

THE  
WILLAMETTE UNIVERSITY  
BULLETIN

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INAUGURATION OF  
PRESIDENT CARL GREGG DONEY  
FRIDAY, OCTOBER 13, 1916

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# PROGRAM OF THE INAUGURATION

## Morning

9:45 A. M.—Academic Procession from Eaton Hall.

10:10 A. M.—First Methodist Episcopal Church.

HON. R. A. BOOTH, Presiding

ORGAN PRELUDE—Religious March .....Guilmant  
Professor Frank Wilbur Chace, Mus. D.

INVOCATION .....Rev. T. B. Ford, D. D.

QUARTET—“Still, Still with Thee” .....Arthur Foote

Soprano, Miss Louise Benson  
Alto, Mrs. C. E. Bates  
Tenor, Mr. John W. Todd  
Bass, Mr. Archie Smith

INTRODUCTORY.....Mr. T. S. McDaniel, President Board of Trustees

ADDRESS.....Senator R. A. Booth, LL. D.

ADDRESS.....Bishop Matt S. Hughes, LL. D.

ADDRESS .....President Carl Gregg Doney, Ph. D., LL. D.

ADDRESS on Behalf of the Trustees .....Mr. T. S. McDaniel

BARITONE SOLO—“Draw Near O Ye People” .....Mendelssohn  
Mr. Archie Smith

## CONFERRING OF DEGREE

Bachelor of Arts, Charles Sidney Cutting, As of Class of 1873

## BENEDICTION

## Afternoon

### 2:00 P. M.—First Methodist Episcopal Church.

HON. B. L. STEEVES, A. M., M. D., Presiding

ORGAN PRELUDE—Marche Pontificale .....Tombelle  
Professor Frank Wilbur Chace, Mus. D.

INVOCATION .....Rev. Carl H. Elliott, A. M.

#### ADDRESSES:

Hon. James Withycombe, Governor of Oregon  
President Edward H. Todd, D. D., College of Puget Sound  
President P. L. Campbell, LL. D., University of Oregon  
President Melvin A. Bannon, Ph. D., LL. D., University of Idaho  
President Wallace H. Lee, D. D., Albany College

QUARTET—"O Lord Most Holy" .....Schubert

Soprano, Miss Lela McCaddam  
Alto, Mrs. C. E. Bates  
Tenor, Mr. John W. Todd  
Bass, Mr. Ferris Abbett

#### ADDRESSES:

President A. M. Meldrum, A. M., D. D., Spokane University  
President W. J. Kerr, D. Sc., Oregon Agricultural College  
President Levi T. Pennington, D. D., Pacific College  
President J. H. Ackerman, Ph. D., State Normal School

BASS SOLO—"The Lord Is My Strength" .....Huhn  
Mr. Ferris Abbett

#### ADDRESSES:

President Charles J. Bushnell, Ph. D., Pacific University  
President Leonard W. Riley, D. D., McMinnville College  
President Stephen B. L. Penrose, D. D., Whitman College  
Hon. J. A. Churchill, A. M., State Superintendent of Public Instruction

### 5:30 P. M.—Banquet, Hotel Marion.

Mr. T. S. McDaniel, President Board of Trustees, Presiding  
Toasts: Judge Chas. S. Cutting, '73, Chicago, Illinois, and others.

### 8:00 P. M.—General Reception, Parlors First M. E. Church.

#### COMMITTEE ON ARRANGEMENTS

Rev. R. E. Avison, D. D., Chairman, Dr. B. L. Steeves, and Mr. A. A. Lee

Illness detained President Foster of Reed College and President Epley of Philomath College. Previous engagement prevented President Suzzalo of Washington University from attending. It was not possible to obtain the several brief, but excellent, addresses of Mr. T. S. McDaniel, President of the Board of Trustees.

## ADDRESSES

Delivered at the Exercises Incident to the Inauguration of

**CARL GREGG DONEY**

As President of Willamette University,

Salem, Oregon, October 13, 1916

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### Address of Hon. R. A. Booth, Presiding

The privilege of introducing Dr. Carl G. Doney, who is to be formally inaugurated today as President of Willamette University, Bishop Matt Hughes, who is to deliver the charge to the President, and to speak a few words in behalf of the Board of Trustees, I highly prize.

To me this is hallowed ground, not more for what has here occurred than for what I expect will here transpire. This, the oldest educational institution of the West, was founded by men who were kings of the pioneers, a peculiar people, zealous of good work. Their purposes and achievements for their day and generation were no less noble or potent in the affairs of men or the history of our country than were those of the men of like character and ideals of some centuries before at Plymouth Rock.

The feet that have crossed these thresholds have had lamps placed upon them that in turn have lighted pathways around the world. Here with the Bible as a cornerstone and faith in God and indomitable courage for protection, the founders of this institution and men later associated with them, out of chaos formed a new country, determining its boundaries, its name and its government.

These founders were men of learning who believed Christian education to be the greatest need of mankind. That they were Methodists was merely incidental. Their purpose was to teach the truth that makes men free and that gives a more abundant life.

Nearly three-quarters of a century has passed since the founding of this school, but the purpose of its patrons has not changed. True, the horizon is extended and methods must be applied commensurate with its present opportunity.

A school that has for its primary purpose the perpetuation of a denomination cannot long be a potent factor in the educational field, and none can long continue that does not offer the broadest culture. The demands of today for the needs of tomorrow require a preparation that calls for libraries, laboratories and the best educators of the land. Then an adequate endowment is the only sure guaranty—indeed the only justification of an existence beyond today of any denominational school.

Mr. President, I speak the mind of every Trustee when I say such an endowment is their chief concern. If Christianity is to live as a potent force in properly relating men, communities and nations to each other, Christian schools must be maintained. More than four-fifths of all its leaders, whether on the platform, in the school rooms or on the mission fields are from denominational schools. This statement sums up the whole matter.

It seems apparent therefore that if Christian schools discontinue, Christian churches must die, and it is not enough that they should live; the thought of a mere existence for them is intolerable. As the field of life has enlarged, so must the field of Christian learning. All that history can make known; all that science can prove; all that literature can impart, now may be the rich reward of every faithful student, and nowhere should it be more easily obtained than in Christian schools. It would be as intelligent now to try to still the waves of ocean or the winds of democracy, as to attempt to enslave the intellect or to place boundaries for minds fit for leaders.

It's always a new age, always a new opportunity. What is our reasonable hope, our fond desire? From this day hopes and desires are to be measured by efforts. With the aggressive, forceful churches "federation" is the watchword. The same principle is applicable to the denominational schools. While this is not the place to discuss this problem, it certainly must have forced its attention upon the laymen of Western Oregon. It must now be met.

President Doney, these brief words I trust will give you an outline of the desires and purposes of your Board of Trustees. They are men devoted to the work you have been called here to do. They have carefully watched you. They believe in you as one well-fitted for the task set before you and in its accomplishment I bespeak for you their earnest help.

Praise of your work have been borne to the people of Oregon from all sections of our country. Educators have testified to your capabilities and high churchmen to your Christian worth. We shall hear eagerly the words of your inaugural address.

Bishop Hughes, who is to deliver the charge to you, is one of our wisest and noblest fathers. As counselor to you and to us and to all who love the work that calls us, he will be an invaluable aid.

It is now my great pleasure to present to this audience Bishop Matt Hughes, of the Northwest, and Dr. Carl G. Doney, of Willamette University.

### **Bishop Matthew S. Hughes' Charge to Dr. Carl G. Doney**

By the election of the Board of Trustees of this institution, and by the acceptance of Dr. Carl G. Doney, the president-elect, we are gathered for the purpose of formally installing our new leader in higher education. This is an event of no ordinary significance. The coming of a new college president is the introduction of a fresh personality among the higher forces of the commonwealth and the assumption of grave responsibilities by one who has been chosen by careful selection. The history of education bears witness that such an event as that in which we participate today, has been again and again the beginning of an era fruitful, not only in the development of the finer types of prepared manhood, but, beyond that, generous in contributions to the higher life and best interests of the state and the nation.

The speaker is honored in being asked to give the foreword of this occasion by reason of official position. This calls attention to the outstanding fact that this is a Christian institution, founded and maintained to subserve religious uses in education. As a denomination we are not entering a new field nor launching a new venture when dealing with the subject of education. The beginnings of our history are found in the cloisters of Oxford, one of the famous universities of the world of scholarship. It is also a matter of history that two days after the close of the first General Conference in Baltimore in 1785, when we were still a feeble folk, the fathers laid the cornerstone of Cokesbury College. Thus from the beginning Methodism has recognized that there are some kinds of service which the church must render the social order which cannot be

accomplished by its stated services and local congregations. This is peculiarly true of its educational function. Christianity is a religion of reason, and where vital religion prevails the church and the school stand side by side. As Christianity extends its empire, it does two things: it creates a desire for knowledge and it founds institutions to satisfy that desire.

