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The Installation of Wilbur Patterson Thirkield as President of Howard University

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Thirkield, Wilbur Patterson
The Installation of Wilbur
Patterson Thirkield as President of
Howard University.

W. C. C. C.

THE INSTALLATION OF
Wilbur Patterson Thirkield
as President of
Howard University

ADDRESSES BY

President Roosevelt
Ambassador Bryce
Mr. Andrew Carnegie
Secretary Garfield
U. S. Commissioner Brown
Dr. J. W. E. Bowen
President Thirkield

Program

JUSTICE JOB BARNARD, LL. D., PRESIDENT OF THE BOARD OF TRUSTEES,
PRESIDING

ACADEMIC PROCESSION

MUSIC

The University Orchestra

PSALM

The Reverend F. J. Grimke, D. D.

HYMN

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

Thy love divine hath led us in the past,
In this free land by thee our lot is cast;
Be thou our ruler, guardian, guide, and stay,
Thy word our law, thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be thy strong arm our ever sure defence;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh thy people on their toilsome way,
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever thine.

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PRAYER

The Reverend William Ingraham Haven, D. D.
Secretary American Bible Society, New York

MUSIC Sanctus (St. Cecelia Mass) *Gounod*
The University Choir

ADDRESS

The Honorable Theodore Roosevelt
President of the United States

ADDRESS

The Honorable James Bryce, LL. D.
British Ambassador

ADDRESS

Elmer E. Brown, Ph. D., LL. D.
United States Commissioner of Education

MUSIC Inflammatus Est *Rossini*
The University Choir

ADDRESS

The Honorable James Rudolph Garfield, LL. D.
Secretary of the Interior

ADDRESS

The Reverend John W. E. Bowen, Ph. D., D. D.
President Gammon Theological Seminary, Atlanta

INAUGURAL ADDRESS

President Wilbur Patterson Thirkield, D. D., LL. D.

BENEDICTION

The Rt. Reverend H. Y. Satterlee, D. D., LL. D.

RECESSIONAL

University Orchestra

Installation and Anniversary

[From the *Washington Post*, Nov. 17, 1907.]

GREAT DAY AT HOWARD

Mr. Roosevelt Chief Speaker at Installation

DR. THIRKIELD TAKES OFFICE

Chief Executive of Nation, Ambassador Bryce, and Andrew Carnegie Join in Words of Cheer for Negro Race and Praise for Work of the University. Impressive Exercises Mark Occasion.

Rev. Dr. Wilbur Patterson Thirkield was yesterday installed as president of Howard University. The exercises were held in Rankin Memorial Chapel, on the university campus, and picturesqueness was lent to the occasion by the multitude of academic robes and the red, green and purple hoods of honorary college degrees.

The installation took place amid a distinguished gathering, which included Theodore Roosevelt, President of the United States; James Bryce, British Ambassador; Andrew Carnegie, Rt. Rev. Henry Y. Satterlee, Bishop of Washington; James R. Garfield, Secretary of the Interior; Dr. Elmer E. Brown, United States Commissioner of Education; Rev. Dr. William Ingraham Haven, of New York; District Commissioner Macfarland, many prominent members of the alumni of the institution, and representatives from more than forty other universities and schools of higher education.

As the long academic procession of men, distinguished in scholarship, science, the various professions, and the affairs of the world, marched from the office of the president of the university to the ivy-clad chapel near by, it formed a galaxy of rich color and a picture of impressive solemnity which marked the importance of the occasion.

Mr. Roosevelt's Welcome

The large chapel hall and the spacious platform were filled with distinguished guests of the university when President Roosevelt, accompanied by Andrew Carnegie, arrived. The presence of the president was looked for, that of the multimillionaire philanthropist was unexpected. The president was greeted with prolonged applause, and Mr. Carnegie also came in for a share of the hearty welcome, which manifested itself in the waving of handkerchiefs as well as in the clapping of hands.

Official Representatives of Institutions

The following were designated by the several institutions named as their official representatives at the Installation Services, and nearly all representatives were present. The universities and colleges stand in the order of the date of their founding:

HARVARD UNIVERSITY

Roscoe Conkling Bruce, A. M.

UNIVERSITY OF PENNSYLVANIA

The Rev. Oliver Huckel, S. T. D.

DICKINSON COLLEGE

Dr. G. Lane Taneyhill

GEORGETOWN UNIVERSITY

The Rev. David H. Buel, S. J., President

MIAMI UNIVERSITY

Dean H. C. Minnich, A. M.

HAMILTON COLLEGE

S. N. D. North, A. M., LL. D.

UNIVERSITY OF VIRGINIA

Professor Ormond Stone, LL. D.

INDIANA UNIVERSITY

The Hon. John W. Foster, LL. D.

GEORGE WASHINGTON UNIVERSITY

Charles W. Needham, LL. D., President

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AMHERST COLLEGE

The Rev. Arthur Chilton Powell, D. D.

TRINITY COLLEGE

The Rev. George Williamson Smith, D. D., LL. D.

WESLEYAN UNIVERSITY

The Rev. William I. Haven, D. D.

OBERLIN COLLEGE

Mr. Thomas Bronson Jewell, A. B.

HAVERFORD COLLEGE

Mr. Edward Thomas

UNIVERSITY OF MICHIGAN

Robert S. Woodward, LL. D.

IOWA WESLEYAN UNIVERSITY

Edward W. Hearne, A. M.

OHIO WESLEYAN UNIVERSITY

William F. Whitlock, D. D., Vice-President

UNIVERSITY OF NOTRE DAME

Dr. Matthew J. Walsh

HOLY CROSS COLLEGE

Dr. William F. Byrns

STATE UNIVERSITY OF IOWA

The Hon. LeGrand Powers, Litt. D.

UNIVERSITY OF ROCHESTER

Professor John R. Slater, Ph. D.

NORTHWESTERN UNIVERSITY

Abram W. Harris, LL. D., President

GALLAUDET COLLEGE

E. M. Gallaudet, LL. D., President

BATES COLLEGE

Professor Alfred Williams Anthony, D. D.

SHAW UNIVERSITY

Charles F. Meserve, D. D., President

UNIVERSITY OF CALIFORNIA

Victor K. Chestnut, B. S.

ATLANTA BAPTIST COLLEGE

John Hope, A. M., President

BOSTON UNIVERSITY

The Rev. Joseph Dawson, Ph. D.

ATLANTA UNIVERSITY

Professor Thomas N. Chase, A. M.

OHIO STATE UNIVERSITY

Dr. Samuel M. DeLoffre

OHIO NORTHERN UNIVERSITY

Albert Edwin Smith, D. D., President

MORGAN COLLEGE

The Rev. Charles Edmund Young, A. M., Dean

RUST UNIVERSITY

*The Rev. William J. Thompson, D. D., President Board
of Trustees*

LINCOLN UNIVERSITY

John B. Rendall, D. D., President

FLORIDA STATE NORMAL AND INDUSTRIAL SCHOOL

Nathan B. Young, A. M., President

PURDUE UNIVERSITY

Dr. Harry W. Wiley

STORER COLLEGE

Henry T. McDonald, A. M., President

M STREET HIGH SCHOOL

W. T. S. Jackson, A. M., President

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JOHNS HOPKINS UNIVERSITY

Maurice Bloomfield, LL. D., Ph. D.

WOMAN'S COLLEGE OF BALTIMORE

John B. Van Meter, Dean

CATHOLIC UNIVERSITY OF AMERICA

Judge William H. De Lacy

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

Judson S. Hill, D. D., President

VIRGINIA UNION UNIVERSITY

George Rice Hovey, D. D., President

STATE UNIVERSITY OF KENTUCKY

James R. L. Diggs, Ph. D., President

PAUL QUINN COLLEGE

The Rev. J. H. Welch, D. D.

