

women of any Christian folk going out in the wilderness to plant a new community.

And then again in New England in 1636, the same great interest was borne in mind which I find is at heart here among this population—the interest of the rising generation in education. The university which I have the honor to represent was founded in New England six years after the Massachusetts colony was settled in the year 1636. You have already the beginning of two universities—the University of Utah and Young University. But here you have not equalled the promptness of the Puritan Fathers. You have been forty-five years getting a real embodiment of the higher education. I wish these universities a prompt success and quick development. But they will never catch up with the old Puritan University of New England planted there in 1636. We've got a bit of the start of you and we mean to keep it. (Applause.) There is no motive in colonization like the religious motive. The history of the world proved that abundantly. Mind will not do it. Neither will the search for furs, or for game, or for fish, or any other wealth of the land or sea. The great successful colonies of this world are founded by men and women of religious enthusiasm. Here, therefore, you have founded a colony in the finest spirit, in the hope of worshipping God according to your consciences. And yet here in this beautiful valley; here in this most successful of American colonies, so far as redeeming the wilderness and establishing well-being in a single generation is concerned, has already arisen the question of religious liberty. I do not know how anyone can have a better right to speak upon that subject than a direct descendant of the Puritan Fathers and a teacher of the State of Massachusetts.

What is the religious liberty which prevails today in Massachusetts and in Harvard, as a child of Massachusetts? In the first place all religious denominations or churches stand upon a perfect equality before the law; they are all alike fostered, supported, protected and sustained. Not directly by taxation, but indirectly and most substantially by exemption from taxes. There is not a religious community in Massachusetts but what enjoys this favor from the State. It enjoys this favor for all its property devoted to religious uses. And more, every religious denomination in Massachusetts has the right to establish societies for propagating its faith, and such societies may hold property, the gifts of individuals, perhaps raised by general subscription, but property, however obtained, can be held for the propagation of every religious faith represented in the State. That is the religious freedom we would not for the world have abridged in old Massachusetts. But another liberty is ours, a liberty won from a puritan commonwealth—the liberty of education by any religious community which desires to bring up its children in its own faith. For this purpose in Massachusetts any religious denomination, Jewish or Christian; any sect of Christians, Roman Catholic, Baptist, Presbyterian, Methodist or Episcopal, may in perfect security and under the protection of the State establish institutions of edu-

cation of high grade or low grade, universities, primary schools, or kindergartens for the distinct education of their own children. This, too, is a liberty we would not part with in Massachusetts. Is this liberty wholesome, is it consistent with the general doctrine of freedom which prevails in the American States? There is no more wholesome liberty than this perfect equality and freedom granted to all religious denominations. What results from it in the old State of Massachusetts, the Puritan State, the State founded by an exclusive church, the State founded by that denomination of Christians which would not bear the presence of other denominations of Christians as they planted their colonies on that wild and desolate shore? The result is that in that original Puritan State, the Roman Catholic may hold property securely and firmly for any of the purposes which I have mentioned. Could any religious faith be more opposed to the faith of the Puritan than the Roman Catholic? But any Protestant denomination may do the like. The Episcopal Church was hated by the Puritan founders of Massachusetts. It was persecution from that church which had driven them from their mother country. And yet the Episcopal Church may found schools, universities, hospitals, or any charitable or educational institution, and hold for such institutions property under the protection of the State of Massachusetts. I respectfully commend these Massachusetts liberties to the government of the United States. There is no reason why they should not all be enjoyed in the Territories of the United States just as in the full States of the Union. (Applause.)

I ask, does all this liberty for all religious people work well? I answer that question as one who has been for twenty-three years at the head of a university that receives large numbers of students from all parts of the country and, of course, from all religious denominations. If there is one thing evident to an experienced educator in the United States it is this: That the variety of institutions of education in our country is thoroughly wholesome. We have three classes of educational institutions. Those supported by the State, the public or municipality, the public school, the State Agricultural College, the State Mechanical or Mining College and the State University. We have the institutions supported by religious denominations and we have again the private schools and colleges attached to no denomination. This diversity is one of the most wholesome features of the American system of public education. And with this diversity we are better off by far than if any single one of these three classes had full possession of the field. I hope I will shortly see in this great and beautiful Territory all three of these classes of education amply protected. There is room for all, there is work for all, and in competing will accomplish greater good than if working singly. This spirit of liberty, religious and civil, is what our great and beautiful country stands for in this world. Let us love these principles. Let us devote ourselves to their propagation, to the building up in this country of the fair

fabric of public liberty. (Applause.) Liberty, religious and civil. Liberty for associations and liberty for the individual. It is one of the great functions of universities to teach patriotism. Universities stand for ideals in this world—ideals of learning, ideals of devoted enthusiasm, and high among ideals is that of country. We have not in this republican land that sort of ideal to worship which in former centuries commended the loyalty and devotion of the people. We have not set up the idolized person we call king or queen, but we have another ideal to worship, the personified ideal which we call country.

When poets wish to bring before us this lovely ideal of our country so beautiful, so grand, so free, they always speak of it as woman. The manly character and form do not so well represent this beautiful ideal. The facts make our personified ideal of woman.

It is a great privilege for any American to speak to such a friendly audience as this I never before spoke, in my life, to so large a gathering, except in open air. Here is one of the evidences of the great rapidity of your progress, compared with that of the Pilgrim fathers. In forty-five years you have made this possible. It took the Pilgrim's and Puritan societies nearly 200 years to learn to sing the Hallelujah Chorus as I have just heard it sung tonight. You have done it in a much shorter time; to be sure, you have had steam and electricity to help you, you have had teachers, the like of whom the Puritans never saw. It is but an instance of the rapidity of your conquest—conquest of the soil, conquest of the wealth of the hills, conquests of the arts and sciences. I wish that words of mine could further the least bit this great undertaking. If I could hope that words of mine could bring about a greater unity of feeling among the entire population of this beautiful Territory; if I could hope that words of mine could show the way for all classes of this population to unite in seeking the great principles of liberty in the full application which they receive in other parts of our nation, it would be to me a great reward. (Great applause.)

President Woodruff then arose and said:

At the close of this meeting I would like to say a few words. I feel to return thanks for and in behalf of this assembly to Professor Eliot for his short but very interesting and important lecture, or discourse, that he has given unto us.

There is not a word or sentiment presented by him here tonight but what I could receive conscientiously before God, and I think all Latter-day Saints and all former day saints and all American citizens could say yea and amen to it, because it is filled with principles of Americanism, of the spirit of the Constitution of the United States in the rights and liberties of every man, woman and child who inherits this land.

I am thankful that I have lived to see the day when I have been privileged to listen to such gentlemen from abroad present to us such sentiments as given here tonight. And I