The record of the Christian church in higher education in America is one of which we may speak with laudable pride. The church was the pioneer in this field in the United States. The first foundation in New England bears the name of a clergyman—the Reverend John Harvard. The cornerstone of Yale was a minister's library. Princeton was the fruit of a religious revival. Columbia, Williams, Amherst and Brown are all children of the church. In this work Methodism has borne her own honorable part.

The results have justified the sacrificial efforts of the American church fathers. Some time ago it was pointed out that eighteen of the presidents of the United States were college-bred. Sixteen of the eighteen came from Christian colleges. Eight of nine justices of the Supreme Court of the United States were college men, and seven of the eight were from Christian colleges. Eighteen of the twenty-six recognized masters in American literature were college-bred. Only one of them is a graduate of a college supported at public expense. Of the members of the last Congress receiving a college education, over two-thirds received it at a Christian college. Over two-thirds of the graduates of American colleges, now sufficiently prominent as leaders in our national life to be named in "Who's Who in America," are graduates of the same colleges. The output of the Christian colleges has justified the institution in our national life.

The record of the Christian church in higher education is not complete without a chapter on state education. The social order has been leavened by the church until it is a safe saying that education has become a national enthusiasm. The state universities are the off-spring of the Christian college. Indeed, commanding as they do the magnificent resources of all the people, they have gone ahead of the denominational institutions, especially in the western part of the country. The new conditions have created grave problems for the Christian college. We have to meet the competition of the state. We are confronted by foundations, educational boards, university

associations and secular departments, some of which are not particularly friendly to denominational enterprises. Some of our own people, by reason of these growing influences, have been led to question the necessity of the educational perseverance of the church. They argue for the delegation of the whole task to the state. The argument is based upon the larger resources of the state institutions; their consequent advantages in faculty and equipment; the equalization of the burdens as well as the benefits of higher education; and the alleged freedom of learning. These considerations and others have led to the hasty conclusion that the occupation of the denominational college is done. We have been passing through a critical period. Our people have needed a course of higher education on the subject of education as it is related to all the interests committed to our hands, for the work of the Christian college was never more important than at the present time.

The Christian college is needed as the representative of the religious interests of the student life of America. Not long ago, at the inauguration of President Grose, of DePauw University, President Thompson, of the Ohio State University, made this startling statement: "I am in no way untrue to the state institutions, when I say that in our day a boy might become a bachelor or a master in any one of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and value to society, as if he had been educated in a non-Christian college." If the Christian college had no other mission than the emphasis it places upon the fact that religion is of vital importance in all departments of the national life, its existence would be amply justified. Until the time when some method of relief can be devised to free our state institutions from constitutional limitations, that mission of the Christian college in American education will continue to command the thought and energy of the church through its colleges.

Let me also emphasize the fact that the Christian college has a mission in behalf of intelligent American citizenship. Let me quote again from the address of the distinguished state university president: "The fear of state universities and their eagerness to be free from sectarianism, together with their devotion to science, led them often to a narrow

method of instruction in many subjects such as history and the humanities generally, since no adequate view of these subjects of instruction is possible while ignoring the place and function of religion in education and civilization. One of the misfortunes of education in our day is that most of our school histories ignore the religious element in the founding and building of our nation as completely as if it had never existed. The movements of God in human history, the influence of religious conviction born of the study of the Bible, the influence of moral ideals inspired by the Man of Nazareth, will some day be given their rightful place in the presentation of our national history, and for that we must look to the denominational college more than to any other source." In the interest of an intelligent American citizenship we must have institutions to keep alive the truth of our history, as well as the study of the Bible and religion, with allied subjects such as ethics and the evidences of Christianity, all of which have been so largely eliminated from the courses of instruction in state institutions.

We must also insist that the Christian college represents the cause of broad and liberal education. It is the thought in some quarters that Christian education must be narrower. But if it is the function of education, as Herbert Spencer described it, to "fit us for complete living," and if education is "the development of the whole man," as defined by Comenius, then there can be no such thing as a broad and liberal education with the highest part of human nature uninstructed and undeveloped. The genius of our government handicaps our state institutions. They can minister to the physical, the intellectual and the social nature, but they cannot attempt anything in the way of the formal instruction and practical development of the religious life. Just as long as existing conditions continue our state institutions must provide an education which is confessedly defective in the highest things and which leaves a sovereign part of human nature untouched by its influences. At the present time the Christian college is the only institution that can undertake "the development of the whole man," and that can endeavor to fit the student for "complete living." So far from being "narrow" the Christian college is in a position to give a broad and liberal education such as no other institution can even attempt. The Christian college represents the cause of the state. Let me again quote

from President Thompson's address: "Under our terms of government expressed in constitution and statutes, we have agreed that the state and church shall be separate, but this does not deny the state's interest in religion. The church is the recognized minister of religion. Without the aid of the school, the church limits her own teaching power. The church renders a most vital service to the state when she brings a generation to consciousness upon the importance of religion. \* \* \* The study and investigations of our day have revealed clearly that the religious sanctions are fundamental in our morals. The Christian religion more than any other, has insisted upon the vital relation between religion and morals. The morality, the politics, the business and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness. The denominational college, more and better than any other institution among us, may bring to a generation the men, who representing this view, become the bulwark of our civilization." Thus Christian education is identified with the highest patriotism.

Last of all, the Christian college represents the cause of the church. The first colleges in our land were founded to continue the succession of learned and godly ministers. We must sustain these institutions to provide leadership for the church. There are certain facts which show that we must look for our leaders in the Christian college and not in the state institution. In the five-year period from 1904 to 1909 our Northwestern University alone furnished four-fifths as many recruits for our foreign missionary service as all the state universities in the United States combined. In the same period two of our smaller colleges furnished us more missionary recruits by five than all the state universities combined. State institutions give us less than seven per cent of our theological students; our Christian colleges give us eighty-one per cent. We have about 20,000 Methodist students in our state universities, yet they furnish but four per cent of our ministers. Our Secretary of Education has given the information that one great state university, with a thousand members of other evangelical churches, and with a body of alumni numbering eight thousand, is said in half a century to have given fewer than twenty ministers to all the evangelical churches combined. Of the college men entering our ministry moreover, twenty-two per cent

state that their call to the ministry came during the college years. Such statistics may not tell the whole story of religious leadership, but they are sufficiently informing to startle the church into renewed interest on the subject of Christian education. If there were no other motive than that of self-preservation, there would be urgency in the call to rally in behalf of the Christian college.

What has been said not only gives the reason for being of the institution under whose auspices we are gathered; it also indicates the nature of the charge we give to the incoming president of this institution. Willamette University is the Methodist Episcopal Church engaged in the work of higher education for the commonwealth of Oregon, and President Doney is the minister of God set aside for that great ministry. He is charged with the perpetual remembrance that this institution stands for the Christian religion in all its educational implications, and that if this mission is ignored Willamette has no excuse for continued existence. This function of the college is to be kept uppermost in the creation of the institutional atmosphere and in the influences surrounding the student body. It is to govern the choice of members of the faculty, in addition to the requirements of scholarly equipment and teaching talent. It is the ground of the appeal which must be made to the men and women who name the name of Christ and pray for the coming of the Kingdom of God in Oregon.

It is because we believe that the president-elect has the vision of these ideals and will make them effective in his labors, that we give him the place of educational leadership as the head of our institution; we lay upon him the weight of these high responsibilities; we welcome him to the goodly fellowship of the toilers in this part of the Master's vineyard; and we pray that God's richest blessing may be upon him and the institution now formally committed to his administration.

### **SOME EDUCATIONAL VALUES**

**Inaugural Address of Rev. Carl G. Doney, Ph. D., LL. D.**

Nine years ago I was privileged to give an inaugural address in another college. When the present occasion suggested a similar procedure, it occurred to me that the old address might be quickened into life and used at this time. Something, however, had happened since it was prepared, and when the

speech stared me in the face, an introduction was quite in order. I could not do as Mr. Dooley, of whom it is recorded that in his youthful days he wrote a book about Woman. He did not publish it until after many ripening years, and then he added a footnote in which he requested his readers wherever they found the word "is" to change it to "is not," and wherever they read "is not" they were to change it to "perhaps," "maybe," or "God knows." No footnote or addenda could make my early child a proper citizen of the present, and the result is paternal disinheritance. But what I shall say today is much older than that production. After deliberation, I want to say old things, for the very reason, as expressed by a humorous philosopher, we have learned so many new things which are not so.

