure on behalf of the board of directors, to express to you, as the representative of the family of the late Chancellor of Butler University, our thanks for this invaluable memorial of his regard for the interests of this Institution.

Words would be inadequate to express our appreciation of the labors and sacrifices of Chancellor Butler, in behalf of the cause of a liberal Christian education. Largely through his energy, personal influence and sacrifice, was this Institution conceived, planned, and elevated to its present proud position, among the educational institutions of this country.

For it he earnestly labored. For its success in furnishing the most ample opportunities for instruction in the liberal arts and sciences, and in the Christain faith, and Christian morals, he devoutly prayed.

The one desire of his heart, and the cherished thought of his life was, that this Institution should be the source of blessing to the generations yet unborn.

I here indulge the hope, that when we are permitted to look upon *this* faithful representation of the countenance and form of the *noble dead*, we may remember the purposes of his life, as unquestionably manifested in his

deeds; and, that that remembrance may perpetually stimulate those to whose guardian care the interests of this noble work have been committed, to so faithfully discharge their duty, that the fondest hopes of the founders may be perpetually realized.

We take this occasion, therefore, to assure the family of our late honored head, of the high esteem in which we shall ever hold this—to us—precious *memento*.

And we trust that it may be the one cementing tie that may ever hold together in harmonious co-operation those to whom the interests of this enterprise may from time to time be entrusted—that constant association with this faithful picture of Mr. Butler on the part of the young ladies and gentlemen who may be students in this college, may be the means of lifting them above the grovelling pursuits of earth to emulate the exalted life of which they will thus be constantly reminded.

Again, therefore, permit me, *sir*, to express to yourself and family our gratitude for this valuable present, with the assurance that it shall ever be cherished as one of the most valued treasures of the University.

MEMORIAL ADDRESS.

BY GEN. JOHN COBURN.

MR. PRESIDENT: When a man has achieved some signal success in an honorable way, or has rendered some great service to the people, nothing is more decorous than public reference to it. His birthday is associated with the deed, and furnishes to generation after generation the occasion for gratitude to bring its offerings to his memory.

This, the birthday of Ovid Butler, will not soon be forgotten. He did that for which many thousands, for many years will not let his memory perish. He did his work in his own way, avoiding rather than seeking notoriety, and did it so well that he became famous in spite of himself. His effort was to be useful, to elevate and purify society, to induce men to live a better life, to ward off the evils which ignorance, prejudice, avarice, and all the vices breed. For society he cleaned the fountain, he planted good seed, he fenced against ravagers, he put up finger-boards at the crossings, he cut out the highways, he drained and cleared against malaria, he prepared for growth, for health, for progress, and for culture for all men.

This was no light or pleasant service; it had very little exhilaration in it; it was slow in its results; it was

very irksome at times; but he saw the end clearly, and traveled along patiently. He organized and inspired help; he begot generous co-operation, he won by his sacrifices and devotion the hearts of many able and learned men, and joining with him, the influences of their labors are felt in a wide range and are multiplying rapidly. The crowning work of his life was the establishment of the *University* that now bears his name and is a fitting monument to the labors and bounties of more than thirty years.

Mr. Butler was born in the year 1801, in Augusta, New York, and in 1817 the family removed to Jennings county, in this State, where he resided until he arrived at the years of manhood. Here he taught school for a few years, and studied law. In 1825 he settled at Shelbyville, where he practiced his profession until 1836, when he removed to Indianapolis, which became his permanent residence. He continued in his practice here, having as partners, at different times, Calvin Fletcher, Simon Yandes, and Horatio C. Newcomb, among the ablest and most prominent lawyers of the State. His business was extensive, and very lucrative, but owing to impaired health, he retired from the bar in 1849.

He was married in 1827 to Cordelia Cole, who lived until the year 1838. He was again married to Mrs. Elizabeth A. Elgin in 1840, who still survives. No man was more fortunate in his domestic relations. As a lawyer, Mr. Butler excelled in the office. In the argument of legal questions and the preparation of pleadings, he was laborious and indefatigable. With firmness, perseverance, clearness of purpose and tenacity without a parallel, he pushed his legal business through the courts. With not many of the graces of the orator, he surpassed by dint of great exertion in the preparation of his cases, those who relied upon persuasive eloquence

or sudden strategy at the bar. Plain, quiet, gentle, modest, but solid and immovable, he was a formidable antagonist in the greatest cases that were tried during his practice. His style was strong and sententious; without ornament, without humor, without elegance, but logical and convincing. His clients always got his best ability in the preparation and trial of their cases. His legal knowledge was general and comprehensive, his judgment sound, and his reasoning powers vigorous. He met few competitors at the bar combining so much industry, strength, perseverance and culture. He had the unbounded confidence of the community in his common sense, integrity and general capability in his profession.

