

RELIGION AND THE COLLEGE

Benton P3
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An Address delivered at the Dedication of Swasey Chapel,
Denison University, Granville, Ohio. April 18, 1924.

They ~~are~~^S no stranger^X to one another that I group together
in my title. In this country at least, and in not a few others, what
we know as the college has most frequently owed its origin to religious
motives, and has very often been the creation of a group of people whose
primary associating motive has been religion. From Harvard College in
the first half of the seventeenth century to Redlands University at the
end of the nineteenth, from the Atlantic to the Pacific, the college
has oftener than otherwise been the child of religion.

These facts have been forgotten. For fifty
Sometimes ~~indeed the child has been exhibit as much of~~
years I suppose recognition of them has been diminishing.
~~its mother~~ Like other children it has sometimes been more influenced
by the desire to be like other individuals of its class than by its
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FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME
BY JAMES H. HARRIS

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whose origin and the supposed requirements of whose relationships have been different from that of the college born in the church, sometimes the purely intellectual standards of college associations, have forced consideration of religious influences into the background, if they have not ~~actually made us ashamed of our parenthood and the~~ *basically excluded - effected partial* ~~exclusion of them from our college ideals~~ *exclusion of them from our college ideals* -

But however that may have been, there is today a distinct revival of interest in the question of religion in the college - a revival which extends moreover not simply to the smaller institutions under denominational control, but to the large state universities and to the larger institutions on private foundation. ~~Its influence is extending in a measure at least to the larger educational foundations, to the Boards of Trustees, the faculties, and the students.~~ I know of

whose origin and the supposed requirements of whose relationships have been different from that of the college born in the church, sometimes the purely intellectual standards of college associations, have forced consideration of religious influences into the background, ~~but it is not actually made us ashamed of our parenthood and the~~ ~~ideals that are naturally associated with it.~~

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at least three surveys recently made or now in progress, looking to the discovery of the facts and the betterment of conditions. In a somewhat extended contact which I recently had with College and University Associations and heads of Universities, with reference to one of these surveys, I found but one attitude - an interest in the subject and a desire to know how conditions could be improved. Nor was this due to a feeling that conditions were desperately bad or necessarily worse than formerly, but ^{to} recognition of the fact that they were probably not ideal and a desire that they be made better.

A preacher who is in constant contact with the colleges and universities of the country, being in great demand as college preacher, has recently said in print that he finds religion in the colleges very much alive, that students are frankly interested in religion, thinking about it, ready to talk about it, and many among them facing honestly ^{the} practical questions of their own relation to it.

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confirms this opinion & if

My own observation convinces me that ⁵there has been real progress in the last half century -
~~it had for example a generation ago.~~ I happen to have been in pretty close
contact with colleges nearly all my life. I was born in a house that
still stands under the shadow of Sugar Loaf. My first schooling was in
the basement of the old Baptist Church where my father and mother con-
ducted what has since become Shepardson College. One of the few recollec-
tions of my boyhood is the prediction of a minister then aged and of course
long ago dead, that when I grew to be a young man I should wear top boots
and with my dinner in a tin pail, attend college on the adjacent hill - a
prediction afterwards fulfilled except for the top boots and the dinner
pail. I lived for several years of my boyhood in the seat of a State
University. After my graduation from Denison I taught for one year in a
small college in another state. I lived for four years alongside a
college in still another state. For over thirty years I have been a
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other colleges and universities. I well remember how in my boyhood, the representatives of the denominational colleges were wont to denounce the state universities as godless, and I know that though on the whole the epithet was undeserved, in some cases there was ^a certain basis for the accusation. To remedy this situation, the Y.M.C.A. began its work in state universities about forty years ago. The Y.W.C.A. followed, then the denominational Boards of Education, with much resulting confusion but on the whole with a strengthening of the influence of religion. Partly in succession to these movements, partly parallel to them, the colleges and the universities themselves, or affiliated organizations, have established courses of instruction in religion; and latest of all, a nation-wide movement has been organized to establish schools of religion at the larger universities and to prepare men and women to fill the chairs of instruction in them and on the faculties of the schools themselves.

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Forty years ago there were every few colleges that included in their faculty a professor of religion or of the Bible, and no state university made provision for systematic religious instruction of a genuine university or college type. Today there are over 200 such professors and scarcely an institution of college rank in our northern states in connection with which there is not more or less adequate opportunity for genuine work in the field of religion. Nor are these influences all exerted from outside the colleges. Faculties of State Universities in some cases at least consider the character-forming influences of the institution a matter of prime concern, and cooperate heartily with agencies within and without the University which make for this result.

