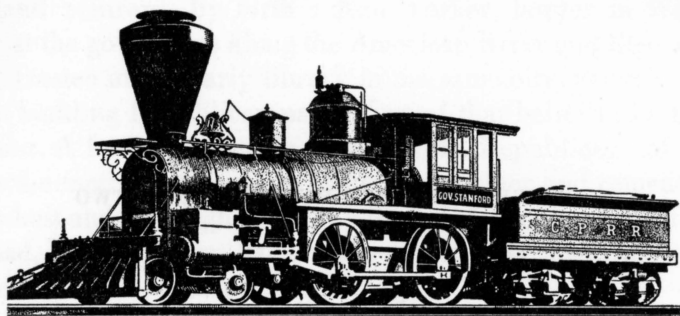


HISTORY OF THE LIFE OF
LELAND STANFORD



A CHARACTER STUDY

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B I O B O O K S

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C A L I F O R N I A

M C M L I I

chiefly. They will elect the president of the university and appoint the professors and teachers, but the president will have charge of the course of study, as to what it shall include, and he will also have the power to discharge any teacher or professor at anytime, thereby making him directly responsible to the trustees for the educational management of the institution. It is the senator's idea to make the president absolute, with the other members of the faculty as his staff, believing that responsibility and power belong together. At a certain stage of his progress each student will be required to select the pursuit he is to follow through life, and if the selection is approved by the president as practicable the pupil will be afforded every possible advantage to perfect himself or herself in the chosen calling.

"Palo Alto is so near San Francisco and the university at Berkeley, that when the Southern Pacific railroad is built along the bay shore the run can be made from this city to Palo Alto in forty minutes without using any more power than is required at present, and the time will be eventually made much shorter. Low rates of fare will be given, for the purpose of encouraging attendance at the institution; and this will make Palo Alto a very desirable place of residence for people who have children to educate and who do business in this city. On the other hand, it will afford facilities for the children of people who reside here to attend the university and still live at home; and the same may be said of those persons who may desire to take the higher courses of study. With this incentive to settlement there, it will be but a short time ere Palo Alto will become in reality a suburb of San Francisco.

"During their lives the university will be under the control of Senator and Mrs. Stanford, as they are named as trustees, but the grant provides that they cannot sell or encumber the property in any way, and that it is devised forever. It was for this reason that Senator Stanford felt averse to going to the United States senate, desiring to devote the remainder of his life exclusively to the institution he has founded; and to give it his care and the direction which he thinks it ought to have; but the senatorship came to him in such a manner that he felt he was not free to decline. Now that he has dedicated himself and a large portion of his property to the use of the state, his methods as a senator will never be misunderstood, and he ought to be able to do a great deal for the state, of which for nearly a third of a century he has been a part."

After appointing trustees, Mr. Stanford began to instruct them in

what he desired carried out, and the ways and means which in his judgment would best accomplish the purpose. As to the character and purposes of the university, he thus fully explains: "It has been my aim to found an institution of learning which will more nearly conform to the progressive spirit of the age, and more nearly subserve the necessities of modern civilization, than the universities which retain the rudimentary remains of the original university ideal. The higher education of the past has consisted in the mastery of that knowledge which belonged to the ancients, or, more properly, the classical period. Until within very modern times, what has been known as the learning of the world was locked up in the dead languages. Until within a comparatively recent period in the history of education scholarship consisted in familiarity with Aristotle. The basis of all learning was in what is known as philosophy among the Greeks. Hence education began only after the acquirement of the languages in which the learning of the past was entombed. The arts, law, medicine, natural sciences are subjects of modern introduction, and these the student usually acquires disassociated with all experimental knowledge, and hence the acquirement is not evolutionary, or that which comes from learning, after the necessity for knowledge is experienced, but learning with perception as to the practical value of the knowledge which is being acquired. Thus a strong contract was produced between the results of apprenticeship and the practical utility of scholarship. The greatest naval commanders were not produced by the academies in which nautical science and the art of naval warfare are taught, but by actual observation and experience upon the seas. The best lawyers and the most profound jurists owe their eminence less to the schools in which they were taught than to the self-teaching resulting from practice at the bar, or experience on the bench. The great astronomers acquired their knowledge from the observation of the heavens rather than instructions illustrated with an orrery. Sir Isaac Newton, Agassiz, Huxley, Tyndall, achieved their eminence in the world of science by original observation, and the foundation of their acquirement was in apprenticeship rather than in the academy.