After his retirement from the bar, he devoted his life mainly to the interests of the Christian Church and of the Northwestern Christian University. But for a few years after the close of the Mexican war, while the questions as to the extension of slavery into the territories acquired, were being agitated, he took an active part in politics. In 1848 he established a newspaper in Indianapolis, called *The Free Soil Banner*, which took radical ground against the extension of slavery and against slavery itself. The motto was "Free soil, free States, free men." He had been previously a Democrat. He served upon the Free Soil electoral ticket and upon important political committees, and took the stump in advocacy of his principles in the Presidential campaigns of 1848 and 1852.

In 1852 he contributed the funds, in a great measure, to establish *The Free Soil Democrat*, a newspaper for the dissemination of his cherished views upon these questions. This was finally merged in *The Indianapolis Journal* in the year 1854; Mr. Butler having purchased a controlling interest in that newspaper. In the year 1854 the Republican party was organized out of the

anti-slavery men of all parties, and took bold ground upon the subject, and the *Journal* became its organ. Parties, like colleges, are not created; they grow. They have their origin in a strong and general public sentiment, and he who occupies the foreground and becomes prominent at an early day, may be regarded as the originator and the organizer, when he merely went along with the multitude and in front. "When two men ride a horse, one must needs ride behind," though both mount at the same time. The great movement against slavery was the voluntary and spontaneous impulse of those who abhorred the institution and who loved freedom. These men needed no teacher or apostle or forerunner. Years of experience and observation had ripened their conclusions and fixed their purposes, and when the first opportunity offered they rallied with unerring certainty upon their candidates and made, almost without debate or discussion, their platforms. The influence Mr. Butler exerted upon public sentiment was great and beneficent. He ranged in the higher walks of politics, steadfastly and intelligently advancing the great ideas, then unpopular, which have since become the universal policy of the nation. He lived to see his principles written upon the banners of our armies and gleaming in the lightning of a thousand battles; to see them embodied in the Constitution and hailed with delight wherever free government has an advocate.

Mr. Butler gave further evidence of devotion to his principles by aiding in the establishment of a free-soil paper in Cincinnati, and, taking a wider range when Kossuth came preaching the gospel of liberty for downtrodden Hungary, he again opened his liberal purse for humanity.

But he sought quiet and retirement. Many years ago he removed his residence from his old home in town to

his farm north of, and beyond its limits. Here, among and in the shade of the great walnut, ash, sugar and elm trees, he built his house, and here he spent the remainder of his years. Here, walking or sitting beneath these grand representatives of the primeval forest might be seen his venerable form fitly protected by their shadows. Here he received his friends and welcomed them to his hospitable board. Here his family assembled, his children and his children's children, to enjoy his society and to pay respect to his wishes, Here he communed with nature and refreshed his spirit. You may buy villas and palaces, or build them where you desire, but you can not build or plant great trees. You must go to them as you would go to the mountain or the sea. He did this—he brought his children to them; he had them build their homes near him and near them; he had this University planted there also among these great sentinels of the past, sometimes roaring in the wintry storm, and sometimes whispering with the breath of June; budding and shaking their green chaplets in the air and then blushing at the coming of autumn and casting them to the bosom of earth.

The appearance of Mr. Butler was not striking. Of about the average height, as he walked he leaned forward, as if in thought. His eye was bright and cheerful, and the expression of his countenance was sedate, indicative of sound judgment, strong common sense, an unruffled temper, a fixedness of purpose and kindness of heart. His voice was not powerful or clear, his delivery was slow and somewhat hesitating; but such was the matter of his speech, so clear, cogent, apt and striking, that he compelled the attention of his hearers. The weight of his character, the power of his example, the charm of a life of rectitude and purity, gave a force to his words, which, coming from an ordinary man might not have been so carefully heeded. Emerson says, "It makes

a great difference to the sentence whether there be a man behind it or not." He was a little shy and unobtrusive in his manners, especially among strangers, but to his old friends, cordial, winning and confiding. He avoided controversies, kept quiet when they were impending, and conciliated by his decorous forbearance those who, by active opposition, would have been roused to hostility.