All this shows ~~the real progress~~ real progress, the evidence of which is all the more striking if we go back not one generation but several. The "Literary Digest" for February 9 quotes from the "United Presbyterian"

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figures which though I have not verified them are probably substantially correct:

"Statistics from 80 State institutions in 1921 show that out of a total enrolment of 152,461 students, 130,486 had religious affiliations while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when even tho the colleges were Church institutions, practically all the students were outside the Church. In Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a profest infidel, or at least outside of the Church. Bishop Meade of Virginia said in 1811 that William and Mary College was a hotbed of

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French infidelity, and that for many years in every educated man he expected to find an infidel.

Certainly we have gone a long way since those days. Cert inly also those who know the colleges of today can testify both that religion has at least a measurably fair presentation, and that our students give it serious consideration, many of them wholehearted devotion. I at least have no experience or observation that would justify such sweeping denunciation of our colleges or our students as I occasionally see ascribed to persons whom I can but suspect of hysteria, or an excessive fondness for strong language.

Yet we should be quite overstating the case if we affirmed that conditions are ideal and no further progress remains to be made. The "Christian Century" recently cited the example of a college under denominational control in which ninety percent claimed

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to be Christians and eighty-five percent were church members, yet of whom fifty-one percent admitted that they did not habitually attend church and fifty-six percent declared that their experience in college had not deepened their religious beliefs. I do not know what college the editor referred to, and I have had no opportunity to make that careful analysis of the situation that would be necessary before proceeding to apportion responsibility and blame, still less to determine in how many other colleges similar conditions prevail. Of this, however, I am sure, that no college president or faculty or board of trustees can be otherwise than concerned to know that the situation is in their own college, what influence the college is exerting on the religious thinking of the students, on their attitude toward religion and their moral character.

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French infidelity, and that for many years in every educated young man whom he met he expected to find an infidel."

On the whole therefore there has been much progress. And that progress has on the whole been in the right direction, for no college can afford to be indifferent either to the provision for religious instruction and influence or to the attitude of its students to religion. I have already referred to the fact that a large number of our colleges were born of religion, and that of that origin they are bound to be mindful. But that is not the chief or strongest reason why they are under obligation to take account of it and make provision for it. The college - and I mean in particular the college in the American sense of the word, the college as distinguished from the university and the professional school

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is primarily concerned with the production of personalities, men and women who are capable of large participation in life and of large contribution to life - in Anglo Saxon words, who can get much out of life and put much into life. On another occasion I have dwelt at length upon this theme, contending that while the college must be permeated with the atmosphere of research, it is not an institute of research, nor is research its primary business; that while it ought to contribute to the preparation of men for their various occupations, it is not primarily an occupational school, that while it ought to add to the store of knowledge of all its students, even this is not its comprehensive task, but that that task is, (as I have said,) the creation of personalities. On this occasion my purpose is not to develop this proposition but, ^{assuming} that you accept it and ~~also~~ that you who are assembled here will agree with me without discussion that the highest type of manhood and womanhood is not

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developed without religion, I want to pass at once to consider with you what kind of religion will meet the needs of the college, and because it does so, ^{constitute} ~~be~~ an influential and helpful factor in its life.

Addressing myself then to this subject, the first thing I ^{have} ~~want~~ to say is that the religion of the college must be in substantial harmony with its general intellectual life. We cannot construct watertight ~~xxxxx~~ partitions in our minds and keep religion in dry storage while all the rest of the mind is fertilized with the dew and rain of freedom of thought. I remember to have heard of a professor in a leading Eastern university who described his own mental condition in just about such terms as I have used and added that he had no idea what would happen if ever that partition broke down. But I could have told him ^{that} ~~him~~ the result would have been very disastrous to religion.

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New England College in the same year that I was graduated from Denison once told me that in his day all the class room work, even in such subjects as Chemistry, consisted in a recitation as nearly verbatim as possible of the words of the text book. It was an epochal event in the life of men educated in that way to discover that the author of a text book was after all only a human being and that therefore neither he nor the book were infallible.

~~Now~~ ^{VR} when history and Chemistry were taught in that way it was of course perfectly natural that religion should be taught in the same way. The instruction in religion was naturally in substantial harmony with the general intellectual life of the college. But on the same ground when or where the intellectual life of the college is of a different type, the religious life of the college will naturally partake of that difference.