FERGUSON AND WILLIAMS COLLEGE

The Rev. E. W. Williams, D. D., President

COLORED HIGH AND TRAINING SCHOOL OF BALTIMORE

J. H. N. Waring, M. D., Principal

WASHINGTON NORMAL SCHOOL

Lucy E. Moten, M. D., Principal

TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE

Mr. Warren Logan, Treasurer

GAMMON THEOLOGICAL SEMINARY

The Rev. J. W. E. Bowen, D. D., President

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL

James S. Russell, Principal

NATIONAL TRAINING SCHOOL

The Rev. Charles Gallagher, D. D.

AMERICAN UNIVERSITY

The Rev. Albert Osborn, D. D.

CARNEGIE INSTITUTION OF WASHINGTON

Robert S. Woodward, LL. D.

FRIENDS' SCHOOL, WASHINGTON, D. C.

Thomas W. Sidwell, A. M., Principal

NEW JERSEY STATE INDUSTRIAL SCHOOL FOR COLORED YOUTH

James M. Gregory, A. M., Principal

ST. MARY'S SCHOOL

The Rev. Oscar L. Mitchell

TEMPERANCE INDUSTRIAL AND COLLEGIATE INSTITUTE

The Rev. Clifford Jeter, Acting President

COLORED NORMAL, INDUSTRIAL, AGRICULTURAL AND

MECHANICAL COLLEGE, SOUTH CAROLINA

Thomas E. Miller, A. M., President

RAPPAHANNOCK INDUSTRIAL ACADEMY

W. Edward Robinson, Principal

HARMONY HIGH AND INDUSTRIAL SCHOOL

Mr. E. T. Johnson

FORT VALLEY (GA.) HIGH AND INDUSTRIAL SCHOOL

H. A. Hunt, Principal

VIRGINIA NORMAL AND INDUSTRIAL INSTITUTE

J. H. Johnston, President

ARMSTRONG MANUAL TRAINING SCHOOL

W. B. Evans, M. D., Principal

COMMISSIONERS OF THE DISTRICT OF COLUMBIA

The Hon. Henry B. F. Macfarland, President

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Rev. Charles H. Richards, D. D.

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AMERICAN BAPTIST HOME MISSION SOCIETY

Dr. George Sale, Superintendent of Education

BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

*William F. Anderson, D. D., LL. D., Corresponding
Secretary*

BOARD OF EDUCATION OF THE DISTRICT OF COLUMBIA

Percy M. Hughes, A. B., Assistant Superintendent

YOUNG MEN'S CHRISTIAN ASSOCIATION, WASHINGTON, D. C.

Edward W. Hearne, A. M., General Secretary

Remarks of Justice Job Barnard, LL. D.

PRESIDENT OF THE BOARD OF TRUSTEES, PRESIDING.

Ladies and Gentlemen, Friends and Guests of Howard University:

On behalf of the Board of Trustees, the faculties and students, I welcome you to this meeting, to celebrate with us the Fortieth Anniversary of Howard University, and the Installation of our President.

I wish to express the sincere thanks of the University to all those colleges, and other institutions, who have so kindly manifested their interest in our welfare, by accepting our invitation; and to all their representatives who are here to honor and encourage us with their presence.

To the Alumni who have gathered for a reunion on this occasion, I say, welcome home again; and may you have great joy in your meeting together, may you carry back with you to your several communities, naught but good words for your *Alma Mater*.

On March 2, 1867, President Andrew Johnson approved an Act of Congress establishing Howard University "for the education of youth in the liberal arts and sciences." That was less than five years after slavery was abolished in this District, and the city was full of colored people, who came from near-by States. While there was no restriction in the law as to students, the purpose was to form an institution more especially for the higher education of the Negro. The act named seventeen corporators, and authorized them to meet and elect a board of trustees of not less than thirteen. They met and elected a board of eighteen, which included all the corporators, and General Geo. W. Balloch. This board first organized the Normal and Preparatory Departments, which began May 1, 1867, with five students. The first session was held in an old frame building south of the present Pomeroy street, and east of the Seventh street road, which had, just previous to that time, been used for a beer saloon and dance house.

From that small beginning, forty years ago, has grown the Howard University of to-day, with its various departments, its able faculties, and its more than one thousand students. During this forty years of its growth and development the University has had a number of presidents, the united terms of three of them—Howard, Patton, and Rankin—extending over thirty years.

It is not my purpose to make an address, or to give you a history of the University, for we are so fortunate as to have upon the program the names of eminent speakers, and we all wish to hear them. We are glad to welcome, as the first, one who is known the world over as an advocate of equal rights for all men; one who believes in the natural right of all men, of every color, condition and country, to have an equal chance for an education; an education that will tend to develop the whole man, the head, the hand, and the heart; an education that will give the man the power to do things; to do them correctly, and from a true and proper motive; an education that will help to make better citizens of all men and all women. Occupied as he is with the engrossing duties of his great office, with the important national and international affairs that he must consider, he has nevertheless kindly come here to encourage us in our efforts to impart such an education to the colored youth, by addressing us at this time.

I have the honor to present to you, Theodore Roosevelt, President of the United States.

Address of President Roosevelt

*Judge Barnard, Ladies and Gentlemen, and especially you,
Graduates and Undergraduates of this Institution of
learning:*

I am glad to have the chance to come before you and say a word of greeting and of Godspeed to-day. This day of your installation, Mr. President, commemorates the fortieth anniversary of the founding of this institution. There has been much of sorrow and disappointment that have come to men, not only of the colored race but of all races during that forty years; and sometimes in looking back we fail to realize all the progress that has been made. Let me call attention to just two facts. During these forty years, practically during the time that has elapsed since the emancipation proclamation, the colored citizens of the United States have accumulated property until now they have, all told, some three hundred and fifty million dollars' worth of taxable property in this country. During the same forty years they have been making for themselves homes, until now there are five hundred thousand homes owned and occupied by the colored citizens of our country. When a man and woman grow to acquire a certain amount of property, above all when they grow to own and occupy their own home, it is proof positive that they have made long strides forward along the path of good citizenship. The material basis is not everything, but it is an indispensable prerequisite to moving upward in the life of decent citizenship; and the colored man, when he acquires property, acquires a home, has taken that indispensable first step, and a long, long step. Upon that material basis must be built the structure of the higher life; and this institution has been devoted throughout its career to turning out men and women who should be teachers and helpers of their own people toward that higher life. You have close upon three thousand graduates; I think twenty-seven hundred is the exact number. Last year you had in all one thousand students, representing thirty-two of our own States and Territo-

ries, and about ninety students from other countries. Of these, in the neighborhood of seventy came from the British West Indies, which would alone give us a right to expect the presence here of one who would come in any event, because he is interested deeply and genuinely in every movement for the benefit of mankind—Mr. Bryce, the British Ambassador.

Every graduate of an institution of learning who goes out into the world has many difficulties to face. Few have more difficulties to face than those who graduate from this institution. You, graduates, know how much of hardship you have had to encounter, how much you have had to draw upon all of the courage, and faith, and resolution, and good temper that you had in you. The undergraduates will learn the same lesson. I trust that each one of you here will realize the peculiar burden of responsibility that rests upon him, not only as an educated American citizen, but as an educated member of a race that is struggling up toward higher and better things. The esteem that your fellow citizens bear you; the way they look upon you, the way in which they feel about the effects of education as it shows itself in you; will in a large degree measure their belief in and regard for the colored race. You bear a great burden of responsibility upon your shoulders, men and women who come from this institution. I trust you will realize it, and that help will be given to you from on high to bear it well and worthily. I know of no men graduating from any college in the United States who have a heavier load of responsibility than you bear; and after all, there is no greater privilege given to any man than to have such a load to carry, if only he carries it well. There is every reason why you should realize the weight of the burden; there is every reason why you should carry it buoyantly and bravely.