Stronger than all other features of his character was his unaffected piety. For many years of his life he was an humble and devoted Christian, illustrating in his daily walk and conversation the principles he professed. Devout without display, zealous and charitable, he placed before and above all other personal objects and considerations, his own spiritual culture; looking to that true and ultimate refinement which, begun on earth, is completed in Heaven.

The great and memorable work of Mr. Butler was connected with the North Western Christian University, now called "Butler University." He, with many friends, had for some years contemplated the establishment of this institution, and in the winter of 1849–50 obtained the passage of a charter through the legislature of this State. Mr. Butler drafted it and had the credit of giving expression in it to the peculiar objects of the University. The language of the section defining them is as follows: "An institution of learning of the highest class for the education of the youth of all parts of the United States and of the Northwest; to establish in said institution departments or colleges for the instruction of the students in every branch of liberal and professional education; to educate and prepare suitable teachers for the common schools of the country; to teach and inculcate the Christian faith and Christian morality as taught in the sacred Scriptures, discarding as uninspired and

without authority all writings, formulas, creeds and articles of faith subsequent thereto, and for the promotion of the sciences and arts." As to intellectual training, this calls for a high standard. As to religious teaching, it is radically liberal.

Not content with inculcating the truths of the Gospel, an assault is to be made upon creeds and articles of faith. They are to be discarded; to be repudiated; to be rejected, as the word of man and not inspired by Divinity. This contains the essence of the irrepressible conflict that will continue until the Gospel is stripped of every appendage of ceremony and doctrine, and the church returns to the primitive simplicity of the disciples; until the Inspired Word, in its purity, shall go forth untrammeled to meet the doubters and mockers and scoffers who assail it.

But Mr. Butler was not an aggressive reformer. His gentle nature had no taint of acrimony or intolerance in it. While he entertained, announced, and adhered to his own views with unalterable tenacity, he exercised toward all who disagreed with him an ample Christian charity. He was not a sectarian in the narrow and offensive sense. He was willing to wait patiently for the gradual and slow changes of public opinion as truth was developed.

Far-reaching reforms begin quietly, with cool and sagacious men, who merely live long enough to see them perfected; who submit their propositions to the public judgment and leave them for adoption or rejection, well satisfied, that at least, mankind will travel up to and accept them.

Mr. Butler soon after the charter was granted, united with the friends of the project in placing the University on a substantial basis. It was necessary to have a subscription of seventy-five thousand dollars in order to begin the work. John O'Kane, a man of great influence

and singular eloquence and social power, was put in the field as the general agent of the proposed corporation; and in June, 1852, reported to the commissioners subscriptions amounting to seventy-five thousand two hundred dollars. The labors of Elder O'Kane were of inestimable value in rousing up a deep and permanent interest in the institution, by his fervent and powerful addresses in all parts of this State. When he had done all that could be in the line of his duty, Mr. Butler, by a subscription largely in excess of any other person, by his constant labors as President of the Board, by correspondence, by personal appeals, by conversation and by superintendence, contributed to the establishment of the institution so much, that all of his associates were proud to recognize him as the founder and father.

For twenty years he served as President of the Board of Directors, and in 1871, at the age of seventy, he retired from the office, saying in his letter of resignation: "I have given to the institution what I had to offer of care, of counsel, of labor, and of means, for the purpose of building up, not merely a literary institution, but for the purpose of building up a collegiate institution of the highest class, in which the divine character and the supreme Lordship of Jesus, the Christ, should be fully recognized and carefully taught to all the students, together with the science of Christian morality, as taught in the Christian Scriptures, and to place such an institution in the front ranks of human progress and Christian civilization as the advocate and exponent of the common and equal rights of humanity, without distinction of sex, race or color.

He had fought the good fight, he had adhered to his purpose, he had not labored in vain. But for ten years more, and until his death, he gave the University his attention and his best thought. He had devoted so many years of his life and so much of his energy to this pur-

pose, that it had become the habit of his being to promote and protect the interests of the University. His influence and his spirit are still as powerful as ever there. Absence, silence and death have no power over them.