There is nothing which more engenders a strong hope for humanity than the definite and determined pursuit of learning. A mental picture of the development of the means for acquiring knowledge, beginning with the prehistoric individual who gazed inquiringly upon the phenomena of a simple experience, down to the present time when one-fifth of a nation's total population is wholly committed to the task of teaching and learning is one quite sufficient to thrill and awe. Add to this the willing expenditure of kingly treasure, the rise of uncounted buildings, the founding of libraries and laboratories, the multiplication of societies for research, and one finds himself in the presence of an overwhelming marvel. To this picture there is yet to be added the steady effort of the millions of men who have quitted their formal education, and yet, while following their vocations, are still pursuing the quest for knowledge. The world with all its throbbing years has seen nothing quite equal to this. Man may well emulatively challenge the higher powers, and say,

"See if we do not beat thine angels yet."

It is because of this unfaltering passion for education that an occasion like this is possible, that the inauguration of the president of an educational institution is even common and, though frequent, is of a high importance. And it is because all men are always interested in education that you are willing to listen to a message which is familiar.

There are some things worth more than others. This truism applies to every sphere of action, and there is absolutely nothing of greater importance than the ability to estimate values.

The world has crammed itself with so much which invites interest and effort, so many things which are of worth that there is the utmost need for a sense of discrimination; and if the winds of doctrine once played havoc with the true faith, there is today a corresponding danger to education. What is education? There are as many definitions as there are thinking people. But all of the definitions divide themselves into two classes, the one emphasizing the inner life and the other stressing the outer life. From the one viewpoint, we favor a liberal education; from the other viewpoint, we prefer a practical preparation.

He is no hair-trigger alarmist who believes that the rapid progress of technical training raises a serious problem. Facts should be faced, and not ignored; and to face facts requires an appraisal of their significance. The vocational courses in high schools and colleges are crowded and provision is made every year for the accommodation of a greater number of students. An enthusiasm has seized youth and their minds are fixed on industrial, commercial and technical pursuits. The college of liberal arts is not deserted; its student body is larger than ever before, but its courses have been diluted by the adoption of dubious electives. More than thirteen years ago Dean West, of Princeton University, addressed the National Educational Association on "The Present Peril to Liberal Education." According to this scholar, the peril is found in "the feverish pursuit of what 'pays' as the one end of life;" in a naive ignorance of the higher satisfactions; in the desire to do the pleasant things, even when the hard thing is the best thing; and in the divided counsels of the colleges themselves. He emphasized the value of a liberal education by saying, "I need not argue in this presence that as it prevails our American life is lifted, and that as it fails our American life is degraded. \* \* \* It has produced a class of men unequalled in beneficent influence by any other class of equal numbers in our history."

He feared as others have feared that the demand for technical training would either change the character of liberal education or kill the college of liberal arts through neglect. I have no fear that the college will cease to exist and to prosper, but I do fear that the college will not train a sufficient number of men to insure the highest and most necessary type of progress. America is suffering from a lack of respon-

sible and adequate leadership. The condition did not originate in this decade; for, years ago, President White called attention to the excessive proportion of the nation's ability which was engaged in industrial and commercial pursuits; but that proportion has since increased amazingly. There are at least six great problems addressing themselves to this country at the present time. They are not new, but they are moving toward calamitous crises unless they be solved; and, while I would not be invidious, the sufficient statesmanship has not appeared. Unfortunately, the paucity of manifest ability is not confined to politics. America has not produced a poet who can rank with Tennyson, Browning, Wordsworth, Goethe or Schiller. We have not an artist who is in a class with Turner, Landseer, Gainsborough, Millet or Corot. We have not a hymnist to be compared to Watts, Wesley, Montgomery or Faber. We have no composers like Mozart, Handel, Wagner, Beethoven and a dozen others. We have no essayists like Addison, Arnold, Ruskin or Carlyle. We have no economists equal to Mill, Smith, Bagehot. We have no philosophers like Kant, Hume, Spinoza or Lotze. The list could be extended; and I have mentioned only names of those who have lived since the American nation was established. The truth is we have not produced this type of men, and we have not sufficiently tried to do so. We once commenced to produce them. Previous to a generation ago, we did have West, Powers, Rogers, Greenough, Whittier, Poe, Longfellow, Emerson, Lowell, Dwight, McCosh, and others. We were beginning to grow men, tall and sun-crowned; but scan the horizon as you will and their successors are not now to be seen. They have become merchant princes, mine-owners, manufacturers, millionaires and ephemeral novelists. All these are good; they do a necessary and an honorable work, but my plea is that America must be saved from the excessive commercial spirit.

I know that we have been busy developing a new country, but we have developed it in some lines out of all due proportion to others, and the educational system now current would increase it still more. It is time for a revision of educational values, for a prevailing judgment which will say that life should be translated into higher terms than that of the material. The argument of the vocationalist is that it is the spirit of the times, and not education, which is responsible and that, anyway, the technical courses are as valuable cul-

turally as any other. To the first statement, it is enough to say that it is the function of education largely to determine what the spirit of the times shall be. The college is the maker of the men who make the age. Concerning the second statement, it is plainly illogical to suppose that all studies when pursued with equal fidelity can afford the same values. But President Eliot, in a plea for a new definition of the cultivated man, has said, "We have lately become convinced that accurate work with carpenter's tools, or lathes, or hammer, or anvil, or violin, or piano, or pencil, or crayon, or camel's hair brush trains well the same nerves and ganglia with which we do what is ordinarily called thinking." If the distinguished educator means that the use of these instruments trains the mentality as well as the cultural courses do, he will have to look to the facts. Only here and there does a leader come from the shops or the studio, and in no period have they been more than the merest fraction when the numbers in shop and studio are compared with the product of the college of liberal arts.

The truth is that in the use of tools one thinks in a limited degree and the educational possibilities of a miter joint or a horse-shoe are soon exhausted. I do not decry vocational training. The preparation for trades and technical vocations is wise and necessary. It should form an important part of the work of the schools, and I think we were too slow to recognize its worth to the individual and to society. There are multitudes who cannot and will not pursue any other courses. They are mechanically practical in their makeup. The service of the trained hand is needed, and for the lack of it thousands touch the edge of deplorable failure. But I do record a protest against calling such training an education, against allowing young people to think they are being educated by work which gives little stimulus to the intellect, affords a narrow horizon and makes its major appeal to immediacy. I deprecate the delusion which places vocational training in the same educational category with studies which acknowledge and adjust the total interests and experiences of life. Vocational preparation is partial because it appeals to but one side of the man, and that the lower. The hand is not normally in control of the head, and such training inverts the terms of life, making the objective to be lord and master of the subjective.

There are some things essential in education, even though the curricula of schools permit the worship of many new gods, all named as educationally valuable. All food is not of the same value to the body; all worship is not of equal value to the soul; all studies have not the same worth to the mind. You cannot say this is the judgment of one educationally behind the times. It is axiomatic, the judgment of science, and the stern decree of experience. If it be mental darkness, compare its luminosity with that which says a youth can be as well educated by sand-papering a table leg and tatting as by mastering Euclid, being the familiar friend of Cicero, the companion of Shakespeare, a real citizen, and not a stranger, in a world of science and art and history and men and God.

A second phase of education which presents a problem of values is the elective system. It is the result of a recoil from the rigidly fixed curriculum of two generations ago and a recognition of the worth of free personality. It is said that Americans usually lose their heads when they turn away from one thing to become the advocates of its opposite. A lot of students educated in spots are paying for the sins of their enthusiastic fathers. Because the former iron-clad requirements are irrational is not a sufficient reason for indiscriminate iconoclasm; and to assume that a youth fresh from high school is prepared to specialize and knows what he wants to specialize in is not in agreement with the truth. It ignores the fact that a college course is to provide a student with a foundation of body, mind and character upon which he later is to build that structure which his unfolded ability, wisdom and desires cause him to select. For a student to build his professional career upon a small educational foundation is unjust to him and to society. In a day when conquests are harder and the fight more bitter, when both nature and man compete more sternly than ever before, the superaverage achievement is not within reach of the immature specialist.