"All educational schemes will fail in their accomplishment of good to men which have not for their great leading object the formation of high moral character and right purposes in life. With right purposes and worthy ambitions there arises in the mind strong desire, and for the gratification of this desire effort will be put forth, and the advantages of knowledge for the accomplishment of purposes will make its

acquisition easy. Civilization is simply the perception of new wants in the mind of man. Primarily the earth is the inexhaustible source from which all the wants of man may be satisfied. Education expands the mind and augments the perceptions. Unless, therefore, it confers upon the educated additional capacity for the gratification of the wants which may be perceived, or which by the expansion of the mind may come into being, it fails in the accomplishment of its greatest purpose. The earth being the inexhaustible source from which all wants may be supplied, it will yield up its treasures of supply only as intelligence is brought to bear upon production. Man's wants are limited only by his capacity to perceive them; and, with the advancement of the complex wants of civilization, the luxury of the past becomes the penury of the present. The most distinctive point of departure from barbarous toward civilized life is that at which man supplements his hands by implements. Civilization would never have advanced beyond the point of its rudest stages but for the supplemental aid afforded by the hand of man by implements. First, implements of the chase. These gave way to those used in the peaceful pursuits of agriculture. Man's wants were also expanded by his capacity to gratify them. Thus, with the introduction of the implements of agriculture, the subsistence of physical life became easy.

"To the bare necessities of physical existence there were added embellishments, ornamentation, and this marks the dawn of the æsthetic in life. But the æsthetic faculty in man appears to be dominant in the savage; at least it has no manifestation until after the problem of a mere subsistence has been fully mastered. With the mastery of that problem the higher wants appear to have birth. The Indians of our western plains seem to desire no more comfortable or elegant habitation than a circle made of sagebrush; slightly higher manifestation of comfort is found in the rude tent made of skins. The Indian feels the want of this tent, and puts forth the effort necessary for the gratification of this desire. He subsists by the chase, and displays no more energy in procuring his subsistence than the immediate gratification of his physical wants draws forth.

"Our vast national domain, dotted over with villages and cities, strewn everywhere with elegant and comfortable mansions, beautified with the accessories of refinement, furnished with books and musical instruments, gridironed with railways, netted all over with electric wire—in short, showing forth all the exaltation and embellishment of a high state of a civilized life—was exactly the same country, pos-

sessing the same natural resources, as when inhabited by the aboriginal savages found in occupancy by the first discoverers. Our physical country has yielded to man all these accessories of physical comfort, æsthetic refinement, artistic taste, intellectual advancement, and spiritual development. It has yielded up these things to man in obedience to his perception of diversified wants, the gratification of which has been made possible by his intelligence and inventive genius. All these embellishments of civilized life are the product of labor.

“Divest men of the capacity of production, due to having supplemented his hand by implements extending into the wide range of labor-aiding machinery, and all these accompaniments of civilized life would disappear. Each individual is using and consuming, in civilized life, the results of a vast labor, an amount of productive energy, in fact, to which the unaided hand of man would be wholly unequal. With the solution of the primitive problem of existence the next higher step may be taken; then æsthetic taste supervenes, upon the gratification of physical want. Intellectual desires follow the refinement of taste, and spiritual life and contemplation bloom as a flower upon a physical and intellectual stalk. Wealth is the accumulation of labor. The greatest wealth of a nation resides in the productive capacity of its people. Thus the highest civilization will accompany the greatest productive capacity. The inventive genius of man has urged society on to higher planes of advancement. In fact, it is to the inventive genius that the highest results of civilization are due, and especially that crowning glory of social achievement, the more equal distribution of wealth. As the instrument with which man supplemented his hand has grown into labor-aiding machinery the creation of wealth has become easy, and in proportion as the creation of wealth is facilitated, in that proportion all the higher possibilities of man reach the possibility of gratification, hence come into being. Labor-aiding machinery is, therefore, the great promoter of civilized existence in all its attributes, whether on the basis of physical comforts, elegance of surroundings, or upon the field of intellectual achievements, scholastic eminence, or spiritual development.