"I still live," were the dying words of one of the greatest men of our nation. His friends love to repeat them from year to year as a defiance to death. He does live and manage, though helpless in the grave. Some men work for their present enjoyment, for wealth, for fame and for power; others for the future and for the good of men. *This is a small class*, and of necessity so. For the majority must work for bread, must pay their debts and must support families; that is all and often more than they can do well. Still there are not a few, who, being able to do more and better, confine their exertions to the procurement of pleasure, to the excitements of hilarity, gaiety, social displays and convivial meetings.

Ovid Butler was not one of these. He did not run to the mountains, or the seaside, or Saratoga for happiness. His residence, his carriage and his dress were plain. He gratified his taste, but it was an exalted one. The campus of a college, his gift to men, was to him a finer show than deer parks or pleasure grounds. The solid walls of the University were more pleasing than a palace, carved and polished and decorated for his own comfort. He delighted to look upon well-trained men and women, rather than pictures and statuary. He preferred to gather the young and docile of the human race, and put them on exhibition, rather than short-horns or Morgan horses, and yet he did not despise or underrate these other good things. He gratified a refined and ennobled taste when he selected the man for culture and not the animal. But it was not all a matter of taste; he looked much farther than that. He loved cultivated men and women for their uses; for their power and capability

to do good; to teach the truth; to set examples; to lead men from vice and ignorance; and to give them strength and encouragement. And so he put forth, for many of the best years of his life, his constant exertions to build up a great institution of learning, in which the principles of human freedom and of christianity should be taught forever. He did not die without the sight. He inspired many to unite with him in the work, and has laid a foundation, in a place and in a way, that, so far as we can see, will be perpetual for great good.

To establish the leading institution of learning at the Capital of a great State is no slight achievement. And it may safely be said that his name in Indiana will be what that of Harvard or Yale or Cornell is in the East. Mr. Butler had ambition, and it was associated with his labors for this institution. Some men are frivolously ambitious of great offices, and prominent positions, and newspaper notoriety; others thirst for political power; or to found a great family; or for the management of affairs; or for the exercise of influence in public business. His ambition was to make this institution as liberal, as thorough, and as beneficent as anyone anywhere. His ambition was impersonal, but it burned him for many years, giving him no rest, till he had put his great project beyond a question as to its success. But higher motives than these inspired him. He believed in the equal rights of men and women; that all should be free; that all should be educated alike; that all should be taught the elements of the Christian religion without creed or theology except God's Holy Word. He put his faith and creed in the charter of the University, and upon these stones he builded. His taste, his ambition, and his conscience acting in harmony, carried him forward and over all the obstacles he met.

The equal education of men and women in this institution was provided for when every other American col-

lege but Oberlin denied it, and at that time was regarded as an odious and dangerous innovation. But now the system is generally adopted and found to be advantageous. That it should ever have been otherwise seems surprising. That the young of both sexes should be associated in their education seemed to Mr. Butler just as proper as their association in churches, in social life or in families. Only a few colleges are now afflicted with boards of trustees, who are so far ahead or so far behind the mass of our people, that they refuse to act with them, and who may share the fate of many a buried conservative by being left behind or run over. One thing is certain, the world will not wait for those cautious gentlemen to make up their minds. And they may find themselves like the sand bars now resting on the hilltops of Southern Indiana, a hundred feet above the stream, and far from its banks, while the living waters have cut other channels and are carrying verdure and fertility to distant plains below.

That women should be trained for profitable employment in business of all kinds and in the professions, is no longer questioned. No one will now assert, as it was formerly done, that "woman's mission was to chronicle small beer and suckle fools." No education can reverse the laws of nature and drive women from the discharge of their domestic duties. They will be women, the heads of households and the guides of childhood, however trained and educated. That they should be fitted to trade, keep books, to superintend factories, to make calculations, to edit newspapers and magazines, to teach all human knowledge, to preach, to lecture, to discuss political questions, to practice medicine, to practice law, to vote, to hold offices, and to co-operate with men in all the affairs of life, seems just as *fair* as that they should be taxed to hire men to do some of these things, and safely confined to the wash tub,

the sewing machine, the kitchen and the milliner shop, while men do all the remainder of the profitable work.