The free elective system invites a preparation which is unbalanced and devoid of the higher satisfactions of life. It affords a dangerous opportunity for a student's immaturity. Aside from the fact that a foundation is needed, the student at the commencement of his college course is rarely able to determine what his proper vocation is. He is not yet acquainted with either his talents or his permanent wishes. His talents are still largely unguessed, and his wishes are

rooted in a meager experience. The artist Whistler once thought he would succeed as a soldier, and wanted to be one. In the West Point examination he failed on his definition of "silicon." He afterwards said, "If silicon had been a gas, I might have been a major-general." The probability is that he would have failed as a soldier and would have denied the world his genius as an artist. It is a function of the college course to reveal the student to himself, but the unlimited elective system is substantially an acknowledgment that the high school graduate already knows enough of the world's work and the world's needs, of his own ability and his own desires to choose the place where his career will count for the most. It is a devastating educational heresy. It is a turbulent sea whose shores are strewn with the wrecks of those who have put out upon it before they knew where to go or how to handle their boat.

The unlimited elective system furthermore affords a ready opportunity for indolence. President Benton has said: "There is no more pathetic picture in our modern life than that which shows a group of unformed young people about a college bulletin board, at the beginning of a new semester, endeavoring to select from the schedule of studies those which will prove easiest for them or most to their liking. If our educational forbears, who were college professors fifty years ago, were to come forth in resurrection robes and hear these young people in their mad hunt for sinecures saying, 'O, take that! It's a snap!' or 'Enter that course; it's all lectures!'"—they would flee in horrified haste back to their charnel houses, glad to hide their humiliation in eternal oblivion beneath the whitening dust of their crumbling bones." To allow a student who does not like mathematics wholly to miss what mathematics can do for him is another injustice. And to say that because a student has no inclination toward science he may therefore gorge himself on history is to produce a monstrosity. In one of our great universities a few years ago it was possible for a man to be graduated who had taken nothing but Latin, or nothing but chemistry, or nothing but mathematics, or any mixture which he might devise. How natural it is for students to crowd into the easiest studies, making themselves stronger in the things where they are already strong and weaker in the things wherein they are already weak. When this takes place, it is idle to speak of liberal education; it is the development

of abnormality. And therefore we have college graduates who, having finished a course, find themselves unable to adapt themselves to any but a single phase of life and stand waiting in the market place to be hired to a highly specialized task, and often to find that their previous desire has so changed that the chosen work is distasteful to them. The college should bear the blame for not saying clearly and with authority that there is a rational sequence of studies and that the difficult course may be the very one most essential. Long ago it was discovered that "there is no royal road to geometry" and for centuries it was believed that no real education could be reached by a royal road. But the free elective system has cast up a highway which has few obstructions, no heavy grades and on either side are alluring vistas of leisure and play. The enthusiasm for freedom and leisure has even said that it is possible to play one's self into an education. Children are started upon their educational career with the thought placed before them that if they do not like a thing it is consequently not educationally valuable to them. Parents and physicians rarely adopt this principle in the matter of children's food, and in the religious life a child is expected to say his prayers whether he wants to or not. The Montisorri method and kindred systems, with a great truth at their center, have produced teachers who treat children like puppies, as if they had no brains to be taxed and no iron in their blood to give them courage and endurance. By and by they reach college, and under the elective plan they still can dodge and twist around hard work, but when they are graduated the world wants to know how and why it happened.

Freedom and joy in labor are splendid. They are both the attraction and danger of student life. Freedom of the spirit is the real purpose of education, but this is not hindered if students are guided in their work and obliged to pursue studies which enrich and make true freedom possible. We ask for such a sense of educational values as will insist upon courses which afford the student the historical perspective, a scientific method, wide data of the past and present as bases for judgment, a relationship with great truths in many spheres of knowledge to enhance the satisfactions of life and also the hard mental exercise which makes practicable the consideration of hard problems. We do not seek the idle pleasures of life, but the achieved pleasures, the joy which comes from

worthy mastery, the victories over mental laziness and self-indulgence; and a college which fails to do this for its youth should write "Ichabod" on its great seal.

In the third place education needs to set before society a new valuation of power. One object of education and training of whatever sort is the increase of power and undoubtedly that object is attained. The world never before has seen so great a proportion of able men. They have sought power with persistency and success; and the age rightly approves it. The person of little power receives scant notice and he who has outstanding ability attracts a train of followers and admirers. It is difficult to retain a true perspective in the presence of mighty men and mighty deeds. We naturally are hero worshipers, but we lack discrimination in defining the hero. Too generally we take the obvious and easy standard of rating a man by the bulk of his achievements, the amount and scale of his winnings in the contest. There is, however, a deeper evaluation necessary. The efficient man has been produced who meets the superficial test but, to tell the truth, we are becoming afraid of him. He has become so powerful that there is some alarm concerning what he will do with his power.

It is rather paradoxical to demand able men and then to be afraid of them. And it is just here that a discriminating sense of values is imperative. We offer a thousand rewards to the powerful, but when they have achieved greatness we either give them a halo or use them as a target. I will not say that some are not heroes and that some do not deserve to be shot at, but the true attitude is not to honor or to dishonor power just because it is power but to place right estimates upon it. We should be devoutly thankful for the challenge which power places before us. It is far better to have an age tossed and torn by the turbulence of mighty energies than to be at peace in drab and dull stagnation. We feel, however, that neither condition is inescapably necessary; we want power under control.

The colleges are the makers of mighty men and theirs also is the responsibility of so educating them that they will acquire a sense of responsibility commensurate with their ability to accomplish. There are certain elements which should enter into power and they are elements of control rather than of repression. We always ask if the man succeeded and always, too, but sometimes later, we ask how he succeeded. That is

sure to come and in the last estimate of success this is the conclusive thing. And we know well that in the final judgment we insist that what a man does shall be in accord with truth. I do not mean truth in the narrow sense as simply opposed to the lie, but truth in its large significance of being in agreement with right and justice. We must grant that the idea of power is complex and in an age when the nation is being made much latitude is permitted to the manner in which it shall be used. The old order changes, the new tasks arise and with them come the necessity for different methods. This we allow, but we do not allow truth to be ignored. That is the implacable and inescapable judgment. But it is a judgment deferred and the penalty is not immediate. Therefore, power does not always control itself; and the present time sees power trampling upon right and giving small heed to justice. It is this which causes concern to the patriot and makes the problems of the statesman.

I will not say that the powerful men today are less observant of the right than those of yesterday, but the great increase of their power has made any departure from justice more widely affect society and has called forth louder reproaches and protests. It is noticeable, too, that both the powerful and the aggrieved are becoming more and more irritable, the one class chafing at any further control and the other class demanding it with growing vigor. It is a problem in which the college must have its part. The age is scientific and the vast gains of recent times are the product of scientifically trained man. He has applied the exact methods of science to his work and subjected every research and enterprise to scientific tests. He must be absolute and implacable in seeking results, but when he is called upon to relate those results to human life he registers a moral failure. The same type of mind which forces coal tar to yield a hundred useful ingredients contrives a multitude of frauds and imitations. The same type of mind which invents a wholesome food combination devises a shoddy and poisonous substitute. The same type of mind which legislates for a people's welfare finds a way to prevent or overthrow the law. It is an educational anachronism to train men to be scrupulously obedient to certain principles in creating wealth and planning justice and to permit them to be morally degenerate in regard to their effect upon human life. No people can afford to be scientifically honest in creating

values and essentially anarchistic in their uses. There is, therefore, strong demand that the college, in developing ability, should at the same time engender a recognition of an everlasting and controlling obligation to truth. It is to be questioned whether even the church can be a stronger influence than the college for creating those conditions which will cause the powerful to control their power by right and justice. I am very sure that a college fails in its task if it graduates men who are in the unrestrained grip of self-interest. Four years of intimacy with an institution ought so to mark a student that he will value his power only in a use which is just and right; and in this exalted privilege the character of the institution will be a dominant factor. I see little to be expected from the school which exclusively stresses material success.

A second element, closely related to the first, in the valuation of power is that of goodness. By this test we are to think of power as having a conscience rationally controlled, a hand directed by broad sympathies and a heart sensitive to the needs of the race. In an age of concerted constructiveness, when the wants and deficiencies of men are so serious and well known, the selfish use of power is absolutely coarse and stupid and silly. I will not stop to say that it is brutally wicked, for that is sun-clear. Every man has to bear the test of saying whether he will spend upon himself the best which his age has made it possible for him to accumulate or whether he will be fair and divide with the age and the generations which follow. The choice is unconditional, and its consequence is absolute. A man either sacrifices himself or he sacrifices others. There are substitutes for sacrifice, but there is no equivalent. Through economy one may transmit his accumulations to another generation, but this is not the equivalent of sacrifice. By self-denial one may give up a certain thing in order to possess another which is more valuable, but this is not the equivalent of sacrifice. By friendship one may fuse his life to help other lives, but that is not the equivalent of sacrifice. Sacrifice is the giving of one's self to the social self. It is the resolute refusal to use power for merely personal gain, the refusal to compel a situation to yield results incompatible with the total good. This does not mean that the able man shall not secure great results, but it does mean that they shall not be sought at another's loss. A man must recognize his unity with the race and be a co-worker,

not an exploiter. He must sacrifice some of his individual self for the composite self, he must sacrifice all that is necessary in order to keep faith with an enlightened sense of values. Almost any man can become rich if he desires money more than he does honesty; he can attain position if he values it more than truth; he can have pleasure at the price of purity. The most destiny-fixing thing in the world is the thing which a man wants more than any other thing. It will woo him to it like gravitation; and if he be a man of power without the controlling spirit of goodness he becomes a juggernaut crushing everything in his path. He does not work towards the people but away from them; and humanity has its most ruthless revenge for the man who does not value men more than things. It is the revenge of the dishonored and disowned; and the revenge which he inflicts upon himself is that of the remorse of a prostituted glory.