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When you teach chemistry by authority you will not be likely to encourage freedom of investigation in religion. But equally when you begin to teach Physics and Chemistry by experiment and history and sociology by observation it will inevitably follow that in course of time the attitude of mind which you cultivate in your laboratories and your sociological and historical studies will begin to penetrate into those areas of the mind in which religion dwells.

The experiment of the eastern professor is certain in the end to be a failure.

In passing I should like to remark that I took my illustration from the New England College in which my colleague was a student rather than from my own contemporary experience at Denison because there was not in my day and I am sure there never has been since at Denison, any such ~~situation as he described~~ ^{situation as he described} as existing in the East. It is true that there

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were no student laboratories in those days, and that text books were in use in almost all departments, but I cannot recall any impression of being constrained and dominated in my thinking by text book or professor. On the contrary I distinctly remember the releasing and emancipating effect of the work in more than one class room and the great incitement to individual thinking exerted by more than one of my professors. The only constraint that I recall was the constraint to do my own thinking.

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Nevertheless, the colleges generally there has been a great change in the fifty years since I entered college. The professor is no longer merely a quizmaster on a text book. He is required to be a thinker. It is demanded that he shall have at least the spirit of an investigator. Facts must mean to him more than the assertions of the printed page. Moreover, the liberty which the teacher claims, and must claim to hold his place and his self respect, he cannot deny to his students. The theory

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that the immature mind of youth naturally and properly bows to authority is a fiction that should have been discovered and discarded long ago. Not only is the difference of age and maturity of mind between instructor and student often too little to justify any such sharp distinction between them, but the study of the child has reminded us that he is a born investigator, who begins his independent researches in the cradle and gains most of his knowledge not by authority but by independent inquiry. To attempt to suppress this natural instinct for the period of his school days, leaving him to re-acquire it as best he can when he escapes the school room is an absurdity that approaches a crime. ^{Whether} ~~When~~ the professor acquires this freedom, ~~whether~~ by sailing across some stormy Atlantic in a frail but courageous intellectual Mayflower, or ^{by} ~~by being~~ born free, it ill becomes him to deny that same freedom to his student. Nor will he, if he is really free himself.

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But if these things be true, then it follows that in the colleges of today religion must rest on a foundation of facts and evidence, not on dogma and affirmation. The attitude of the college cannot be one of imposition by authority, but of openminded inquiry. It is related on what I judge to be good authority that a student who entered a school of religion from a college about three years ago, was called upon soon after his entrance to pass an examination. A few days after the examination he was summoned to the office of the president and asked whether an examination paper which the President held in his hand was his. Replying that it was he was further asked where he got the answer to the third question. "I do not know," the student answered. "I stated the matter as it seemed to me after thinking it out." "Young man," the President said, "in this school you are not expected to think things out. You are to take what is given you and write down what you are taught." "Do you really mean what you say?"

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said the student."I certainly do, said the President, and the student left the office and the school. This incident simply illustrates the inevitable influence of the modern college on the mind of the student. He is not expected to receive with docility the affirmations of his instructor in Chemistry or Sociology, but to observe the facts for himself and to think through the matter to the best of his ability. The more thoroughly he does this the better does the instructor feel himself to have succeeded. Having acquired this habit of mind in every other field of thought, he cannot apply a different one in religion.

If we are occasionally startled by the frankness with which our college students discuss among themselves all the great questions of life, the relations of the sexes, pacifism and militarism, the basis of religion and the existence, we do well to recall that they are but exercising a habit of mind which is in the very air that they breathe. Nor is this attitude to be regretted or repressed.

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So long as it is one of serious inquiry, not of flippanant denial, it is matter not for sorrow but for approval. The day of dogmatism in history and science and religion is rapidly passing away. But for the fresh expressions of it in a quarter where we had a right to expect something different, I should have been inclined to say that it had passed away. But despite this revival of a bygone type of thinking, the spirit of openminded inquiry has come to stay. It is right that it should do so. This is nature's method. It is the method that has given us the tremendous increase in knowledge that the world has gained in the last century. It is the only method that can continue to unlock for us the chambers not yet opened up - the only method that promises progress and betterment. It is certain more and more to permeate all education and all thinking. It cannot be banished from our thinking about religion and it ought not to be.