“With the progress men have made in devising labor-aiding machinery the blessings of plenty and the comforts of ease have been extended, until today the condition of the common life would have been esteemed one of luxury in past ages. In the recent past the necessities of life were classified as food sufficient to maintain physical existence, raiment adequate to protect the nakedness of men from the

inclemency of the elements, and shelter, however rude or humble, the progress of civilization being a process of perception in the direction of new wants, the acquirement of higher wants. These wants of the æsthetic, the intellectual and the spiritual nature, are the actual necessities of civilized existence. The demands of man's intellectual nature are equally imperative with those of his physical nature. Civilized man can no more endure intellectual and spiritual than physical starvation. The rude life of the barbarian, with its absence of all gratification for the higher faculties of man, which come into being by the expansion of the mind into civilized augmentation, would be a condition of famine to the higher nature, when once man has become conscious of that nature. The state or degree of civilized existence will, therefore, bear a fixed ratio to the productive capacity.

"Labor-aiding invention is a source of wealth, because it cheapens production. If between man and the acquirement of his necessities the obstacle of great labor supervenes, then the achievement of his desire is at the highest cost of effort. If labor-aiding invention reduces this effort, then the things desired are easy of attainment, and the very economy of their production becomes a wealth of capacity. Thus each individual is augmented, because his capacity to acquire is supplemented. Moreover, when a single article in the list of man's necessities, which are on his physical or intellectual plane, has been cheapened by the facilities of its production, the purchasing power of all other articles, which they seek to be exchanged for that which has been cheapened, has been greatly enhanced. When McCormick invented his reaper he initiated a line of invention which has constantly cheapened the production of breadstuffs.

"Correspondingly every other result of handicraft possesses a greater purchasing power when labor in each particular form is exchanged for breadstuffs. If to supply the whole range of civilized necessities human activity be divided into a thousand fields called trades, occupations, or professions, embracing the work of the artist, the sculptor, the writer; and if to one of these departments of human activity a highly productive labor-aiding device is brought to its aid, and the product, which is the special office of that field of industry, is thereby cheapened, the relative value of the products belonging to the other nine hundred and ninety-nine fields is correspondingly enhanced. Thus the purchasing power of the products of agriculture is greatly augmented by the application of machinery in the production of wearing apparel. In its national aspect this augmentation of pro-

ductive capacity is acquiring with the lapse of every year higher importance. Here in America we are attempting to achieve fiscal systems which will enable us to pay the highest rate of wages paid anywhere in the world, and at the same time compete in the markets of the world in the price of our products. The intimacy of communication between different parts of the world has established a new relation of countries to each other, and out of that new relation, of necessity, a new science of political economy. We have accorded the right of universal franchise.

“We have maintained, far beyond its experimental stages, a form of government in which the individual is an integral part of its sovereignty. We have vouchsafed, even guaranteed, by our public school system, universal education. Upon every citizen, therefore, we have conferred the dignity of sovereignty, and the grace and refinement of intellectual cultivation. In a country so governed we have achieved that which must naturally be expected, the broadest distribution of civilized attributes among our people, and the most complete equalization of those attributes. The printing press and the public journal are the great distributors of thought, the equalizers of intellectual capacity. Man’s character is ennobled by placing upon it responsibilities; his nature is enriched by the conferment of dignities; his wants are expanded and diversified by the increase of intelligence to perceive new wants.