What one thinks about man will depend upon what he thinks about God. A sufficient goodness is God in man, and it is nothing less. No one can depend for guidance on the impulses of sense or feelings or even upon the cold judgments of the reason. All these are quixotic and fleeting, as changeable as mood or circumstance. But the "Thou shalt" and the "Thou shalt not" of infinite wisdom provides a standard of goodness sufficient for each person and applicable to all.

Neither do I think a man is able to be good unless God be in his goodness. The motive and strength of a good life are not rooted in the earth. Every age has had its systems of morals which left God out and their record is written in the tragic failure of their followers. The compelling passion by which man is enabled to transcend himself flows from the transcendant, and one is girded with might to do and be good only when he has related himself to the infinite. I am very sure that in the proper valuation of power it must be subjected to the test of goodness.

A third element in the estimation of power is beauty. This is not a far cry, as it at first seems, for all men have an inner life which tries to find itself at its best. The life that we casually live has a spiritual something which asks to be satisfied. Though we cannot quite interpret it, we are able to identify the things which oppose it; and the use of power which is coarse and haughty offends the deeper instincts and humiliates the spirit. I have read that the subject of the

thesis which Thoreau presented to Harvard upon his graduation was "The World Is More Beautiful Than Useful." We make a mistake to think that the useful cannot be beautiful, but we cannot be mistaken in thinking that some of the uses we make of the useful are ugly and vulgar. The beautiful is agreement between the highest nature of man and the things he perceives. The song of birds, the laughter of children, the color of flowers speak to the spirit on even terms. We ask this of all experience. We want work to be beautiful, and it is when honestly done. We want commerce to be beautiful, and it is when men faithfully plan and toil to produce and to carry to every home the needed bread and clothing. But commerce is ugly when it is cruel and dishonest; and work has no beauty when it is bitter and bad.

So do we ask that power shall express itself in ways which are in harmony with the spirit, that they do not offend by their display or vulgarity or injustice. Normal people are affronted and humiliated by monkey dinners, costly tombstones for worthless dogs and parties which cost a fortune. They are not beautiful because their coarseness smites the spirit, they are ugly because out of accord with the soul's sense of fitness.

The soul-dwarf is the most tragic and pitiful aspect of modern life. To be able to accumulate wealth and not to have mind enough to enjoy it except on the animal plane of eating and drinking is a travesty upon manhood. And equally is he out of accord with normality who uses a brilliant intellect to foster injustice or who employs position for low purposes. They offend the attributes of the spirit and therefore do not meet the obligation to be beautiful.

A college able to unfold in a student his capacity for efficiency ought not to lose sight of the significance of efficiency. It is as needful to know what to do with a thing after you have gotten it as it is to get the thing; and an education which bestows power is neglectfully short-sighted if it has no controlling message about the spiritual side of its uses. Power, and especially of the college man, ought to submit itself to the test of truth and goodness and beauty.

Having considered the educational values of vocational training, of the elective system and of power, we revert to the definition of education given by my honored president, William H. Scott, who says that it is "the translation of life into its highest terms." I am fully persuaded that Willamette Uni-

versity has stood for this noble end and will continue to do so. The useful and high careers of her alumni are the best evidence of past wisdom and abundant reason for not straying after false gods. "A college can best serve the world by keeping itself unspotted from the world." Willamette dotted the entire Northwest with radiant stars when the night was black. She produced leaders when there was no other college to help. Considering the needs of this vast territory and its overwhelming importance to the nation, I dare to believe that Willamette University is one of the three or four institutions of learning which has been of the greatest service to America. Her sons and daughters have not become rich, but they, having made a people rich, are affluent in the deeper satisfactions of life and in the gratitude of those whom they have uplifted. I should be glad if a few, without losing the strength of the inner life, might be rich in money. They could well gladden alma mater with garments to replace those which have worn thin and old. They could give her a house for her beautiful daughters and maybe another for her noble sons. They could give her a great hall wherein to entertain her multitude of friends, and they could sweetly bless her ministering servants who instruct. I almost wish that one or two had grown rich, provided they had not departed from the teachings of their mother.

Naturally one sees visions of the future Willamette University in which are all its present good and an added power to make its service greater. I should like her standards of scholarship and of Christian character to be so high that her diploma everywhere would be evidence of a manhood and womanhood which no other college anywhere could excel. I should want every student so to be acquainted with science and history, with mathematics and philosophy, with languages and literature, with sociology and politics as to be the leader in his community. I should want him so to have learned the mind and spirit of Christ, so to know and feel the needs of men, so to be helpful and kind, so to scorn meanness and the lie, so to be glad for the song of birds and the laughter of children as to be the richest man in his community in the pleasures of a clean soul.

I should like a campus beautiful with buildings and flowers and green grass enfolding the students in influences ennobling and refining. I should like books and laboratories; and a

memorial hall to Jason Lee who gave this Northwest empire to the republic and who saved it to Christian civilization by founding Willamette.

I should like a great endowment in order to be more just with the faculty and to make the equipment keep pace with every need. I should like the people of all this territory, and especially of Salem, to maintain a helpful pride in Willamette and the things for which she stands.

Having this, I should want the number of students limited, these to be the chosen spirits of the Northwest, as they now are.

To a kingdom such as this and such as is to be, I am called. I shall not do less than all I can. He would have a poor soul who did not feel the thrill of it and leap to the task.

### **The Statement of President Doney in Conferring the Degree, Bachelor of Arts, on Judge Charles S. Cutting.**

When a young man who has spent but two years in Willamette University goes out from her halls to succeed as a teacher and an editor in the Middle West, when he attains eminence as a lawyer and becomes a most distinguished judge in the second city of America, and who succeeded himself in that position until he refused to judge the people any longer, when he is twice chosen to be President of the Cook County Bar Association and for years is elected President of the Chicago Board of Education, when the University of Michigan counts herself honored in conferring on him the degree, Doctor of Laws; when these things take place as they have taken place, one concludes that Willamette University offers superior instruction, or that the man has remarkable abilities, or that both conditions obtain.

We are assured of the scholarship and character of such a man, and are quite convinced of the worthiness of Willamette's standards; and, though the man has not technically completed the prescribed course of study, who is there that shall say he has not earned a degree and that he should not have an alma mater? Willamette University does not say so; but, contrarwise, feels herself honored in honoring Judge Cutting.

Therefore, Charles Sidney Cutting, student, teacher, editor, lawyer, judge, servant of your fellowman and of God, in accord with the recommendations of the Faculty and by vote of the Board of Trustees of Willamette University, and in

agreement with the laws of the State of Oregon, I confer on you the degree, Bachelor of Arts, as of the Class of 1873. In testimony hereof, I present to you this diploma duly signed and sealed; at the same time admitting you to membership in the Association of Alumni and investing you with all the rights, privileges and honors belonging to a son of "Old Willamette."

## **GREETINGS FROM THE STATE AND EDUCATIONAL INSTITUTIONS**

### **Address of Hon. B. L. Steeves, M. D., A. M., Presiding**

Ladies and Gentlemen: I confess to some embarrassment surrounded as I am by so much learning and erudition. Probably never before in the history of the Northwest has there been such a notable gathering of educators as you see on the platform this afternoon. Certainly never before in the history of Salem has such a group of men been brought together. We have here the presidents of thirteen universities, representing the leading educational institutions of three states. These are the men who, more than any other like number, will leave their impress upon the life and character of our citizenship for the next generation.

They have come to honor Willamette University and to greet her new President, and they do well; for in honoring Willamette they honor the alma mater of all the educational institutions of the original Oregon Territory, the old pioneer university, first institution of learning in the Pacific Northwest.