You turn out men and women into many different professions. Of course a peculiar importance attaches to those who, in after life, go into the ministry. A minister needs to remember, what each one of us here needs to remember—but he needs to remember it more than anyone else—the truth of the Biblical saying that “by your fruits shall men know you.” A minister needs to feel that it is incumbent upon him not merely to preach a high and yet a sane morality, but to see that his life bears out his preaching in every minute detail. His position is one of peculiar leadership, and therefore a peculiar weight of obligation attaches to it. Nothing can be more im-

portant for any people, or any race, than to have these members of that people or race who follow the profession of the ministry so conduct themselves as to be a source of inspiration to their own flocks, and at the same time to win from the outside world a respect and esteem the effects of which will be felt not only by them but by all their people. Important though it is that there should be a high standard of morality, a high standard of good citizenship among persons of every profession, it is most of all important that such should be the case among those who are to teach their fellows in the things of the soul.

I have also taken a peculiar interest, because of having seen the effects of their work close at hand, in the graduates in medicine of this University. I believe you have, all told, graduated something like a thousand men in medicine, and I happen to know that a peculiar meed of achievement has come to those men. I think that the average of accomplishment has been peculiarly high among the graduates in medicine of this institution. I earnestly hope that the average graduate of your medical department will not stay around Washington; that he won't try to get into some Government position; that he won't even go to some other large city. I hope he will go out and dwell among his fellow-citizens of color in their own homes, and be to them not only a healer of their bodies but a center for raising them in every part of their lives. I have been struck in traveling through the South to find how many colored doctors have gone into other business as well. Very naturally, frequently you will find that they own drug stores, and I was struck by what very nice drug stores, and how prosperous many of them have been. I was struck by the esteem in which they were held, as a rule, by all of their neighbors, and by the evident fact that each such colored doctor who did his work well exercised a very perceptible influence in raising the standard of citizenship of all the colored citizens of the locality in which he resided. I do not know a more effective bit of home missionary work than is being done in this way.

I have spoken a word of only two of the professions into which the graduates of this University go. What I have to say, however, applies to all. It is from this institution that are graduated those who will lead and teach their less-fortunate fellows. Upon their leading and teaching much depends for their race and for their country. I earnestly hope, as every good citizen must hope, that strength will be abundantly given

to the men and women who undertake this work of leadership and teaching; that their labors may be indeed fruitful, and that when they come to the end of their lives they shall have that feeling of satisfaction, than which none can be greater, that to them it has been vouchsafed to lead a life of service that was worth rendering.

Prayer by the Reverend William Ingraham Haven, D.D.

“Let us unite in prayer. O, Thou Who art life, Whose life is the light of men, shine upon us we beseech Thee this hour! May we feel the radiance of Thy presence as we join in prayer and continue the praise that we have rendered unto Thee.

“We thank Thee that Thou art the source of the strength and the culture of man, and that to Thee we look as the ideal, that we all may at last come to the fullness of the perfect stature of Jesus Christ, our Lord. Sanctify us, we beseech Thee, that this hour may help toward that end. Bless, we beseech Thee, Thy children gathered here and may Thy spirit reveal in our hearts the truth as Thou art the truth, the life and the way.

“We turn to Thee realizing that this hour, which is an hour of beginnings, is also an hour of continuance, and we look back to those more humble days in which first this institution was planted here. Cause Thy blessing, we beseech Thee, to rest upon those who bow with us and with those who are absent, who had to do with those beginnings. Fill with hallowed pleasure the minds and hearts of those who teach here and who gather here for inspiration and instruction. Let Thy mercy rest upon that gallant soldier, whose name this institution bears, and may the crowning days of his life be full of the hallowed influences of Thy love and the love of the people.

“Bless, we beseech Thee, this hour and all that it foretokens of work at hand and accomplishment for the future. Be Thou with these faculties. Give them insight; give them courage; give them power to inspire others, that this whole body of living students may be filled with Thine own presence. And, tenderly, we pray Thee, remember him who this day receives upon his shoulders the burden of this office. May he bear the burden as a savior of the people and may we all learn the lesson that here in this life we are not to seek after pleasure, and after honor, and after gain, but to seek to bear the burdens of the

people that we may be as the Suffering One whom Thou hast crowned, 'King of Kings, and Lord of Lords.'

"Bless, we beseech Thee, all the work of this Institution and all its students, wherever they may be at this time, and those who are gathered here to recall the past, and those who are turning hitherward. Bless the people out of the homes from which they come.

"O, may this nation of ours see the problems of which our fathers only dreamed, wrought out into perfect solution, and may many races and many nations here be brought into the liberty and into the unity which is in the Brotherhood of Jesus Christ, our Elder Brother.

"Grant, we beseech Thee, Thy blessing upon the Chief Magistrate of this nation; upon those that represent foreign nations; upon all those that have charge of the education of the people, and upon this Republic.

"Bless, we beseech Thee, the Church of the Living God from which this light should shine. Be Thou with us that our pilgrimage here may be a pilgrimage ever toward the brightness of the dawning until the day come and the day-star arise, and we shall see Thee in Thy beauty, 'King of Kings, and Lord of Lords.' Amen."

JUSTICE BARNARD—The honored representative of Great Britain, our mother country, a country well known in all lands for its love of liberty, and for its just treatment of the black man, as well as the white man, will next address us. This seems an appropriate and pleasant duty for him, inasmuch as he will address over seventy of our student body who come from the British West Indies, and other British territory. He comes to our country well known to our people for his great learning and educational work, and especially for his careful study of our institutions, as shown in his admirable work, "The American Commonwealth." It gives me much pleasure to present to you the Honorable James Bryce, British Ambassador.

Address of The Honorable James Bryce, LL. D.

BRITISH AMBASSADOR.

Judge, Mr. President, Ladies and Gentlemen:

It seems not unfitting that as I come from, and have the honor to represent in this country a nation, within whose empire there are many millions of the African race, I should be here to-day to express the sympathy which England has with the movement for giving education to the colored people. And there is a further reason, which has been referred to by the President of the United States in terms of personal kindness to myself, and for which I cordially thank him.

It has also been observed by him that you have in this University a large number of students (I think he said seventy), coming from the British West Indies, to whom you have opened the door of intellectual education among yourselves: a service which, on behalf of the West Indies, I am glad to acknowledge in the heartiest way.

We are fellow-workers, ladies and gentlemen, and we should all be sympathetic fellow-workers in the task of trying to make some reparation to the colored people for what they have

suffered in the past. The white race owe a reparation to them for the many sad and woeful things done to them since the first slave ship crossed the Atlantic, nearly three hundred years ago.

We are trying, according to our respective opportunities, to do what we can in the various British dominions inhabited by colored people. We have twelve millions or more in South Africa, and a still larger number in equatorial Africa, on both sides of that continent, subject to or protected by the British Crown. Everywhere, we are glad to say, progress is being made. In that part of Africa recently taken under our protection, wars have been stopped, railroads have been built, and steamers traverse the large rivers. In South Africa arts and commerce have made great way. I think the most interesting and the most satisfactory things that have been done are in South Africa, where the Kaffir people of Basutoland, numbering several hundred thousand, are growing up under the guidance of British officials and of missionaries from various countries of Europe. They are allowed to retain their chiefs, their language, their industries and their customs, so far as these are harmless ones which it has not been necessary to discourage. The Basutos are advancing in wealth and knowledge. They are given the best possible chance for development. We do not allow any land speculators or mining prospectors to enter that territory. We want to give the natives a chance to build up their own life in their own way.