“To sustain this enlargement of civilized existence in each individual citizen of a great nation like ours, a higher wage-earning must be conceded, and yet we cannot depend wholly upon artificial governmental device for the maintenance of high wages. The best production a nation can have for the wage-rate of its people is a superior productive capacity, coupled with superiority of industry, energy, enterprise, and moral purpose. A nation superior in these attributes has nothing to fear from inferiority.

“The basis therefore of a high civilization is the productive capacity of the people; hence it is the first and highest office of educational systems to make familiar the laws of success. Intelligence is indispensable to a high degree of success in any calling. Intelligence, when applied to horticulture, performs in that interesting department of human industry the counterpart of that performed by labor-aiding machinery in mechanics. Intelligence in the cultivation of fields is to the cultivator what the cotton-gin was to the production of cotton, what the inventions of Arkwright were to the production of textile fabrics.

The individual capacity in any department of human endeavor is multiplied a hundredfold by intelligence. Education should, therefore, come to the aid of every occupation and calling.

“The orchard, the vineyard, the garden, cultivated fields, the husbandry of domestic animals, the factory, and the workshop should be the objective departments into which the students of our colleges and universities should graduate, equally with the bench, the bar, the studio, or the pulpit. The fundamental error of the world appears to have been the conception that lack of mental training, or in short ignorance, may become intrusted with the direction of the world’s greatest departments of productive activity, and that education belongs alone to the learned professions. It will be the aim of the university to demonstrate the value of trained perception, augmented understanding, enlarged intellectual capacity, elevated character and moral purpose, in the fields and factories, equal to the value of these high attributes in those callings which relate to intellectual and spiritual beings. In short, mind possesses a mastery over matter; therefore education, as preparatory to any calling, is of the highest value.

“A mechanical department will be one of the features of the university. Inventive genius will be enlarged and educated. This university ideal differs from that which is obtained in other and measurably similar institutions in but one particular. The university ideal of the past has been the acquirement of theoretical knowledge. The university I have in contemplation joins the theoretical to the practical, thus preserving the balance in the development of the mind between the knowledge of natural law and the actual application of these laws as a means of success in any calling.

“It will be the aim of the university to become the seat of all useful learning, the repository of discovery in every branch of useful industry. Muscular development may be achieved in the gymnasium, and yet the hand remain untrained to any skill of handicraft; and so mind may be evolved by educational processes, but divorced from any faculty of the application of its varied powers when confronted by the problems of civilized life.

“The university will recognize this important fact, and will aim to mould in the mind of its students an inseparable union in the evolution of theoretical and practical knowledge. To repeat what has already been said, it will seek to teach the law of success in every calling. To my mind there is nothing Utopian in this design. Observation has convinced me that a very large class of educated men, who, when they

enter the practical walks of life, are regarded by the graduates from apprenticeship as impracticables, have been unfortunate only in the one respect of having been trained in schools located so remotely from the fields and workshops into which they should have been graduated, as the next most natural and nearest step. Education should bring men by the most logical gradations into the callings they are to pursue in life. To do this is the underlying thought of the university. Beyond all this, however, the acquirements of character and moral purpose are the great essentials of success. Some degree of personal success may be achieved without them, but it has been the most earnest purpose of all my thoughts in this direction to elevate the character of citizenship—and to my mind the most scholarly attainments are those which produce capacities for outward prosperity with inward dignity, purity, and grace.

“It has also been a part of my earnest purpose to make the university a conservator of right theories of government. That theory of government which contemplates man as merely the slave of society, necessarily converts the will of the majority into an absolutism. There is no difference between the maxim that the majority can do no wrong and that the king can do no wrong. There is no distinction between the brute force of mere numerical superiority and the usurpation of an aristocracy. To my mind the highest conception of government is that which recognizes in each individual citizen the possession of certain natural and inalienable rights; rights sacred from the invasion of the will of the majorities; rights which inhere in man as an endowment of his creator, and which governments, however constituted, do not possess the right to invade. In becoming a member of society it must be conceded that man must surrender that degree of absolute freedom consistent with the good of the body politic, but even after conceding this there remains inalienable rights growing out of the nature of man and his responsibilities, with which the individual has not invested government with the right of interference or abridgment. So far from having the right to invade or destroy these inalienable rights, it is the primary object of government to preserve them.