Few of us can know, or even conceive, with what travail this institution was brought into being or with what arduous labor it has been perpetuated. There is perhaps but one man living who from his own experience could tell us of those things. That is General Odell, who honors us with his venerable presence today and who was president of the Board of Trustees during some of the most trying years of the University's history. When we think that the initial six hundred dollars which founded this institution was contributed by a dozen missionaries on the ship Lausanne and what it must have meant to contribute that amount from their slender resources, we get some idea in what spirit of heroic self-sacrifice the foundations of this institution were laid. And so, in honoring Willamette University today, these men are honoring the ideal

for which it stands as an enduring monument—a spirit of self-sacrifice and service.

There are many to speak and the addresses will be short but we shall hear from them all. It is seldom that anyone is privileged to hear such an array of talent in one afternoon. I congratulate you, also myself. We will first hear from a man who after a long and honorable career as an educator now occupies the position of chief executive of the State of Oregon, Governor James Withycombe.

### **Hon. James Withycombe, Governor of Oregon**

Oregon, and Willamette University are to be congratulated upon securing the services of such a scholar and educator as Dr. Doney. His coming here assures an educational administration of the highest standard, and one which will measure up to those high civic ideals which so long have characterized Willamette University. Dr. Doney has followed a long line of illustrious presidents of Willamette, who have left their impress upon the men and women of the Northwest; that he will continue to keep the university in the forefront among the leaders in intellectual and spiritual education is undoubted.

The best types of citizenship must be based upon a Christian foundation, and there is a large and splendid work for our religious schools in helping to mold the proper appreciation of Christian doctrines in the minds and hearts of our young men and young women.

The people of Oregon are proud of Willamette University, which is pioneered so notably in the state's educational field. In behalf of them I extend to Dr. Doney a most hearty and sincere welcome, with the hope that his residence with us may be as pleasant for him as it is agreeable to us, and that his official endeavors may be crowned, in the largest possible measure, with success.

### **President Edward H. Todd, D. D., College of Puget Sound**

It is a pleasure to be present this afternoon to bring greetings to this newly-installed President and to Willamette University. The College of Puget Sound congratulates Willamette University upon this happy event.

Your sister institution in the State of Washington is developing strength, securing an enviable reputation and, we

trust, will be able to provoke other colleges to good works. Her history is not so rich in tradition as that of Willamette. She has not directly touched the foundations of the Northwestern civilization, for she dates through but twenty-four years.

We congratulate President Doney on his inauguration as President of Willamette University. There is no more honorable place in the gift of the Methodism of the Northwest. I am not certain but what we might put it stronger, even in the presence of our beloved Bishop Hughes (without reproach to him or any of the men in that office), and say that the presidency of Willamette University is a greater honor than a bishopric.

I have not been much given to courting honors; usually they are calls to service which are paid for by one's own life. However, I deem my connection with Willamette for over three years as Vice-President to be a high honor, and I appreciate the fact that no history of the university can be fully written which does not mention me as one who labored for her advancement.

We congratulate Willamette University in securing such a man as Doctor Doney for her President. The Trustees have chosen wisely, for we have found him to be a brother, an educator, a man of broad vision and of fraternal spirit. We have met him in the field where rivalries suggest themselves if any place, and here he has displayed a magnanimous and magnificent spirit. He has delivered an address today which marks him as an educator who knows the broad field and who understands what portion of it he and his school are to occupy. His pronouncement is worthy of permanent form and we trust it may be given such in the near future.

We congratulate education on his coming. A new day has dawned for the Northwest. A few years ago each school sought to maintain itself in a spirit of defense, but recently there has arisen that of co-operation. With the advent of new administrators to some state institutions the attitude toward privately endowed institutions has changed. Likewise the heads of privately endowed schools have assumed a different attitude, showing that they join in hearty appreciation of other schools and of the educational systems of the various states.

Yesterday there was held here a meeting of the Association

of University, College and Normal School Presidents of Montana, Idaho, Washington and Oregon. From the addresses given and the spirit shown no one could have told which class of institutions any man represented. This is as it should be, and education in the Northwest is to be congratulated on the dawn of this new day.

We are filled with hope, with better aspirations and stronger purpose to provide the youth of our states a completed system of education. I congratulate myself that I have the privilege of association with this splendid body of educators, and that I shall have the sympathetic companionship of this new President. I offer my assistance to Willamette University and to President Doney whenever it can be rendered.

### **President P. L. Campbell, LL. D., University of Oregon**

I come bearing cordial greetings and hearty congratulations and very best wishes of the University of Oregon. We wish for Willamette University and this new administration a long and prosperous continuance in the fine traditions and splendid achievements which have marked the history of Willamette University through its long career. I may speak personally with some pride of having known and counted as personal friends, all the presidents of Willamette University since 1870, and I know whereof I speak when I assure President Doney that he is following in the line of a high and honorable succession, to which we are sure that he himself will add both strength and distinction. It has always been my good fortune to have had as my personal friends many of the graduates of Willamette University, and I can bear testimony to the noble work of the institution as it has made itself manifest in the lives and character of the men and women whom it has sent out as leaders in this great Northwest. The splendid spirit of self-sacrifice which characterized the early missionaries in founding this institution of learning has proven an inspiration and a blessing which has remained with it during all the years of its history. The same high motives and lofty altruism will continue to prove its greatest asset in the future as in the past.

The state institutions value highly the co-operation of the independent colleges in the work of higher education in the state. The demand is growing so great that all working together will find it hard adequately to meet it. The democratization of higher education is not least of the marvels of

modern times. Thousands of young men and women from our high schools are crowding up into the colleges and universities, taxing all of our resources to the limit. More and more of the burden of meeting this demand must fall on the independent colleges as time progresses. Your success will be our success, and your prosperity will mean the lightening of the load of responsibility laid on the state institutions.

We wish you, President Doney, a long and prosperous administration, full of the good works which we know your scholarship, your personal character and your broad administrative experience assure to the university, and we pledge you our co-operation and heartiest good will in all the movements which you inaugurate for the upbuilding of Willamette.

**President M. A. Brannon, Ph. D., LL. D., University of Idaho**

To the President, Faculty, students and friends of Willamette University, I bring the cordial greetings and high regards of the University of Idaho. It is our hope for President Doney and all who are associated with him in the great work of this historic institution that good health, good co-operation and good fortune may so attend and bless the further activities of the institution that she will be able to function in the same way in society as does the great river which flows through your valley. Indeed the rivers of education must be the sources of the intellectual and spiritual life of the people in the same measure as the physical streams flow down from the mountains and fructify the plains and valleys which lie below.

In these days of encouraging and constructive co-operation state-supported institutions recognize the value and the importance of endowed institutions ministering to the whole circle of educational life. With an appreciation of this fact, and with a knowledge of the notable service already rendered by Willamette University, her state-supported sisters are glad to pledge a closer and a continuous fellowship. We realize that whatever makes for the uplifting of this institution will mean a strengthening and upbuilding of all state-supported institutions in the Pacific Northwest.

To you, President Doney, I bring personal greetings and cordial good wishes, trusting that your splendid ideals of scholarship and development of sturdy citizenship among the students who are to be under your direction may all be realized, and that liberal endowments may speedily be gained for the

upbuilding of this institution to which you have dedicated your life.

**President Wallace H. Lee, D. D., Albany College**

I count it a privilege to bring to Willamette University the greetings and congratulations of Albany College. We recognize Willamette as the oldest daughter in the family of Christian colleges in Oregon. We remember, with feelings of gratitude to God, her noble history from her early founding to the present time.

Coming to this state thirty years ago from Middletown, Connecticut, the seat of the strongest Methodist College in the country, Wesleyan University, I was gratified to find so worthy a representative of the Methodist church in education in Willamette University. It has been my privilege to know intimately the history and the men connected with Willamette University for the past thirty years. The name and reputation of Willamette have become household words throughout the West.

We congratulate you, sir, upon being elected to such a high office, and we congratulate Willamette upon its good fortune in having you for its President. Ever since you came to the state, we have recognized that you are a man of character, high ideals, and superior intellectual attainments. We count ourselves fortunate in having you among us, and in having the privilege of calling you brother.

We congratulate Willamette University this day, because of the high ideals of Christian education which have marked its career from the beginning. We hold these ideals in common, and probably there is not one present in this large and representative audience who does not heartily believe in the importance of religion in education.

We are glad to be present, and to add our testimony of felicitation, because of the dignity which such an occasion gives to the cause of Christian education in the state. We recommend to the other Christian colleges in Oregon to follow in the footsteps of Willamette, and to make much of occasions like this, and to cultivate and foster the true college atmosphere, college spirit, and Christian standards that a ceremony like this stands for.