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(But in saying this) I am not affirming, I am, in fact, implicitly denying, that the attitude of the college, of the college professor, or of the college student should be one of hasty discard of all old opinions or rash acceptance of new ideas. Revolutions, crises, wholesale rejection of the inheritance from the past - these things are sometimes inevitable in politics and in religion. Dam up the stream behind an insufficient barrier and the time will come when it will burst through carrying destruction with it. Repression ultimately means violent outbreak. But all this is abnormal. In politics, in civilization, in religion, evolution is the normal procedure. If we teach our youth to consider frankly and honestly what the religion of the past has done, to think for themselves as previous generations have thought for themselves, they will be disposed to give fair consideration to the religion of their fathers, and when they change, as doubtless they will to some extent

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p. 20

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through carrying destruction with it. Repression ultimately means violent

behind an insufficient barrier and the time will come when it will burst

are sometimes inevitable in politics and in religion. Dam up the stream

wholesale rejection of the inheritance from the past - these things

old opinions or rash acceptance of new ideas. Revolutions, crises,

professor, or of the college student should be one of hasty discard of all

implicitly denying that the attitude of the college, of the college

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~~xxxxxx~~ change, it will be not by abandonment of all that has been dear to us, but by enrichment of it or by simplification of it on the basis of their experience.

The newspaper⁵ of a few weeks ago contained the story of a college student who was excluded from the class in Ethics because his term paper was a frank criticism of the positions taken by the professor in the course of instruction^{ion}, and a rejection of most of them. I do not assume that the facts were just as reported^{the report}, but ~~it~~ leads one to remark that a repressive professor, and a rash student deciding hastily on the basis of a very imperfect knowledge of the facts, are likely to be found together. Neither illustrates the attitude of mind in which questions of religion should be dealt with. Dam up the ever flowing stream of youth and it will break through to work waste and damage Guide it with sympathy and understanding and it becomes a force to drive the wheels of life and refresh its fields.

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But I must not leave the impression that I think of religion as wholly a matter of ~~religious~~ opinion or even of conviction. Religion is a life -- the reaction of one's whole nature to the totality of the world, it has sometimes been called. Certainly it has its emotional as well as intellectual side. Its conduct, as well as its inward spiritual aspect. Moreover, most of us practice it before we reflect much about it, experience it before we reason about it. We do not come to it as we do to Chemistry or Ancient History, ^a or something outside ourselves of which we have had no previous knowledge, and no experience that we recognize as such. Thought about religion arises in a life that is already religious. One thinks about it not as an abstraction or a concrete thing outside one, but as a part of one's own life -- often the most precious and vital part of that life.

It follows from this that one cannot deal with religion on a purely intellectual basis. The college cannot simply teach about religion in a purely intellectual or scientific spirit. It has its intellectual aspect and from that point

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NO 5-5
Cathedral

religion and the place of high importance that it gives it. The beauty of its interior enforces the testimony of its exterior, and as years go by these walls will become ~~a~~ the repository and ~~the~~ quickener of rich and helpful memories of the deeper and the richer experiences of life -- of noble scripture impressively read, of prayer that lifted one from the lower things of life, and quickened aspiration after the best, of hymns that stirred the soul, of words of exultation and of wisdom that opened up new vistas of the better possibilities of human living.

A building devoted to religion has a message and an influence of its own that becomes with every passing year more moving and more effective. A distinguished architect told me this story only a few days ago. Visiting in the city of Rheims before its beautiful cathedral had suffered the awful ravages of war, he entered the building at noon, one day, to study it as a work of art. It chanced that because there was ~~some~~ ^{a great} religious festival going on in another church, he found the cathedral wholly unoccupied, and ~~he~~ wandered about it alone drinking in its beauty with eyes long trained to read the

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I dare to hope that this building will speak its message to hundreds and thousands of youth who will, if not in one signal experience then in many lesser ones whose total significance will not be less than that of my architect friend, find themselves reprov'd, encouraged, uplifted, strengthened by this building devoted to the worship of God and the fellowship of earnest souls.

But this is but one aspect of the fact of which I am speaking, namely that religion and the religious influence of a college ^{are} ~~have~~ not merely, or indeed chiefly, a matter of opinion, or discussion or instruction. Religion is, as I have said, a life. And life is influenced by life. One man in this faculty whose honesty, courage, gentleness,

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and strength disclose themselves in his classroom and outside, whose character at once makes one think of Jesus, may without his ever being aware of it have more to do with shaping the religious life of the college than all the teaching of the class room specially devoted to religion. A chapel address or an impressive chapel service may turn the stream of a young life and determine all its future course.