Ladies and gentlemen, it must be admitted that everywhere the progress of the African race is not as rapid as we should desire. A great deal remains to be done. There are many voices of despondency, and voices heard in this country, as well as in the West Indies, coming from those who doubt whether any permanent advancement is really being made. I think that is a mistaken view. It is quite true that much remains to be done; but if you will look at what has been done since 1864 here, and since 1834 in the West Indies, you will be struck with the enormous progress, the solid and permanent progress actually achieved.

The President of the United States gave you some striking facts in his address in regard to the acquisition of property and the building of homes in the South. For a fuller statement of figures, I would advise you to read that most interesting and valuable address recently delivered by Mr. Andrew

Carnegie in Edinburgh, in which he has given very encouraging statistics regarding the South.

“Whoever despairs about the future of the colored race ought to remember what are the lessons of history, and what history has to tell us about the growth and progress of the races of mankind. We are accustomed in this age to rapid and sweeping changes. Considering that within the length of one human life the American Nation has grown from a population of eight millions to a population of eighty millions, and considering how many of us can remember the day when large parts of the globe were still uninhabited, it is no wonder that we should become a little impatient and should forget that human nature, the nature of a race, does not change anything like as fast as population grows and as science develops.

Think of the history of our own race. Two thousand years ago the ancestors of the English, the German and the Irish were wild men, dwelling in the woods and swamps of Western Europe, with no such thing as a regular ordered and civilized society among them. They lived in so rude and barbarous a condition that the great cultured people of that day, the Greeks, held that these barbarians, as they called them, were appointed by nature to slavery, and must always remain destined to serve the more civilized peoples. We have been slowly climbing upward, through thousands of years, from the state in which our forefathers put stone points on their arrows and tried to defend themselves from the wild beasts of the forest. When we think of these things we must feel that we cannot expect changes in the nature of a race to be so rapid as changes affected on the surface of the earth; and yet our ancestors had advantages in the climate and the soil upon which they were placed, which compelled exertion and gave a stimulus to progress, which the peoples inhabiting tropical Africa did not possess. We may happily anticipate, ladies and gentlemen, that there will be a more rapid progress of the colored race here and in the West Indies than by which our ancestors advanced, because your colored people are placed in the midst of and subjected to all the manifold influences of a highly developed civilization playing on them upon every side and lifting them up.

Nevertheless, patience, patience, patience and hope must be our word when we think of this problem. I am glad to say that there is ample room for hope. The progress already

made gives us solid ground for it. And remember, it has not been fifty years since that first great essential step was taken, which conferred freedom upon all the Negroes in the United States. I feel when I perceive what freedom and the Negro race has already done, when I see the sympathy which now surrounds its efforts, when I know how many liberal and generous gifts have been made by men of large views and warm hearts; when I see how much a like generous spirit in Congress has appropriated for this University, and perhaps most of all, when I think of the noble lives which have been devoted to the cause of Negro education, I feel that great progress has been made.

Ladies and gentlemen, there is one member of the colored race whom I could not mention without a tribute of respect and admiration, and that is Mr. Booker T. Washington. He holds that what is most needed at this moment for the colored race is industrial education. In the main, so far as I can see, Mr. Washington is right. The main thing just now for the masses of the colored people is to give them a thorough and practical industrial training. But it remains true, nevertheless, that you also want a University which gives the highest instruction, such as Howard University. For this there are two reasons, and I believe these are reasons which Mr. Washington would agree to, were he here to-day among us.

(1). You have many colored people, and I hope will have them in increasing numbers, of exceptional gifts, for whom the highest education can and ought to be provided. I remember once in England being examiner on a Board for admission to the English bar of students desiring to practice. Among the candidates there was a Negro student without a drop of white blood, who was one of the three or four best out of about eighty candidates. I had a few days ago a letter from a friend in South Africa, a Swiss missionary, who told me he had just received the work of a Basuto Kaffir, who had written a tale of native life, not only interesting, but beautiful in thought and imagery. It was, he said, a remarkable work, being the first bit of imaginative production he knew from a Kaffir mind. Now, I am sure that there are many such in the South. Provision should be made for these men. It would be a loss to our common humanity, not to speak of the duty we owe to the weaker part of the Nation, if we did not make provision for all colored men who are capable of profiting by such teaching.

(2). My other reason, which it is enough merely to mention, because I really cannot add anything to what has been said by President Roosevelt, is, that it is your duty to make the amplest provision for the education of colored men in those professions which they desire to follow for the benefit of their brethren, and which are essential for the peculiar calling.

One word about the teacher. Nothing is more important. Good teachers, earnest, upright, and themselves well taught, are perhaps the greatest need of the South; especially where masses of colored people live isolated from other educative influences, you need to have the best men and women, active, vigorous men and women, with the best training which can be given them for the work of teaching among the African race in the South. Such men, along with the doctors, clergymen and lawyers, will be the natural guides of the colored people. It is through them that the masses of the Negro population may best be influenced for good and led upward. Everything you can do to provide the right kind of teachers in the schools will spring up and bear fruit and yield a hundred-fold in those parts of the South where education is now most needed.

Dr. Thirkield, it is a real pleasure to me to be permitted to come here to wish you success. I venture to think that your responsibility is a high one, and that great opportunities are open before this University. It has already had distinguished men among its Presidents, but none have been installed in office who brings more of rich experience or of sound and practical knowledge, none more sympathy and more ability, than you do to the work of this noble institution.

JUSTICE BARNARD—We have an unexpected good fortune in welcoming here to-day a man who is known in all countries for his interest in matters of education, and for his generous gifts for useful and benevolent purposes; a man whose bountiful hand has planted public libraries in nearly every city and town of our broad land. It gives me great pleasure to present to you Mr. Andrew Carnegie, the philanthropist, who will briefly address us.

Address of Mr. Andrew Carnegie

Mr. Chairman, Ladies and Gentlemen:

It almost seems to me this moment that some power higher than myself brings me here upon this occasion. It is not my doing. I was wholly unconscious of your meeting, when requested to come to Washington, and it does seem to me now that it would almost be proper to say, "Now have mine eyes seen the glory of the Lord!"

Only a few days ago, as the Ambassador from my Mother Land has told you, it was my privilege to address the Philosophic Society of Edinburgh. The expression of surprise at the facts I could give them about the Negro was startling. They came and shook me by the hand and said, "You have revealed something to me I never dreamed of."

My study of the Negro question is this—but before giving you that I wish to say one word: this Republic of ours has never failed in solving any problem coming before it, and she is not going to fail in regard to the Negro problem. I believe in what Burke said about Great Britain: "She founded her colonies upon liberty, and it was this which was to make her venerated in future ages." I believe the triumph that our Republic is going to make in raising her slaves that were—men that are to be—will make her venerated in future ages. The question leads me to echo what Lyman Abbott said—and I know no man who has done greater service in solving this problem than he—"No race ever made such progress, materially and educationally, in forty years, as the Negro has in America."

I thank you, Mr. President, for permitting me to say these few words. I can delay you no longer. Don't be afraid! The problem, not fifty years ago, was, what shall we do with the Negro? And good men speculated upon Liberia and other places. Look how problems solve themselves! Listen to this, anxious politicians and statesmen. They are always worrying about what is to happen a hundred years from now, and before the hundred years come the problem has gone.