The outcry raised against the co-education of the young was, that women would become immodest—forward and rough. But that has been exploded by experience, as a diminutive bubble filled with harmless gas. Had these prudish guardians of female modesty looked around, they would have found in society a living and overwhelming refutation of their theory. The Society of Friends, numbering many thousands of the most quiet, modest, orderly, decent, temperate, honest and virtuous men and women of the land, stand as a living witness against all who tremble at equal training and equal participation in the affairs of business by men and women. In that society they stand as God has made them, upon terms of perfect equality, and nobody can deny or overlook the happy result.

The great value of the work of Mr. Butler in the establishment of the University, is in the broad and liberal principles of its organization and the comprehensive system contemplated. It is a good work to build a fountain for the public, to plant an avenue of trees, to dedicate a park, to erect a monument, to build an observatory, to found a hospital or asylum ; but these, however well planned and endowed, are comparatively limited and local in their benefits ; they are special in their application and narrowed in their objects ; but a great university ranges in its blessings through all classes and conditions of society ; opens the ways of true progress to large numbers ; lifts the young from the plane of mere animal and brutal development to the true education ; prepares men and women for the severest trials of life in every conceivable situation, and trains for the greatest labors and achievements whoever has the courage, constancy and ability to attempt them. Not only gives training in the classics, the exact sciences and

general literature, but in all possible applications of scientific knowledge to the arts, to mechanism, to agriculture, to engineering and architecture, and in addition to the entire systems of legal, medical and theological studies. There can be no possible branch of human development that does not come properly under the care of a university. It expands in its benefits with the growth of society and the progress of mankind. It covers that vast field of individual uplifting which widens into the illimitable expanses of national and race improvement. Upon this foundation must the successors of Mr. Butler build. Did he make it too broad? Could he make it too broad? (is a more appropriate question). Is there any limit to the demand for properly trained men and women? Some may say that the learned professions, as they are called, are overcrowded; but who is ready to say that they are too full of learned and thoroughly capable members? These professions may be crowded, but all able preachers, teachers, editors, engineers, doctors, lawyers and authors will frankly admit that they all fall far short of their capabilities in culture, intelligence, aptitude, skill and enterprise.

But outside of these professions what room there is for improvement! What valid reason can be given why the farmer, the manufacturer, the merchant, the man of commerce, the banker and the railroad man, should not have equal training in a general way with the professional man? Their responsibilities are as great, their duties in life as citizens are identical, the services that each can render mankind are equal. To say that one man can dodge his duties, by the plea that he is humble and poor and must labor for his bread, is to admit that he is inferior personally, a serf, a servant, or a menial; a thought so revolting that no American can entertain it without a shudder. One employment should be as

honorable as another in the eyes of all men, and will be when all are properly educated.

If this may not be true, civilization and christianity are failures; the bills of rights in our constitutions are frauds, and all the ideas of human equality gilded lies. If our education tends to make idlers and loafers, men and women too proud and lazy to work for a living, then we had as well close the school houses and allow a great, ignorant, unambitious, hard-working class to grow up to do the drudgery. But every impulse of our nature revolts at such an idea. This notion was the corner-stone of human slavery, and is as hateful when applied to men who have personal liberty as to those who were bought and sold in the market like live stock. As well denounce the use of labor-saving machinery as the complete coeducation of every man and woman. Place this side by side with their moral training and you have that perfect society contemplated by the wise and good, by the sages and prophets, as coming in the latter days of earth; you have that golden age in which peace shall reign and justice be done by all to all. Unbelieving housewives fear that there will be no servant girls and errand boys, and unbelieving mechanics that there will be no "cubs" and apprentices in that happy era, and that so, society will come to a stand-still and humanity prove to be an awful failure; that with too much education nobody can be found to do the work; that the race of bootblacks and hostlers will become extinct; that the curry-comb will be turned into a lily, and the dish-rag into a sunflower, and the human race shall learn to labor no more. Let the infidels have faith. Humanity has proved equal to every emergency as it has come on, and found a way through. And it seems hardly possible that after weathering so many storms the old ship should split on this rock. There is one secret that these hyper-humanitarians may yet learn, and that is that somebody is

always ready and willing to do any work if they are well paid.