When Charles R. Henderson died after having been for a quarter of a century the Chaplain of the University of Chicago, he was respected and beloved by faculty and students as probably no other man who was ~~on~~^{with} on the faculty. And more than one of his colleagues said in effect, "I believe now in the possibility of such a life as the gospels ascribe to Jesus, for I have myself seen it lived before my eyes."

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quoted the remark of a student that the most effective religious influence that he knew of in the University was exerted by the short talks which one of the professors ~~of~~ ^{the class} ~~history~~ occasionally interjected into his lectures on American history.

Beautiful buildings, music and oratory, competent instruction and freedom of thought, all have their value, but more important and more effective than them all are the lives of faculty and students in whom the spirit of Jesus Christ is reincarnated.

The spirit of Jesus! May I remind you what the characteristics of that spirit were? In this year that we call nineteen hundred twenty-four we turn back nineteen centuries, to ~~the peasant of~~ ^{Jesus} Galilee, who is still the leader and exemplar of all the centuries, as the best source to which we can go for inspiration and guidance. How did he look at life? What were his principles of thinking and acting? How did he look at religion?

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He was born in an age and into a world that was largely dominated by tradition. To protect itself against the corrupting influence of the great outside world in the midst of which it was only as it were, an island in an ocean, ~~bridge between continents~~, Palestine had ascribed sacredness and authority to the thinking and the literature of the past. Prophecy, which always means originality and courage to think things through afresh - prophecy in the thought of the men of that day, was a thing of the past. To them belonged the humbler task of interpretation. Not theirs to look the facts in the face; theirs rather to cite authorities, the tradition of the elders, so-called. Into this world Jesus was born. In it he woke to ^{consciousness} ~~find himself~~, and when he found himself repudiated its whole point of view and method of thought. Facing any question of morals or religion, he asked not what do the Scribes say, ^{not even} what is written in the book, but what are the facts as these are seen

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in the experience of men, and what do these facts justify us in believing and doing? Finding men enslaved to a host of petty prescriptions which tended to lead them to neglect justice and mercy and the love of God, he pierced beneath the surface and the external to the great realities of life. Religion was for him not the observance of laws about food and fasting and forms of prayer, but an attitude of heart toward God and men, and conduct that was consonant with that attitude.

Yet Jesus was no iconoclast or revolutionist. Radically disagreeing with the leaders of his nation both as to the way in which truth was to be arrived at and as to the fundamental truths themselves, he yet recognized that in that religion which he and they had inherited from the great prophets of the past, there were the great truths of religion and the great principles of conduct. He did not go out of the

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synagogue, or ^{up}replace the religion of his nation. Instead, maintaining his stand within it, he set forth with clearness and vigor the truths which were the correctives of its errors, and exemplified that intellectual method and attitude which would not only lift it to a higher plane but tend to keep it always moving upward to higher levels.

Let me illustrate his attitude by reference to two matters one having direct relation to practical conduct, the other to fundamental convictions and attitude.

The Sabbath was a very ancient institution. How old it was no one of course knew. What they did know was that its observance was commanded in their law, enjoined by the prophets, and strenuously insisted upon by the religious teachers of the day. It had the support therefore of every sanction known to them, hoary antiquity, law, prophecy, custom, the theologians of the day. Yet Jesus saw that as conceived and practiced it involved an utter reversion of values. Men were subordinated

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to an institution, not an institution administered to meet men's needs. And Jesus saw - what any man may see who stops to think, but which strangely enough few have seen - that the real values of this world are in people and that institutions of all kinds have value only as they serve people and promote their welfare. Therefore instead of bowing his head to this ancient and sacred institution, he allowed his disciples and encouraged others to disregard the customs of the day based on the ancient commands and when challenged, replied in that far-reaching maxim, "The Sabbath was made for man, not man for the Sabbath." Yet observe that even here he is not an iconoclast. Finding an institution wrongly conceived and oppressively used he did not take up arms against it, and as so many under like circumstances have done, become a destroyer. He did not say, as France did at one period of her history - "Away with the Sabbath, and all its observances." Instead he gave men a new principle

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for its use - a principle which determined at once whether it should continue and if it continued how it was to be used - a principle which if it were really applied would make it never a burden but always a helper of men and an instrument for their welfare. "The Sabbath was made for man and not man for the Sabbath." Generalized that means that things - institutions of all kinds - have their only right of existence and the only rule for their use in their value to humanity.