The problem was, what shall we do with the Negroes? Now the problem is, how can we get more of them? They are indispensable wherever they are. The President has told you that 762,000 Negroes now own or cultivate farms covering an area larger than England and Wales combined; and they own territory larger than Belgium and Holland combined. Think of a race that forty years ago did not own an acre of land, and in forty-three years have acquired territory larger than Holland and Belgium combined! Don't worry about the Negro.

THE CHAIRMAN—The next speaker upon the programme is an illustrious son of an illustrious father. He was a babe in arms when this University was born, but in the rapid progress of events and the turn of the wheel of fortune, he is now, by virtue of his high office as Secretary of the Interior, the legally recognized head of this institution, the Patron ex-officio of Howard University.

I am happy to present to you the Honorable James Rudolph Garfield, Secretary of the Interior.

Address of the Hon. James Rudolph Garfield, LL. D.

SECRETARY OF THE INTERIOR.

It is my earnest desire that the relation between the Secretary of the Interior and this University shall not be limited to mere official work. I believe there is here an opportunity for bringing together the work of the Federal Government in educational matters and your work, in such a manner as to be of the very greatest importance to the future education of the colored race. I believe the influence which will be the outgrowth of this work will extend far beyond the colored race itself.

Education has not received that degree of prominence it should receive in national affairs, so far as the Government itself is concerned. Education is the leading out of darkness into light. This should not be left wholly to the smaller political divisions. The Federal Government should lend its strong arm to the work.

Education does not mean the mere teaching of things from books—the mere study of literature and history. If it means anything worth while, it means giving to every boy and girl the knowledge how best to use his own individual abilities and his own faculties.

It is said all men are created equal. That is not true. We are created with far different capabilities, far different surroundings, far different opportunities. This age is well called the golden age of opportunity. We should teach our children not to seek

special privileges, nor to demand merely their rights, but rather to realize their opportunities; to assume the responsibilities of life, and perform the duties of citizens. Thus education will become the preparation for a life of earnest and useful endeavor, and the life of the average man will be made higher and better.

The special educational problem of this University is that of the education of the colored race; and yet, how often do people in this city look far away for the study of the conditions which will make possible the proper solution of the problem! Here at our very door are all the essential conditions which must be considered in determining how best to show the colored people their opportunity and their responsibility.

Mr. President, as you are beginning your new work, I likewise am beginning my new work in this Department. I believe by working together we will be able to be of an enormous amount of help in dealing with this problem that is before the colored people of our country. With the new Freedmen's Hospital, which is closely allied to this University, we hope to do tremendous good. That hospital opens its doors to the Negro race, giving to them that which has been denied them elsewhere. It gives to the women of this race the opportunity to be trained nurses—one of the modern advantages of medical science. This hospital, under the wings of this University, should send out many of those good women who will devote their lives to aid the suffering ones of their own race. They can do much. They can do more than the doctor. They can carry not only medical aid, they can carry cheer and comfort to those homes where are sorrow and misery. The trained nurse can, in every household, bring light and cheerfulness. She can teach the people cleanliness, and how to live decently and comfortably.

One other thought, and that is this: We hear much discussion of what we call the "race problem." We hear white men pitying the colored race. And we hear colored men who are ashamed of their own race. Now, my friends, we do not need to pity, and least of all should there be shame in the heart of any colored man. The man who has not respect for himself, respect for his home, for his race, will certainly fail in his lifework. If he fails to maintain self-respect, he will not be respected. A man's position in the community is made by himself. The colored race will succeed in equal pace with the success of the individual of that race.

I bid you Godspeed in your work, and pledge you my earnest support.

THE CHAIRMAN—I now present to you a man who has had much and varied training and experience in educational matters, and who is the author of many valuable educational works. Born in Chautauqua County, New York, and educated in the Illinois State Normal University, the University of Michigan and in German Universities, after teaching in various institutions, he finally accepted a professorship in the University of California, where he was sought and found when the Government wanted to find the right man to succeed the Honorable William T. Harris, in conducting the educational interests of the Nation.

I present to you Dr. Elmer E. Brown, United States Commissioner of Education.

Address of Dr. Elmer E. Brown

UNITED STATES COMMISSIONER OF EDUCATION.

Universities bear a double character. They are institutions of learning and of professional training. The two things go together, because they belong together, and each can help the other. But they are not altogether the same. The new president of this institution has a double task. He is to make Howard University more and more an instrument of training in scientific knowledge and in professional skill. Such an undertaking is a high adventure in any case. Here it offers peculiar difficulties, and accordingly offers peculiar rewards. I congratulate him on those rewards and those difficulties alike. May God speed him, may good men help him, and may those whom he shall help pass on their gains to others endlessly.

But consider a little further the two-fold nature of a university, for so we may a little better judge whether this institution and its President and other officers are justified in daring such a task.

The best thing that science has to teach is a moral attitude toward truth; and the best thing in professional training is likewise a moral attitude and choice.

The Psalmist praises the man who sweareth to his own hurt and changeth not. That man has the root of righteousness in him. In like manner, the scientific spirit is the spirit which holds to the truth even when it hurts. It prefers the truth to either ignorance or error. It sees straight, and reports what it sees. It decides fairly as between man and man, rising above prejudice and above personal interest. This is the spirit which has made judges great on the bench. The scientific spirit is, in fact, the spirit of legal justice, made universal; and the more it comes abroad the better prepared are bench and bar and people alike to do justly and love righteousness. The scientific spirit in men cares for the real thing more than for the best imitation with ribbons on it. A great university president said to a graduating class in presenting to them their diplomas: "You are now about to receive the last toys of your childhood." That is it. The true university spirit cares more to be real than to wear a badge. So an educated man is one who has learned to be his real self on his better side. This is harder than being one's self on the side that is worst. It takes a good deal of self-education, as well as heavenly grace, to be good and to be natural at the same time. If you, the President and instructors of this institution shall make it a little more common, among the people you serve, to care for the reality of things rather than the regalia, to look attentively on both sides of a question, and to judge fairly and without prejudice, you will so far forth have done the work of a university, the proper work of any university, and our whole people will be the gainer by your service.

And then the professional spirit. That is the spirit that values competence in things done. It holds that the opportunity and the responsibility shall devolve upon the competent man. The world is often seen to run after the bright man, the man who, though lacking in solid attainments, takes the daring leap and has luck to land on his feet. Applause is dear to such a man, and often enough it brings him to his fall. The professional man has gone over the ground step by step. If he does not so often do the unexpected and brilliant thing, it is because he knows a wiser and better way. To be wise is better than to dazzle. In fact, it is a good part of the business of universities, in their professional schools, to see that that great and good word, *wisdom*, shall come again to its own.

The professional schools draw much of their strength from the schools of arts and the sciences. But in their turn they contribute to the university a sense of responsibility, a seriousness and definiteness of purpose, which are a good corrective of any tendency which might otherwise appear toward mere academic luxury and dilettantism. This conscious purpose, joined with respect for sound learning and sense of public responsibility, are of the very essence of professional wisdom. And professional wisdom is needed everywhere, not only for its practical uses, but because of its more diffused influence on the thought and life of the people. As the professions become less esoteric and more scientific, they draw nearer to the life of common men. More than ever before a good physician, a good lawyer, a good engineer, now counts for the betterment of the community and the social group to which he belongs.

If you, the President and instructors of this institution, shall accomplish an increase of such professional and practical wisdom, along with increased devotion to sheer, clear truth among your students and graduates, you will do a work which shall make this day of new things a day of grateful remembrance. It is in the confidence that you have not failed to do such a work in the past, and will not fail to do it in larger measure in this immediate future, that I bid you again Godspeed.