“Our great charter of liberty has proclaimed these rights in unmistakable terms as those of ‘life, liberty and the pursuit of happiness.’ This is a declaration that each man has a right to himself, to the result of his toil, to the product of the labor of his hands, to the love of those endeared to him, to the acquirement of wealth, honorable distinction, the gratification of laudable ambition, and to the attainment of ele-

vated character. The endowment of these inalienable rights forms the boundaries of life and liberty, into which governmental prerogatives may not enter. To encroach upon them would be an invasion of natural right. To concede that they have been alienated, that the right of governmental interference with individual liberty is without bound, is to invest a government, whatever its form, with the prerogatives of tyranny.

“In its early traditions our own government recognized these principles. The profound enunciations of the declaration of independence were better understood and more revered. The contract between the government here established, and the usurpations against which it was a sublime protest, was more nearly present in the minds of those contemporaneous with its foundation. The doctrine that all just government is based upon the consent of the governed operates limitations by the realm of governmental prerogative. It discloses to us the idea of government as the result of a compact between individuals, sovereign of themselves, investing the government called into being by that consent with governmental jurisdiction over all social relation, but preserving to each and every integral portion of that aggregated sovereignty the dignity of inalienable right, reserved to the individual, not surrendered to the government. It has been one of the most profound purposes of my mind in founding the university to promote the acceptance of these great doctrines of government among men.

“Third, and in general, a leading feature lying at the foundation of the university relates to the cooperation of labor. The wealth-producing power of each individual is discounted when he labors for another. Those who by their enterprise furnish employment for others perform a very great and indispensable office in our systems of industry, as now organized, but self-employment should be the aim of every one. No mind, however fertile in resource, or however imbued with benevolent thought, can devise a system more replete with promise of good to men than the cooperation into effective relation of the labor of those who work with their hands. This cooperative principle as applied to capital has been signally successful wherever it has been adopted. Cooperations are convenient forms of partnership, but under their best analysis they mean the cooperation of capital. The greater the magnitude of this cooperation the more advantageous the relation.

“Men have perceived this and have characterized it as the power of capital. It has been said that a single dollar in private ownership has

not the power of any single dollar in cooperative relation with large accumulations with capital—or to state this in another form, each dollar of a million, under a single ownership, possesses as many times the power a single dollar would possess in private ownership. This is simply another form of declaring the value of cooperation. It is the cooperative relation of capital which gives it its power, and the illustration is full of significance to the laboring classes. The labor of a single individual possesses but a small part of the wealth-producing capacity which would inure to it if it were associated with the labor of a hundred individuals into cooperative relation under intelligent direction. The non-capitalist classes have perceived the introactive value of each dollar when large sums are aggregated into active capital. They should clearly perceive the significance of this fact to be a vindication of the value of cooperative effort.

“There is no undertaking, however great, which may not be undertaken if labor sufficient for its accomplishment is brought into cooperative relation, particularly if that relation be actively organized and under wise and judicious direction. Capital being the product of labor, I think I have already said the aggregation of labor is the exact equivalent of capital. The productive capacity in an individual is his capital. The skill in handicraft or educated perceptions and faculties augment the worth of men in a financial aspect. The individual who can earn \$5.00 per day by reason of his intelligence or skill is worth more by the processes of capitalization than the individual who can earn but one-half or one-fifth of that sum. Therefore, aggregate a large number of individuals who possess that species of capital which for convenience we have called wealth-producing capacity, and we have at once aggregated wealth and associated capital, for such aggregation could command the necessary capital; and since all wealth is the product of labor, the possession of a labor capacity is equal to the accomplishment of the most gigantic enterprise. To a superficial consideration of the subject capital seems to possess an advantage over labor; but the conclusions from such superficial observation are erroneous. Produce in the minds of the laboring classes the same facility for combining their labor that exists in the minds of capitalists, and labor would become entirely independent of faculty. It would sustain to capital a relation of perfect independence. The raw material to which skilled labor is added in the manufacture of wares is of itself a product of labor. Suppose there is cooperation in the product of the raw material, then one cooperative

relation would strengthen another, and there would be a perfect interdependence, and at the same time a perfect independence of capital. In a condition of society and under an industrial organization which places labor completely at the mercy of capital, the accumulations of capital will necessarily be rapid, and an unequal distribution of wealth is at once to be observed.