When we remember that under the age of fifty years Mr. Butler retired from business and devoted all the remainder of his life to labors of benevolence—to the good of others—to the cause of humanity—to the work of education—to the propagation of Christian religion, we get the key to his character. At this time of life most men are in the very midst of the race, are engrossed in the accumulation of money, or nursing their selfish projects, or carrying out ambitious plans. Many are building or managing, or providing for their families, or traveling for pleasure, or enjoying their ease; and by far the greater part are occupied by the constant battle for a subsistence, by the important question of ways and means for themselves and their children. But here is one who stopped in the midst of the race, who threw down his arms in the heat of battle, who shut his eyes to the prospect of great wealth, who would not listen to the whispers of ambition, who put aside the sweetened cup of pleasure, and took up the burden which no one else could lift and carried it to the end.

He saw that in his church some one must rouse himself to the task and adhere to it faithfully, if a university was to be established. He looked around and found no one adequate but himself; without assumption or self-assertion or pride, he began the work, and never rested until it was put beyond any doubt as to its success. The church to which he belonged, though having a numerous and influential membership, had not many denominational institutions of learning, had not a large number of educated professional clergymen, and stood in great need of the projected institution. Bethany College in Virginia could not supply the demand, was situated in a slave State and was under the influence of slave-holders. And all of the learning, eloquence, zeal

and propagating power of its president, Alexander Campbell, aided by a learned corps of professors, could not satisfy the ardent longings of the young men of the Christian church for a thorough education in a free State, inspired by the principles of human equality and personal liberty. And so the North Western Christian University arose to meet a loud and growing demand made by this great religious denomination. There was no college at Indianapolis. Young men and women in large numbers were going elsewhere seeking an education. The center of the State, its most prosperous city, its most accessible point, and its beautiful situation, were facts that aided largely in determining the location. Here was the place, this was the time, here was the man; the people were in expectation and the project became a fact—no small fact in the history of Indiana. A fact that, by proper management, will be one of the very greatest in all future times to us here in Indiana. Why shall not, in the coming years, the same associations arise at the mention of the name of Irvington, that now spring up when we hear of Heidelberg, or Oxford, or Cambridge, Boston, New Haven or Princeton?

The devotion of Mr. Butler, at a period of life when there seemed to be so much for him to accomplish for himself and so much to enjoy, to a great unselfish purpose, approaches in its quality Mr. Gladstone's definition of true moral heroism. Not long since, in his lecture on the life of Doctor Hook, the Dean of Chichester, he said that "A man to be a hero must pursue ends beyond himself. He must pursue them as a man, not a dreamer; he must not give to some one idea a disproportionate weight which it does not deserve, and forget everything else which belongs to the perfection and excellence of human nature. If he does all this he is a hero, even if he has not very great powers; and if he has great powers then he is a consummate hero."

Mr. Butler had nothing in his character or career that was dramatic, dazzling or thrilling, but he had that quiet devotion to a noble purpose that animated such men as Martin Luther, William Penn and Roger Williams, "giving intensity to his purposes and carrying them on to the close of his life." The ends he pursued were "beyond himself." He looked into the far-off future to see gathered in this place men and women of the highest cultivation and of the most exalted characters for purity, whose sole purpose should be to impart truth; to see gathered about them thousands of the rising generations gladly accepting their teachings. He looked to see, as the result of his labors, the benign influence of this institution shed over this great central community of the continent, as the rays of the sun.

When it was proposed by his friends to change the name of the University from the North Western Christian to Butler, he opposed it, and it was done over his protest. Most men want their names written on their works; give gifts, make endowments, build public establishments, fight battles with books, advocate great measures, and lay down their lives for "the whistling of a name." But here is a man who wanted it blotted out from the great title page of his work. Here was a founder, a forerunner, a torch bearer, who was only pleased with the success of his efforts. It was said by Dr. Arnold, of Rugby, that "every nation has its ancient and modern history, irrespectively of the chronological place which such a nation may hold in the general succession of events." In other words, that nations live not by years, but by events.

In the same vein Dean Stanley spoke in 1878, at Birmingham, soon after his visit to this country, in his famous address on "The Historical Aspect of the United States." He said, "The youth of a nation is also its antiquity. The youth of America corresponds to the

antiquity of Europe. It is a characteristic which, in a larger measure, it shares with Russia, but which in America is brought to a nearer focus from the shortness of the career it has hitherto run." Passing in review the great epochs in our history he says, "What I have said of the history of America at once illustrates and is illustrated by some of the chief characteristics of the present condition of the United States and also of our expectations of it in the future.