THE CHAIRMAN—The next speaker has won distinction as a writer, teacher and preacher, and he comes to us as to his own, for he was at one time professor of Hebrew in Howard University. He is well known both North and South for his distinguished ability and for the success with which he administers the responsible trusts imposed upon him. I present to you the Reverend John Wesley Edward Bowen, President of the Gammon Theological Seminary, Atlanta, Georgia.

Address of Dr. J. W. E. Bowen

PRESIDENT GAMMON THEOLOGICAL SEMINARY, ATLANTA.

“Mr. President:

“As a representative of the professional schools among the Negro race, I bring you greetings and salutations.

“The history of this institution is full of illustrations sufficient, upon the bare mention of which, to add a new heart-beat to the man of thought.

“Standing here upon this sacred ground, and in the presence of these silent and sleeping heroes, the memory of the past comes trooping to my mind. I cannot resist the expression of the faith that is in me, viz.: That you have but begun the long history that God intends this University to write.

“You are fortunate as a University in your illustrious pedigree, though but forty years in its stretch and in its thought product. You are fortunate in the fact that you are here situated in the center of the proudest republic of the world. You are also fortunate in that you take precedence, as a University of high grade, among the Negroes of this country for establishing the truth that, in the republic of letters and in the world of thought there is no color line. I therefore bow to Howard University as the chief factor, the first factor in settling this mighty problem, that thought in man is the very element that governs society, and that all men are capable of development in thought and letters.

“But I am reminded that we are not here for congratulation. Instead, we are here to study some of the living facts and

questions of the day, and to shed light upon the path of the duty of the to-morrow.

"The graduates of this University represent, as the distinguished President of our Nation has eloquently and forcefully said, the best type of manhood and womanhood of this race. This is your crown of honor; this is your chief justification.

"This University was established for the education of man in the truest and broadest sense of the term. It was established to vindicate the faith of good men and women in the accepted dictum of to-day, that the color of the skin and the kink of the hair play no part whatever in determining the essential qualities of brain and heart.

"Howard University, therefore, takes the first place in establishing this efficient faith that was declared in past years.

"I have no patience whatever with the constant harping upon the so-called Negro problem. I am a sympathizer with every race. I believe that every race has problems. In this country we have more than the Negro problem to solve. We have problems that other nations have not dreamed of. God has thrown in the very lap, in the very arms of this mighty Republic, issues and problems to face and solve that all of the civilized world has not yet dreamed of.

"Nevertheless, it is not improper upon this occasion to refer to the people for whom this institution was established, and also to point out a path of duty that this institution must maintain.

"We believe most thoroughly in all kinds of education; the education that comes to the hand, and to the head, and to the heart. But just at this time and in this presence it is necessary that we put the acute accent upon academic training. The pulpits must of necessity emphasize, and the schools will not neglect to put the emphasis upon moral training. The supreme duty, the conclusive duty of the Christian pulpit should be to put emphasis upon moral and spiritual training.

"Our chief duty at this time is to call attention, by reason of certain peculiar conditions that have arisen in recent years to the necessity of high academic training for the Negro race. This duty must never be neglected, this privilege must never be surrendered. Howard University stands for this kind of education on a pre-eminent scale, and she dare not deny her calling or falter in the path without meriting the united execrations of a long-suffering people.

"In the broadest sense of the term, this means to produce men of large growth, who will become authorities in the thought of the world; who may become masters of the forces of nature; who will investigate and discover the hidden principles in the very earth and air. And unless we can produce men of that type and of that mould, the Negro race will not take its place among the races and among the people of advanced thought.

"I have respect for all that advocate the accumulation of property and the increase of the bank book account. I am of that stripe myself. I think such a position is not to be derided; the truth should not be forgotten, nor should it be passed by slightly. But it must be remembered that a man is not measured by the size of a bank book, neither his thought determined by the stretch of acres of land.

"Essential manhood cannot be weighed in the gross scales of avoirdupois, or counted in the statistical columns of the Census Report. In my own thought the accuracy of a man's thinking, the nobleness of his character, the loftiness of his motives, the purity of his faith and the breadth and depth of his learning are the essential tests of the man.

"Howard University was established for the making of men and women. This is her duty, nothing less, nothing more. She must teach that thought, pure thought, incarnated in man and consecrated to holy purposes, is the dominating element in the world.

"We must make men and women who have brain power, heart power; who can penetrate beyond the blue sky; who can think the thoughts of God, and think them accurately; who can grasp the fundamental principles of government in statecraft; who can discover hidden and hitherto unknown elements in chemistry and apply them to the common facts of life; who can take the truths of the ancient world and mould them into the lives of men and women, so that we shall have not only wise citizens, but good citizens.

"Finally, Mr. President, I could not if I would, close without giving utterance to a personal word.

"It was my privilege to meet you years ago, in the early days of school life. It was also my privilege to have been associated with you in Gammon Theological Seminary as a co-worker, and I am therefore probably better qualified than any other speaker on this platform to estimate you as a man,

a brother and an administrator. And knowing you as I do, I may affirm that of this great University, as you were in Gammon Theological Seminary, you will be not only our President de jure, sed de facto et labore. Above all, you will be a brother beloved.

“I come to bring you personal salutations and to bring to this University the congratulations of the professional schools among the Negro race, and to say to you that the path of the future is open to you, and the deeds already accomplished are but a prophecy of the splendid future that God has in store for you.”

THE CHAIRMAN—I now come to the last speaker named on the programme, the man who has been chosen by the unanimous vote of the Board of Trustees as the worthy successor of Howard, Patton and Rankin.

He comes to us from an active career in educational work among both white and colored, and we anticipate that he will have that measure of success here which he has achieved in his previous fields of labor. He will no doubt tell us something of his hopes and aims for the future of the University, something of its opportunities for good, its power of example and precept as a model for other schools, and of its distinctive duties and responsibilities.

I now present to you Dr. Wilbur Patterson Thirkield President of Howard University.

Address of President Wilbur Patterson Thirkield

THE MEANING AND MISSION OF EDUCATION

This occasion, the Fortieth Anniversary of an institution with the location, history, relations and ideals of Howard University, suggests the theme, "The Meaning and Mission of Education." It is fitting that we consider, first, the aims and ideals in modern education, and second, the place and mission of Howard University in the higher life of a race.

And how better may we express the spirit and mission of this institution than in the noble word carved over the gateway of Cornell University: "So enter that daily thou mayst become more thoughtful and learned; so depart that daily thou mayst become more useful to thy country and mankind."

Education is as broad and real as life itself. It has to do with making the whole life of man in his physical, intellectual and moral relations. It is the training of the human spirit that informs and directs the life of man. Its aim is to bring man into the larger relations of life; into the spiritual inheritance of the race; into that appreciation of real values in life and to that strength of character and breadth of training that will enable him to find and efficiently fill his place in our modern complex civilization. That is, education is not for the sake

alone of culture or of power, but for the sake of social efficiency and unselfish service.

It was Herbert Spencer who, about the time of the founding of this University startled the educational world with the question: "What knowledge is of most worth?" The answer, involving what Bacon called "the relative value of knowledges" has changed the face of modern education.

It has given true place to the modern sciences, history, economics, sociology, philosophy, literature and physical training, alongside of Latin, Greek and mathematics, which once held exclusive sway. It has broken the tradition that education is for an aristocracy; has made education free and democratic; has made education not for luxury, but for life; not the badge of class distinction, but equipment for service. Education, then, makes its appeal not to the intellect alone, but to the entire man. A rounded personality, with foresight, insight, widesight, is the supreme outcome.