“This tendency would be carried to the utmost extreme, until eventually the largest accumulations of capital would not only subordinate labor but would override smaller aggregations. The one remedy for this tendency, which to all appearances has been ineradicable from industrial system, is the cooperation and intelligent direction of labor. That this remedy has not been seized upon and adopted by the masses of laboring men is due wholly to the inadequacy of educational systems. Great social principles and social forces are availed of by men only after an intelligent perception of their value. It will be the aim of the university to educate those who come within its atmosphere in the direction of cooperation. Many experiments in this direction have been made, and whatever of failure has attended them has been due to imperfection of educated faculties.

“The operation of the cooperative principle in the performance of the labor of the world requires an educated perception of its value, the special formation of character adapted to such new relation, and the acquirement of that degree of intelligence which confers upon individual character and adaptability to this relation. It will be the leading aim of the university to form the character and the perception of its industrial students into that fitness wherein associated effort will be the natural and pleasurable result of their industrial career.

“We have then the three great leading objects of the university—first, education, with the object of enhancing the productive capacity of men equally with their intellectual culture; second, the conservation of the great doctrines of inalienable right in the citizen as the cornerstone of just government; third, the independence of capital and the self-employment of non-capitalist classes, by such system of instruction as will tend to the establishment of cooperative effort in the industrial systems of the future.

“While these distinctive objects, imperfectly presented here, constitute perhaps the most striking features of distinctiveness which will be characteristic of this university, it is by no means the design to deprive any student of that refinement of culture which it has been in all time the object of the higher education to confer. All culture exer-

cises a refining influence upon the character, and, to my mind, the apprehension which some have pretended to entertain that a closer union between the objects of the university education and the occupation to be followed in after life will deprive the graduate of any element of personal refinement or finish of scholarship is not well founded.

“And, again, a large part of human wants is æsthetic wants. It takes very little of the earth’s products to feed, clothe and house a man. The greater part of his wants are intellectual. They may be falsely so, but still they cannot be classified under food, raiment and the roof overhead.

“In no country in the world is there so great a production in proportion to population as in California. By the census of 1880 it was shown that 100,000 souls—men, women and children—were engaged in agriculture. A liberal estimate will allow only one actual worker to five dependents, which would make 20,000 laborers or workers in the field. Now in 1880 there was produced enough wheat for the entire population of 700,000 or thereabouts, and for 11,000,000 besides.

“This surplus represents wealth, which comes back to us in objects of intellectual desire. I have thought a great deal on this subject, and perhaps much in a beaten way. It is a truism that the civilization of the world is based upon the things of thought. But I have been impelled to a practical application of this well-accepted principle. I do not know exactly what may be the objects of speculation, inquiry, investigation, scientific pursuit, artistic creation or logical analysis which shall interest the future students of the university, the foundations of which I have ventured to lay. I do not presume to define the channels of thought a great intellectual movement shall take. I leave the tendency to be determined by the progressive desire of those who shall come after me, and of those who are now growing up around me.

“Of one thing only I am certain: centres of thought are a necessity in civilized communities. With the production of wealth comes the leisure to think, and no people is really great which is not a thinking people. The Stanford university will have the usual departments of the ordinary seminaries of learning. I may mention it as a sort of specialty, an agricultural department in which I have great hopes. There are 7,000 acres at Palo Alto and therefore there is an ample field for experimental agricultural work.