"Look, for example, at the extraordinary munificence shown in the multiplication of institutions emanating in a large degree from the piety and liberality of individual founders and benefactors. The very phrase which I use recalls the mediæval beneficence out of which sprang some of the chief educational institutions of our own country. I do not say that this munificence has died out of the nineteenth century at home or in other countries. In one branch, that of public libraries for general use, which is the chief glory of the modern institutions of the United States, as its almost total absence is the chief reproach to the metropolis of London—in these public libraries I understand that at least in Birmingham a near approach has been made to the generosity, whether of corporations or individuals, in the United States. Still the freedom, almost the recklessness, with which these benefactions are lavished beyond the Atlantic, bears upon its face the characteristic of an older age, reappearing amid our modern civilization like the granite bowlder of some earlier formation. For the likenesses in our history to John Howard, to the 'ten worthy fathers' of Yale, to Johns Hopkins and Astor, George Peabody and Peter Cooper, we must look to our Wykehams, our Waynefletes, our Wolseys at Oxford, and those whose names are immortalized in Gray's splendid ode on the benefactors of Cambridge."

The great British clergyman realized how much is

crowded into the life of our people only when brought face to face with them by personal inspection. He saw that we compress into a single age the middle ages and the present, the work of the fathers and founders of great institutions, and their mighty results and benefits.

The "building up of an institution of learning of the highest class," "for the instruction of students in every branch of liberal and professional education," as the charter provides, contemplates a vast and noble work, not to be accomplished in one age, not to be completed by its founders, but to grow in usefulness and in influence; to expand in its system, to adapt itself to the progress of mankind, to lead off in the march of improvement, to outgrow society. It must have greater endowments, a wider range of instruction, more complete libraries, and more commodious buildings.

But in addition to these things it must fight successfully the strong tendencies toward animalism and brutality that prevail in many similar institutions, especially in the old world, where dueling, boat-racing, hazing, boxing, wrestling, and sporting of various kinds have usurped the place of intellectual contests, and instead of the refining rivalries of scholars, the vulgar struggles of athletes and bullies are witnessed. Fortunately for us, we have not a great, idle and wealthy class from which to supply this material, and can take timely warning from those venerable institutions whose graduates obtain their greatest distinction on the cricket ground or in the boat-race, and not in the class room.

Such is the mania for athletic sports in English colleges, that standing is not regulated by scholarship, but skill and endurance in these arts to kill time. A very recent writer in the *Atlantic Monthly* on this subject aptly says, "Speaking again of the Universities, there are certain colleges, both at Oxford and Cambridge,

whose undergraduates actually pride themselves (or used to a few years ago) on being unrepresented on the honor lists, and who indignantly resent fancied attempts to make their institutions a '*reading* college,' on the part of freshly elected fellows and tutors as a direct damage to its social prestige." * * * "So immense is the importance attached to physical prowess that the standard of a certain class of college in Oxford and Cambridge may, without exaggeration, be said to depend, to a certain extent, on the position of their boat in the river."

Quoting from an advertisement of a rich landlord who desires to obtain a cheap residence abroad, he says: "I care for nothing but hunting, shooting and fishing." And from an account of the meet of a four-in-hand club, "It was a treat to see the way the Duke of B. brought up his coach in the unmistakable way of a master of the art. But then coachmanship is hereditary in his blood." At college these young men begin a career that continues through life, of fox hunting, boating, base-ball playing, riding, shooting, coach driving and general jockeying. The rich, middle classes of England supply the material for accomplished gentlemen, who, after graduation in one of the most venerable colleges and the most diligent course of study consistent with their amusements, can not paddle a canoe with the drunken Chippewas of Sault St. Marie, or shoot game with Buffalo Bill, or hunt bear with an Arkansas rifleman, or ride with a Comanche, or handle the lines with a California stage driver; and yet they can boast no other accomplishments, no other drill, no other culture worth naming. It is vain for the professors to resist this tendency; it has become overpowering; it is the fashion; it will spread to this country; it has already done so in a measure, and threatens to demoralize our greatest seats of learning.