What knowledge, then, is of most worth? We answer, the knowledge that can be wrought most effectively into the fabric of life; that will ennoble and strengthen character; that will develop personality; that will equip man for his place and part in the real work of the world. We plead, then, for an education that can be translated into action; that, through cultured powers, makes for higher living and larger efficiency; an education that will make better citizens; give better homes and children; an education that will improve physical and moral well being; that will arm against intellectual crazes, political frauds and social follies; that will give sanity, breadth, vision, progress, power.

In short, the aim in higher education is to develop men—wise, sane, conscientious, fearless; of clean character and lofty ideals; men of keen perception, large outlook and broad sympathies; independent, yet considerate; aggressive, yet tolerant; courageous, yet gentle—men with a passion for righteousness, standard bearers of truth, consecrated to service.

This education for life shall be religious in the sense that all life at its best is religious. Sabatier has truly said that man is incurably religious. Kidd has shown that religion is the most persistent factor in social evolution and progress. You cannot have education without morals, and moral life is grounded in religion. True education must be permeated with religion, catholic, tolerant, real; on

the basis suggested by George MacDonald, "Life and religion are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort; it is life essential."

This education shall be profoundly ethical, because we train members of the state and the civil order, and man's social and industrial life is grounded deep in morality. We are bound up together in the human institutions of a democracy, and these relations involve moral issues and principles that are far reaching and tremendous. All genuine education shall therefore be ethical.

Let us now apply these principles and ideals to the education of a race.

The needs and claims of the Negro for such an education as will draw forth the entire man to his best, is grounded in his humanity. The demands of modern sociology are for "a social consciousness that shall be characterized by a three-fold conviction of the essential likeness of men, of the mutual influence of men and of the value and sacredness of the person." This means that all men should be sons of God and brothers of their fellow-men; that no race is left without witness of the divine in mental and moral capacity; that men are so bound up together that education must be for all; and that the personality of every man is sacred.

This is the teaching of the Son of Man. Every man has in him values above all market price. This is the democratic ideal. Democracy bears living witness to the capacity of the downmost man. There are in American history numberless examples of the fact that the common man has stored up in him uncommon powers for highest life and service of man. Lincoln, Grant, Douglass, are only conspicuous examples.

This is the meaning of equality—not that every man in capacity is the equal of every other man; or that there is any such thing as equality of gifts and powers; for it is a truism that "Liberty leads to inequality based on natural differences of capacity and application among men." It is rather that, in a democracy, every man has right to equality of opportunity; may claim equal right with every other man to a free unfoldment of all the powers and possibilities that are stored up in him; that there are diversities of gifts, but one spirit of freedom; that no artificial barrier shall be placed in the way of any man; that in civil life there shall be not a spirit of repression, but of broad and generous recognition.

bution to the comfort and uplift of the home and to efficiency in farm and shop, industrial training teaches accuracy, patience, forethought, skill. And this is education.

We are in a world where work is the law of life; where world forces must be mastered, and the word of President Hadley of Yale is significant, that while in the eighteenth century the thinking was dominated by its theologians, its jurists and its physicians, the men who did more than anything else to make the nineteenth century different from the other centuries that went before it were its engineers. Technical training has therefore become a part of the progressive system of every State. To every race it gives broad basis for industrial freedom and foundation for permanent life and progress. In a generation it has lifted Germany to economic and industrial supremacy in Europe.

For a rising race, over eighty-five per cent of whom are engaged in agricultural and manual tasks, to ignore the value and necessity of such training means in the end economic serfdom and industrial suicide. Fortunate is it for the Negro that several of the best equipped technical and trade schools in the Nation are open to him. More such centers are needed for the growing millions. And this race is honored in a leader who has impressed the educational thought of a nation by his practical application of the principles of industrial education. In the interest of educational progress and practical efficiency, Howard University gives to every student in preparatory and normal courses some discipline in manual training.

But let us emphasize the fact that, though efficient, industrial training alone is not sufficient for the rounded and complete life of any people. It is essential that all men be trained to make a living. It is imperative that men also be trained to make a life. In this age of overmastering material tendencies there is call for teaching that shall emphasize the principle that a man's life consisteth not in the abundance of *things* which he possesseth. The supremacy of mind; the domination of spirit, which alone can lift the common tasks to the level of the noblest ideals; the call for the liberation of the higher energies of the whole man; the broadest discipline for the exceptional men and women as leaders and helpers of their people in the larger life, must also be emphasized. For this Howard University stands.

If the Negro race is to come to real freedom and true

spiritual power and progress; if it is ever to find its place in the kingdom—which is not mere meat and drink, but “righteousness, peace and joy, in holiness of spirit”—there must be a body of elect men and women trained to large knowledge, broad vision and lofty spiritual purpose, who, as teachers and moral leaders, shall lift the standard and lead their people out into the larger life. The upward pull through trained leadership; the character-begetting power of strong personalities; the inspiration to higher ideals, to self-mastery, to efficient service through genuine race leadership, must be recognized. Where there is no vision the people perish. Without such teachers, helpers and leaders, the common school, and even the industrial school, must fail and the race sink to lower levels. The stream cannot rise above its fountain.

But may this “elect tenth” never forget that education involves obligation; that their election is not to privilege alone or to mere place and power above men, but rather to service and sacrifice for downmost man. May they hear the missionary call to the multitudes who sit in darkness of ignorance and low life in the deltas, the cane-brakes and cotton plantations of the South, as well as to the depressed or the more fortunate classes in our cities. Sacrifice moralizes; service redeems a people. Culture held for the sake of culture damns to selfishness, narrowness and impotency. Dante is true to conscience and to the nature of things when he pictures those first souls he discovered in hell, as men who used their learning and professional skill for selfish ends, and not for the helping of the least and lowliest who cried to them.

In this broad spirit chosen men and women of the race may hear that great word of Emerson spoken at Dartmouth College, which George William Curtis declared touched the highest water mark in American eloquence, and which now should startle men who often forgot the claims of culture, character and service in their mad rush for material gain: “You will hear every day the maxims of a low prudence. You will hear that the first duty is to get land and money, place and name. When you shall say ‘as others do, so will I; I renounce, I am sorry for it, my early visions; I must eat the good of the land, and let learning and romantic expectations go until a more convenient season’—then dies the man in you; then once more perish the buds of art, and poetry and science, as they have died already in a thousand thousand men. The hour of that

choice is the crisis of your history, and see that you hold yourself fast by the intellect."

To the elect sons of every race, called, it may be to poverty and privation for the high privilege of learning, science and discovery, Emerson cries out, "Why should you renounce your right to traverse the starlit deserts of truth for the premature comforts of an acre, house and barn? Truth also has its roof, and bed and board. Make yourself necessary to the world, and mankind will give you bread, and if not store of it, yet such as shall not take away your property in all men's possessions, in art, in nature, and in hope."

In this spirit should the mission of Howard University to the higher education of a race be conceived and carried out. To such institutions is committed the preparation of the teachers, preachers, physicians, lawyers and moral leaders of a people who, called not to be ministered unto, but to minister, may give their lives a ransom for many. The College of Arts and Sciences, here in the Capital of the Nation, with the libraries, museums and the scientific and other facilities ministering to culture and scholarship, furnishes the finest center for the broadest education as a basis for largest life and for professional training of the leaders of a race, who number over ten million native born American citizens.

Of unsurpassed importance to the higher life of the Negro is the equipment of teachers for the schools. The work in ten thousand common and secondary schools is now turned over to colored teachers who, in 1906 numbered 27,747. Within the next decades they are to shape the methods and determine the ideals of these schools, with multitudes of young people in training for life. Without trained teachers this segregation means inferior schools. The normal schools available for colored teachers, are few and often inadequate. Therefore the imperative call for a thoroughly equipped College for Teachers here at the center of the Nation, that shall, at small cost, give the most approved and effective modern training to the teachers of a people.