“There is a great need of scientific knowledge in the agriculture of this state. Production has hitherto been so easy that this fact has not

been sufficiently realized. I do not know whether you can make perfect farmers at an agricultural college, but much would be gained if some perception of the necessity of economic processes shall get abroad.

“I do not refer so much to the chemistry of farming; there is room for a great deal of visionary work here; but educated men, I do not care how or where they are educated, learn to use their minds.

“Take the simple act of plowing: perfect plowing results in a fine subdivision of earth. If you plow when the ground is too hard, you are rewarded with lumps that are of no more use than stones; if you plow when the ground is too wet, you again leave lumps of earth which are equally useless. This is a very plain proposition, but it is a consistent regard for the simplest laws of nature that brings about success. I believe in education, even for farmers.

“Some day you will see Palo Alto blooming with nearly all the flowers of earth, and the fruit and shade trees of every zone. We have a superb climate for the production of fruit. Fruit in this state reaches maturity easily, and in a greater state of perfection than elsewhere. The long, dry summers and equable heat are a great advantage in the chemistry of nature. In the future we shall can this fruit and send it all over the globe in exchange for wealth, which shall build us monuments of art and bestow upon us those luxuries which God has intended we should enjoy. There will be a school of technical arts, and the want of such an institution is widely felt. Skilled workmanship is the basis upon which all the arts of civilized life depend. Without skilled workmanship we cannot have true art; for the honesty of good work is necessary to the health of fine arts.

“I trust my laboring friends will not construe this department of technical arts as an interference in their view of the laboring question. The union rules preventing the employment of many apprentices, it seems to me, makes way for such a department as the new university will provide.

“There will not be a museum of fine arts attached directly to the university. Mrs. Stanford and myself have determined to locate this museum in San Francisco. We are especially in need of art culture and a love of the beautiful in nature and in life. Now we are of a material race, prizing what we own; only prizing it because we own it. We should be able to enjoy our beautiful scenery and our public buildings, when we shall have them worthy of admiration, just as much as if it were all our property. The land in time will be greatly subdivided,

but nevertheless we should be able to keenly enjoy whatever we see around us that appeals to the eye of taste.

“However, as I have said, the museum of fine arts will not be located at Palo Alto.

“There will be no peddling of religious dogmas, or at least I hope there will not be, but a reverent spirit of religion, which acknowledges the creator, the glory of his works, and the immortality of the soul.

“We shall begin hauling lumber and laying the foundation of the quadrangle as soon as the plans are accepted in every detail. When I suggested to Mr. Olmstead an adaptation of the adobe building of California, with some higher form of architecture, he was greatly pleased with the idea, and my Boston architects have skillfully carried out the idea, really creating for the first time an architecture distinctly Californian in character.

“The porticos will give shade and protection to the students who may walk under them, and the sun and light playing among the buildings will give health to the body, and, I hope, a quickening impulse to the intellectual faculties. However, I do not trust so much to any provision of mine, as I have confidence in the future of the state, and in our honest and intelligent population.

“A university, like a tree, is planted in the soil to grow at first unseen. I shall hope for a natural process. It shall not be my fault if the growth of the university be not slow, gradual, and steady.”

The estates in the original grant, together with a cash endowment, aggregated twenty millions of dollars. To this the grantors will undoubtedly add at some future time. Thus property and revenue will increase until the wealth of this university will not be equaled by any institution of learning in the world. None ever had such a beginning, and not one in America can show any approximation to it, the two nearest to it being Columbia College, with a fund of \$4,680,000, and Harvard, with about \$4,500,000. The university at Palo Alto will begin with an endowment of about \$20,000,000.

Nature had done what she could at Palo Alto to assist the owner in his beneficent designs. Between the coast hills and the bay is a beautiful stretch of undulating land, a most charming location, in the midst of which is the valley of the San Francisquita, with its evergreen shrubs and aromatic air such as are found only in California. Wide avenues are laid in concrete, and lined with trees, throwing a cooling shade over benches placed at intervals for the benefit of pedestrians and students, with here and there yet more widely extended groves of dark