We bid you, Dr. Doney, Godspeed in the administration upon which you are now formally entering. We shall follow

your career with interest, sympathy, and affection. We gladly recognize you as easily a prince and leader among us, and shall be glad to contribute, in our humble way, whenever the opportunity offers, to the success of your administration.

Albany College brings greetings to Willamette University, and wishes her great prosperity and success.

**President W. J. Kerr, D. Sc., Oregon Agricultural College**

It is most fitting that on this auspicious occasion different institutions of higher learning, whether state-supported or privately endowed, should be represented. While the interests of the state colleges and universities and those privately endowed lie along somewhat different lines, yet all institutions of learning, fundamentally, have the same general object in view—the training of young men and women for efficiency in their chosen professions, for the duties of citizenship; in general, for the most helpful leadership in the service of humanity. The special fields occupied and the directions and extent of development are conditioned by environment and income. In some institutions emphasis is placed upon the humanities or the liberal and fine arts; in others, responding to certain needs of their constituencies, more attention is given to the applications of science in the fields of industry; while others still, with large resources provided by private gift and endowment, or state and federal support, may be said to cover practically the entire field of educational endeavor. But whatever the particular field occupied by any college or university, whether privately endowed or supported from public funds, it is not enough that it should zealously advance learning, or should become a storehouse of knowledge, or should maintain the highest standards of scholarship; or that it should afford the best training for efficiency in the affairs of life, vitally essential as are all these. More than all, it is important that such institution, in the discharge of its full duty, should give back to the community, to the state, men and women who are strong in integrity of character.

One of the distinctions of America today is the devotion of its people to the cause of education. We are spending more money for the support of our schools, per student or per capita of population, than any other nation in the world. The property value of our colleges and universities alone, private and public, is approximately one billion, five hundred million dol-

lars, while the annual income is upwards of ninety-five millions. Through such institutions this enormous wealth, provided either by gift or through taxation, is thus transmuted into truth and efficiency and joy and beauty—into righteousness and human character.

In this great work of education endeavor, the higher institutions of Oregon are playing their part. There is room for all, whether supported by the state or dependent upon private munificence. Among them the spirit of co-operation, of mutual good will, and of genuine friendship should obtain.

Willamette University has reason to be proud of the successes it has already achieved. A pioneer in the work of higher education in the Northwest, this institution has been an important factor in the development of this part of the country. With its splendid campus, so beautifully located, and its assured income and loyal, devoted faculty and alumni, the future of Willamette would seem secure.

Mr. President, the position to which you have been called is one of honor and great opportunity. It carries a responsibility of commanding leadership in one of the greatest and most important fields of human activity. In the discharge of the duties of this high office, you will find much for encouragement and satisfaction; but difficulties also will be encountered, to surmount which will be required not a little of industry and tact, of wisdom and courage, of determination of purpose and persistency of effort—actuated always by the most unselfish motives, and impelled by the highest ideals of public duty.

On behalf of the Oregon State Agricultural College, I bring hearty greetings and sincere congratulations. I wish for you and for your administration the greatest success.

### **President L. T. Pennington, Ph. D., Pacific College**

Those who are engaged in Christian education cannot but feel that there are certain handicaps imposed upon us by unavoidable circumstances. We have not the inspiration of great numbers. We must count out students by scores or hundreds, not by thousands. We lack the equipment and salaries that can be provided by taxing the property of a great state.

Very well, we shall face these conditions. We shall seek as rapidly as possible to change them, and to measure up to

the great institutions in every standard of efficient work. But in the meantime, this we shall do :

We shall continue to draw choice students who give highest appreciation to things of highest value, and shall have student bodies remarkable for quality, not for size. We shall not count them, we shall weigh them.

Since we cannot have colossal equipments, we shall continue to give to the student bodies that come to us those higher and better things that money cannot buy, and that no amount of money can pay for.

And since we cannot offer salaries that will attract men and women of commanding reputation to our faculties, we shall offer them opportunities that will appeal more strongly than money ever can to those who are worthy of directing the destinies of young men and women. We shall offer them a chance to work in Christian education, where they can give proper attention to the things of supreme importance. We shall offer them the opportunity to work in Christian institutions, founded by Christian men and women, directed by Christian aspirations, maintained by Christian sacrifices, upholding Christian principles ; institutions where there is no bar, constitutional or otherwise, to their taking their Bibles with them.

And in the face of all our difficulties and in spite of all our handicaps we shall continue to do the work that is really required of an educational institution, the giving of a real, liberal education, an education for the whole man, body, mind and soul.

### **President J. H. Ackerman, Ph. D., State Normal School**

The Oregon Normal School likewise brings greetings and best wishes to the one who in the brief period he has been an adopted son of the state has endeared himself to our faculty and student body by accepting an invitation to preach one of the best baccalaureate sermons to our June class that has ever been listened to in our chapel. He has impressed himself as being a man of the highest ideals, in sympathy with everything in public school work that makes for the best citizenship, both intellectually and morally. A man who is willing and anxious, in season and out of season, to give his strength to uplift all of the state's interests. He is a most

valuable acquisition to the state, and as the years pass on we feel sure his worth will be more and more recognized.

The Oregon Normal School brings its best wishes to this, the oldest independent school in the state, and wishes it God-speed in the noble work it is doing for the cause of humanity. The Oregon Normal School recognizes the fact that the cause of higher education in Oregon has been ever nurtured and fostered by the independent schools of the state, and that they are splendid allies in still furthering such work. It feels that there is, and should be, no rivalry between the schools of the state except that healthy one in which each is striving as to who shall best serve without hope of fee or reward.

It may not be amiss for one who is privileged to head the State Normal School to say that largely on the schools of the state, whose peculiar field is the fitting of teachers for service in the elementary schools of the state, that the work of the secondary schools depends largely on the faithfulness with which the elementary teachers do their work. We feel that the teaching of morals is the cornerstone of the educational edifice, and insofar as that work is well performed you will be able the more easily to rear the spiritual life of the students who may elect to join your student body. The State Normal School does make the teaching of morals its chief work, and we feel that it is doing this work in its own peculiar way. As a representative of such school we are glad to be with you on this your joyous day, to clasp hands with you, and rejoice with you, assuring you that the Oregon Normal School at Monmouth is anxious and ready to join with you in any work that may be for the best interests of mankind.

### **Chancellor A. M. Meldrum, D. D., Spokane University**

It affords me great pleasure to bring to you the greetings of Spokane University on this very auspicious occasion.

The address to which we have just listened from President Doney was well calculated to arouse all that is noble within our souls. May there be from this hour a warmer sympathy and closer bond of friendship among the educational institutions of this great Northwest.

The task to which we have been called is important. Search in the catalog of enterprise and you will seek in vain for a more laudable task than that of educating the generation in which we live. God does not look for much where little has

been given, but with us he has not dealt sparingly. He has emptied into our laps the richest treasures of the world. A vast fortune, a veritable treasure house of knowledge collected through the centuries by the Father, for us, his children.

We never can compute the debt of gratitude we owe the generations that have lived and thought, and toiled and struggled for us. Each in its turn adding something to the accumulative treasure of the world's knowledge. Since this amassed treasure is ours by inheritance, so let us live that we may hand down to the generations to be something worth inheriting. We have borrowed from the past, let us create something in the present, that the future may be happy to borrow from us.

We cannot be too careful about the heritage we leave. To us has been committed the task of higher education. May I pause to say that it depends almost entirely upon the character of the education we give them in art and literature, philosophy and faith, whether they be men or weaklings, criminals or Christians. What we are in mind and body we owe to the past. So let us live and labor, that those who come after us may read in the progress of our generation the true epitaphs of our endeavor to serve our God and fellow man.

Ladies and gentlemen, I congratulate you, and well may you felicitate yourselves in having at the head of your historic institution a man of the character and calibre of President Carl Gregg Doney.

**President Chas. J. Bushnell, Ph. D., Pacific University**

It is with especial pleasure that I bring to Willamette University the greetings of the sister pioneer institution at Forest Grove. Chartered within six months of each other in the middle of the last century, these two institutions for many years stood alone holding over the Northwest the torches of higher education.

I congratulate us all today upon the arrival in Oregon of this new President—a man of true courage, gentlemanly courtesy, high intelligence and Christian earnestness. These qualities are supremely needed today. A moral cyclone is sweeping over the world, obliterating not only physical landmarks but social and political landmarks as well. In these confused Titanic movements of the time there is not only perplexity but also progress. The rapid diffusion of suffrage, of temperance,

and of world-wide interdependence, bespeaks a coming world-wide democracy, which must be made intelligent and Christian if it is to be more than a delusion.