We have many wealthy men who have idle sons, and we will have many more. Nothing but firmness and constant effort can resist this demoralization. Our young collegians strive with their fellows every year on both sides of the ocean in rowing. They forget their studies or never begin them, they degrade their tastes, they brutalize their natures, and yet timid and time-serving professors stand by and wink at the ruin. Our young men have energy, activity and enterprise beyond many nations, and their very impetuosity will lead them hastily into these follies. In former times in some colleges we had a class of these students, the sons of rich Southern planters; their great effort seemed to be to kill time, and so continued in after life until death or bankruptcy intervened. To be useful was not in the category of their projects. But the tide of rich idlers now comes from the wealthy and prosperous men of the North. It is said of John Minor Botts, one of the most brilliant Virginians of his day, that some years after he had studied law and raised the expectations of his friends, only to disappoint them, that he was asked why he did not practice law. He replied that he had intended to do so, but "that the courts conflicted with the races, and he could not think of giving up the races." He was a fair type of the vigorous, idle and unproductive men our colleges sent out in all parts of the land.

The cultivation of the mind and morals at the expense of physical strength is a great mistake, and easily avoided; a proper and rational amount of exercise can be obtained at no cost, without trouble. The gymnasium, the green fields and the military drill are open doors for physical vigor to step into the colleges. But a sound mind without a sound body is better than a sound body without a sound mind. The foundations of health and strength are to be laid properly in the family and not to be destroyed in the school.

To those provisions of the charter contemplating the instruction of teachers for the common schools and of students in every branch of liberal and scientific learning, I have not referred. They cover an extensive field. At the date of granting this charter our State Normal School was not even contemplated as a possibility. Horace Mann had just achieved the great victory of his great career, by the successful establishment of one for Massachusetts, over the most determined opposition and hostility of many teachers from whom he expected assistance. Our Agricultural and Mechanical College, at Lafayette, likewise was not conceived of till many years after this time.

We have no schools of technology yet in the State; and it remains for the friends of this institution to fix here those branches of instruction to which the public attention is being so strongly directed. It can not be denied, that there is a rapidly growing tendency toward dispensing with classical studies and the adoption of a purely scientific and English literary course; while if any foreign language is to be studied the preference seems to be for German and French. The range of scientific and technical studies is vastly greater than it was a century or two ago, when the regular and general curriculum of study in college was adopted. The applications of mathematics to natural philosophy, chemistry and astronomy have vastly increased and the physical sciences have been almost entirely created. To master and complete all branches is a work of many years of hard study, and the limited means and time of many students confine them to specialties. They are anxious to complete, thoroughly, special studies. And to furnish facilities for this, the greatest University is needed. We must have it or look elsewhere for that which should flourish here. All the schools supplied by the State so far, common, high, normal, technical and classical, have fallen short of the demand. And there

is a wide field of usefulness upon the grounds contemplated by the charter.

The sphere of the usefulness of such an institution as this must forever enlarge with the growing wants of society; it can not be limited, it can not be completed, but must continue like human nature itself in a perpetual state of development. When we look at the great universities built painfully and slowly upon much more narrow foundations, we can see what the future of this one must be, surrounded by the impulses, the enterprises and the inducements begotten of an irrepressible and progressive race. It was enough for one generation to lay only the foundations, leaving their successors the grateful task of piling up the great structure.

It was a cherished purpose of Mr. Butler that he should live to see this great institution completed. At one time before the panic of 1873 it seemed as if his hopes were sure to be realized. Subscriptions to an ample endowment fund were easily obtained, and an early accomplishment of the project approached. But the revulsion in business, the frequent failures and bankruptcies reached, in their effects, all the avenues of society and checked the prosperity of the University somewhat. His life was too short to enable him to witness the complete fulfillment of his hopes. After thirty years of care, help and superintendence, he laid down the burdens of life, at the age of eighty, leaving to his family the priceless heritage of a spotless reputation. *Clarum et venerabile nomen.*

How fitting an emblem of human hopes is the broken column, not reaching half way to the capital, even after fourscore years of successful effort; for hope, like youth, is only broken by death.

We come this day with reverent feet to lay the first chaplet on that broken column, believing that it will be done by other hands for ages to come near the sweet waters of this perennial fountain of learning and purity he loved so well.

CHARTER AND BY-LAWS

OF

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FORMERLY

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