These teachers form the basis of any true system of education. Never were they so much needed as now. The future of a race is bound up with their preparation and work. Mr. Andrew Carnegie, patriot and philanthropist, who views our national problems with the breadth, acuteness and optimism of a statesman, has said in a recent address that, in view of the

six million illiterates in our land, we would better build fewer battle ships and put the millions into the education of the vast multitudes of Negroes. He is right. The foes of our Nation are not without, but within. The cost of one less battle ship a year, put into schools and teachers for whites and blacks in the South, would largely banish illiteracy from the United States in a single generation.

For forty years strong, brave men—men with courage equal to their lofty ideals for a race—have builded their thought and life into the professional schools of Howard University. Their graduates are now constructive helpers and healers of their fellow-men. These schools were never so crowded. The call for trained men was never so urgent. The demand now is imperative for larger equipment if the urgent needs of a race are to be answered.

The organization, equipment and direction of the great colored demoninations, with 25,674 preachers, a membership of 2,532,843, and property valued at \$28,157,744, is an achievement without parallel in a race only forty years out of bondage. The minister is yet the center of power. To maintain this leadership and to hold the rising generation to the church, ministers of intellectual breadth, clean life and spiritual vision are required.

Here is a School of Theology with no sectarian or denominational tests, interdenominational and evangelical in its work. In this transitional age in the religious and theological world and in the spiritual development of a race, its mission in training ministers to clearer knowledge of the Word, tolerance, breadth and progressive power, as pastors and spiritual teachers of the people, is beyond estimate.

Again here is a race of growing millions that is gaining wealth, founding villages, opening banks, establishing industrial enterprises. It is therefore self-evident that this people must have their legal advisers; that broad-minded, skilled lawyers, intent on protecting them in their ignorance, guiding them in their plans and helping them to their rights, must be trained. This is provided for in our excellent School of Law with its long and honorable record of successful work, and which appeals to the confidence and support of those intent on the protection and uplift of their fellow-men.

The School of Medicine, opened in 1868, has sent forth 1,071 trained graduates. The high standard and efficiency of

this school are acknowledged by the profession. The united terms of service of nine of the senior faculty who are still teaching is over two hundred and sixty years. Their work has affected the physical well being of multitudes in the nation. The courses of study and methods of instruction are abreast of the latest scientific standards.

The completion of the Freedmen's Hospital, for which the University has ceded to the government a valuable park of eleven acres, gives clinical facilities unsurpassed. This is the only large hospital with modern appliances that is open, in a broad way, to the colored physician or student. Northern colleges do not now give him the welcome once cordially extended. While there is one medical student to every three thousand white people, there is but one to every fourteen thousand colored people. Yet the equipment of the colored physician was never so vitally important as now. In the country as a whole there is one doctor to every 636 people. Their distribution emphasizes the call for trained Negro physicians for work in the South. While in the States of Indiana, Illinois, Missouri and Ohio there is an average of one physician to 524 of the population, in North Carolina there is but one to 1,319 people; in South Carolina one to 1,346, and in Virginia, Mississippi, Alabama and Florida, one to every 894.

The thorough preparation of the Negro doctor involves the well-being of both races, and was never so vitally important as now. The solidarity of the races in America, in relations and interests, is fixed. For weal or woe, the growing millions are bound together. In thousands of communities epidemics and diseases in one race menace all. The fact that consumption mortality in New Orleans is three and one-third times greater for colored than for white, and in St. Louis and Chicago over three times as great, should sound the alarm. For the study of diseases peculiar to the Negro; for the prevention of epidemics that involve all; for the lessening of the frightful mortality of a race, the Negro physician must be trained.

The Negro is a fixture in our democracy. The four millions of yesterday will be the twenty millions in the near to-morrow. The startling word of Kidd in his Social Evolution is significant, "that 999 parts out of the thousand of every man's produce is the result of social inheritance and environment." The Negro is set for the rising or falling of American civilization. If we do not lift him up physically, mentally, morally,

he will pull down our common civilization. He is American by birth, spirit, training and ideals. In this is a firm, hopeful basis of civilization. Economic efficiency also is involved. He is to furnish the strong hands that must largely do the work in our semi-tropical South, with its imperial resources yet undeveloped. Leaving out the question of humanity and the safeguarding of national health—on the basis of economic efficiency alone, this great school, with over three hundred in training in medicine, dentistry and pharmacy, should make strong appeal for philanthropic support.

The growing segregation of the races, the awakening of a new race consciousness and the forming of independent centers of civic and industrial life for the Negro, emphasize the call for trained men in the professions. Howard University is organized for this work, and calls for largest equipment to carry out its plans for professional training. Here alone the nation, by direct appropriation, touches the education of the Negro—a people given by that nation the fearful boon of freedom and dowered with the obligations of citizenship. With the millions wisely devoted to state universities in the South, not one state institution for the higher education of the Negro race is thus maintained. The Representatives therefore from South and North may well unite in the policy of maintaining this central university for the higher training of the teachers and helpers of a race.

Howard University has a body of alumni numbering nearly three thousand. The vast majority are an honor to their Alma Mater. Hundreds to-day are in positions where they wield large influence for good. They have justified the founding and work of the University. Were I to speak for them, representing, as they do, the higher life and aspirations of a race, I am sure I could best voice their attitude and their appeal in the great utterance of Secretary Root before the Pan-American Conference: "We wish for no victories except those of peace. We wish for no territory except our own, and no sovereignty except over ourselves. We wish to increase our prosperity and to grow in wealth and wisdom of spirit; but our conception of the true way to accomplish this is not to pull others down and profit by their ruin, but to help all friends to a common prosperity and growth that we may all become greater and stronger together. Let us pledge ourselves to aid each other in the full performance of our duty to humanity, with

the acceptance of all that the declaration implies, so that in time the weakest and most unfortunate citizens may come to march with equal step by the side of the stronger and more fortunate.

While this may be set forth as your declaration of rights, Alumni, what shall be your response to the duties of citizenship implied? The strong citizen and patriot will never be continually talking so loud about his rights that he cannot hear the voice of duty and the call to service. What may the Nation that helped make possible the laying of the firm foundation of Howard University on this height overlooking the Capitol, and that for forty years has fostered it, rightfully expect of its alumni and students? I make answer, that they shall realize to the full the meaning of education which is manhood, and shall fulfill the mission of all true education, namely, service.

I have stood with bared head in the splendid Memorial Hall at Harvard University, and in reverent spirit read on marble entablature the names of the sons of Harvard who, at the call of the Nation, counted not their lives dear unto them, but went forth to death that the Union might be saved, and an enslaved race freed. There hangs the portrait of Robert Gould Shaw, consummate flower of New England chivalry, and fruit of her finest culture. St. Gaudens has enshrined in bronze the deathless deed of this incarnation of heroic manhood, who, scorning ease and the delights of culture, in the hour of need took command of a black regiment. So bravely did he lead those scions of a lowly race that he brought to birth and expression the manhood and courage latent in them, until the whole North, with eyes fixed on the charge at Fort Wagner, could but exclaim, "The colored troops fought nobly!" Bob Shaw, son of Harvard, with unsheathed sword in his brave right hand, died in battle, and with black heroes was buried, for freedom's sake.

Sons of Howard, shall you do less for your race and for the Nation? May you in your task follow him, where,

"Right in the van on the red rampart's slippery swell,
With hearts that beat a charge, he fell
Foeward as fits a man;
But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet."

Go forth to sacrifice and service in peace, no less glorious than in war, with torch of truth in thy right hand, the knowledge and light of which shall banish darkness and make a people free indeed.

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