To the world's cry for a truer social justice and larger freedom, the answer of indifference by the unawakened of the comfortable middle class; the answer of exclusiveness by the unawakened among the wealthy; and the answer of violence by the desperate of the world's workers, will never still the turmoil of today's labor conflict, nor fulfill the longings of the human heart for the life abundant and eternal.

The greatest watchword of the age is: Let us understand one another. "To fight people you don't know," says Tolstoi, "is foolishness; and to fight people you do know is impossible."

"If I knew you and you knew me,  
If both of us could clearly see,  
And, with an inner light, divine  
The meaning of your heart and mine;  
I'm sure that we should differ less,  
And clasp our hands in friendliness;—  
Our thoughts would pleasantly agree,  
If I knew you and you knew me."

In the spirit of the new President and of this occasion, then, we rejoice in our opportunity as educators in this Christian nation; and resolve to help make our Christian colleges mints of character, in which crude personality shall be refined and transformed, as is the bullion into the coins of true gold, to bear among men the stamp of American sentiments and American liberty.

#### **President L. W. Riley, D. D., McMinnville College**

Some one, I know not who, has given us a fairly adequate statement of what it means to be a college president: "To labor constantly for the world with no thought of self; to find indifference and opposition where you ought to have active assistance; to meet criticism with patience, and the open attack of ignorance without resentment; to plead with others for their own good; to follow sleepless nights with days of incessant toil; to strive continually without ever attaining—this is to be a college president."

This tells the tale but partially and would be simply unendurable were it not that there is another side of this life which is described as follows: "To be associated with ambitious youth and high-minded men; to live in an atmosphere charged with the thoughts of the world's greatest thinkers; to dream

of a golden age not in the past but in the future; to have the exalted privilege of trying to make that dream a reality; to build up great kingdoms of spiritual conquest, and make daily life richer and fuller; to spiritualize wealth and convert it into weal; to enrich personal character and elevate all human relationships; to leave the impress of one's life on a great and immortal institution," like that under whose auspices we are assembled here today, "this is to be a college president."

Because I believe President Doney is the type of man who will be able to endure the one side of a life like this, and enter fully into and appreciate the other; because he has adopted the policies which he has already adopted in his administration here and is the splendid type of Christian man that he is, I find it a real pleasure to bring the greetings of a sister institution, McMinnville College, and to express the hope that the relations entered upon today may prove long, harmonious and prosperous.

### **President S. B. L. Penrose, Ph. D., Whitman College**

To you, sir, as President of the oldest educational institution of Oregon, I bring greeting and felicitations from the oldest educational institution in Washington. Whitman College congratulates Willamette University upon the inauguration of its new President and the bright prospects which open before his administration. While Willamette University was a lusty institution in its teens, Whitman College was founded by Cushing Eells in 1859, and since then the two institutions have grown side by side with marked success.

It is a singular thing that in the founding of Whitman College, when every institution in Oregon had been established under denominational control, Cushing Eells and George H. Atkinson should found at Walla Walla an institution which was entirely free from denominational control. I can find no record in the papers of Dr. Eells or elsewhere to suggest that the founders of Whitman ever thought of any denominational connection. They trusted to the continuing guidance of the Holy Spirit to lead the future directors of the institution. They dared to trust in God for the future and left the college altogether free.

There has been unfortunately in the past a jealousy on the part of some concerning the portion of honor which should be ascribed to the great pioneers of Oregon for their part in its development. Often these assertions have been made in

ignorance. It is time that this should stop and that the names of Jason Lee and Marcus Whitman should be held in co-equal reverence. For our part we shall never be satisfied until we have standing on the campus of Whitman College a statue of Jason Lee or some building or foundation which bears his name.

The true progress of a college depends largely upon a factor which is often overlooked. I assume, sir, that you will have the hearty backing of the Trustees. They chose you and they will support your administration. You can of course count likewise upon the faculty. The wise, broad-minded enduring men and women who are associated with you as teachers and advisors can be depended upon to give you their loyal, their enthusiastic support. But what will the alumni of Willamette do? Upon the answer to that question depends in large degree the success of your administration. A college can only grow strong as it is rooted and grounded in the hearts of its alumni. If they support you with their interest, their prayers, their gifts, Willamette University will grow truly great. God hasten the time!

**Hon. J. A. Churchill, State Superintendent of Public Instruction**

It is a very great pleasure to me to bring a greeting, on behalf of the public schools of the state, to President Doney. We believe that not only Willamette but the whole state is to be congratulated on his inaugural to the presidency of this college. Though he has been in Oregon but a few months, he has through his addresses in our high schools and teachers' associations endeared himself to the teachers by his kindly humor, his helpful instruction and his broad scholarship.

The influence of Willamette University upon the citizenship of Oregon is a most interesting chapter in the state's history. Hundreds of men and women have had their characters exalted by their contact with the splendid influences and high ideals of the university, and have gone out into the political, industrial or social life of the state to exert an influence for higher standards of living and thinking.

Under the leadership of Doctor Doney, the sphere of influence of the university is to be enlarged and will react not only through our public schools but through the life of the state. I rejoice, then, that Willamette is to have such a leader, and I promise on behalf of our public schools the fullest cooperation with him in all that he may undertake.

**Address by Judge Chas. S. Cutting, A. B., LL. D., Chicago,  
Illinois, at the Evening Banquet**

It is with somewhat uncertain feelings that a man returns to the scenes of his youth after an absence of forty-five years. He rejoices at the evidences of prosperity that surround the well-remembered locality, but he is filled with sorrow at the thought that so many of those who were present with him in the days long gone, are not here. It is peculiarly affecting to return to the scene of one's school days and in this house, which was my home in those days, be addressing an audience composed of those who are the graduates, faculty and the well wishers of old Willamette.

Let me here thank you all for the splendid reception which has been accorded me and the distinguished honor which I have received at the hands of the University. The Salem of today is not the Salem of my youth. The University had in those days but one building, unless we count the old Oregon Institute which stood upon the campus and was largely inhabited by bats and cats. There was no athletic field and no gymnasium, and our ball team played its games upon the site where now stands the Capitol of Oregon. Some thirteen years ago, I revisited Salem for a few hours and then discovered that the Supreme Court room, which was then in the Capitol, the present splendid building which houses that august tribunal not having been built, occupied the location which was sacred to me as third base. It is with difficulty that I forgave this desecration, but I have become reconciled to it.

In those days, the campus extended to the south over a stony plain interspersed with water courses along which were built some very picturesque structures where students boarded themselves. In fact, the institution was very crude, but there was an earnest and honest attempt at learning and whatever else we did, most of us worked. The numbers in attendance were not so great but that there was very intimate contact with instructors. Taken altogether I can look back at the time spent at Willamette as one of the most profitable periods of my existence. Thomas M. Gatch was President of the University, Professor Powell taught mathematics, Professor Rogers the sciences, and the President himself taught the languages. It was a little faculty but it was effective.

I have listened today to a most instructive and entertaining address by Dr. Doney on the long to be remembered occasion of his installation as President. I am delighted and somewhat astonished at his utterances for they are not altogether in accord with the now fashionable idea that the student should in some way be carried through his educational course, rather than be required to work his way through. But the soundness of his logic, the cogency of his reasoning and the common sense of his position are so plain to me that I feel in listening to it that I have been well repaid for a journey across the continent. The student should learn the value of labor and it is a matter of but little importance, comparatively, what he does if he learns that one great lesson. I have no sympathy with the idea that every student can properly take the polish of a university career, and I am a firm believer in the doctrine that when it has been demonstrated that a given student cannot do his work, he should be invited to take up something which is within the range of his capabilities.

I am delighted to see the material prosperity of the University and the much broadened scope of its curriculum. The student of today who receives his degree at Willamette is not necessarily to be found pursuing his life work on the Pacific Coast. The days when the young man, who, in his early 20's had acquired a profession, could mount his horse and go west, grow up with the country and reappear in a few years as a United States Senator, have passed. The modern young man must be fitted for the fierce competition of modern civilization in a fairly well settled and preoccupied country. The graduates of Willamette are as likely to be found pursuing their life work in New York or in Chicago in the years to come as they are in Portland or San Francisco. Their education must not be provincial, it must be broad and all-embracing.

It is with keen personal satisfaction that I not only give to you these impressions of an enlarging and bettering Willamette, but also a much more beautiful and populous Salem. You have converted the streets that I knew as muddy lanes in the winter into perfectly paved avenues that would be a credit to any city, and the waste of coarse grass which occupied the open space to the north of State street has become a beautiful park ornamented with splendid buildings. The town has grown, the University has grown, the two are inseparable, and I congratulate you most heartily upon this growth.



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