My second illustration is found in the great fundamental idea of God. The great service of the Hebrew people to the human race is in its idea of God. There is nothing more impressive in the whole history of human thinking than the record of the process by which that people thought and fought their way up from the idea of a tribal deity who belonged to the tribes of Israel as other deities belonged to other petty nations, and who contended with them for supremacy in a territory

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no larger than one of the smaller states of this country — thought and fought their way till they reached that magnificent conception of a God who made the heavens and the earth and who guided the affairs and was interested in the welfare, not of Israel only but of all mankind. This great conception the Jews of Jesus' day held firmly and unwaveringly. Idolatry they had once for all ^{Agnostics their race had never been} left behind. [^] In the atmosphere of this idea Jesus grew up. He accepted it without abatement of any of its magnificence or its daring -- not, we must believe, because it was handed down to him, but because it commended itself to him as the best explanation of the facts. For we have seen already and there is abundant evidence that tradition was not for him sufficient authority for any belief or practice. But accepting it he also modified it. The Jewish conception of God as held in Jesus' day had in it indeed some elements based on the tender relation of a father to his children. But it was still largely

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dominated by the analogy of the oriental monarch. God was far more king than father. This emphasis Jesus reversed. "Our Father who art in heaven," he taught his disciples to pray, not "our King who is on the throne." In other words, Jesus appropriated to the full the great inheritance of his race; that it came down from the past was to him no argument against its truth; but he also enriched it and empowered it out of his own experience and on the basis of his own faith. For I am sure you will agree with me that the deep conviction that God is a father to his children can arise only in the soil of one who has entered into an experience of his love, and that its acceptance must always involve an act of faith that goes beyond any mere scientific demonstration.

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the outset, but I assure you that it is not this that I am thinking of it. It is vitally and essentially related to the question, what place religion is to have in the college.

For as sheer historic fact Jesus is the world's greatest thinker in the field of religion, and therefore the college which in every field seeks to get the best from the past and make the best use of it must take Jesus into account and cannot do better than to accept his spirit and follow his method.

And moreover the method in which Jesus dealt with religion in his day is essentially one with that which the world has now in modern times discovered to be the best and only method of dealing with all problems that have relation to human life. In short, Jesus was the first great exemplar of the scientific spirit as the

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most enlightened men of science understand and practice it today. He faced facts squarely, made them, rather than opinions however ancient and honorable, the guide of his thinking and the basis of his action, set facts in relation to one another, penetrated beneath their surface to find their meaning, brought imagination into service, and to all that mere induction or deduction could prove added an estimate of values and a strong element of faith. Slowly the world is learning that this is the best way to think, and all the progress of our modern times is due to this method of thought.

of
Because these things, Jesus not only as the founder of our religion and the object of our reverence, but as the great exemplar of the best type of thinking that the world has yet discovered, is entitled to recognition and leadership in all our colleges.

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36.
reason. If, as I have maintained, the prime business of the college is

to develop personalities, then for this reason ~~he~~^{Jesus} ought to be an ever present force in the life of the college. It is only a few days ago that I heard the dean of the colleges in a large university say with emphasis and seriousness that the impact of Jesus of Nazareth ~~was~~^{is} the greatest possible influence for the development of character among college students. He was speaking as a representative not of religion, but of education - but of education that recognized that the ultimate values to be achieved by education are not merely intellectual, but broadly and deeply personal - and so speaking he counted Jesus as the most potent influence for good that we can employ.

I come back therefore to say what I implied at the beginning, that religion and education - and college education in particular - are natural allies. Only now I wish to say this in the more specific form that

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no college, least of all a college founded in the name of religion, can afford not to give to Jesus and the religion of Jesus a central place in its life and its plans. We need never fear that in doing so we are introducing a conflicting or a repressive influence; one that will endanger our scientific attitude or our educational ideals. For he is the great representative of the scientific spirit, he is the first great affirmer of the supremacy of human values and of the doctrine that man is of more significance than all the institutions that he has made or inherited or by which he is influenced. No college can achieve the highest possibilities which does not bring to its aid the great forces of enlightenment and inspiration that the history of the race has placed at its disposal. And of all these none so well deserves the place of pre-eminence as Jesus of Nazareth.

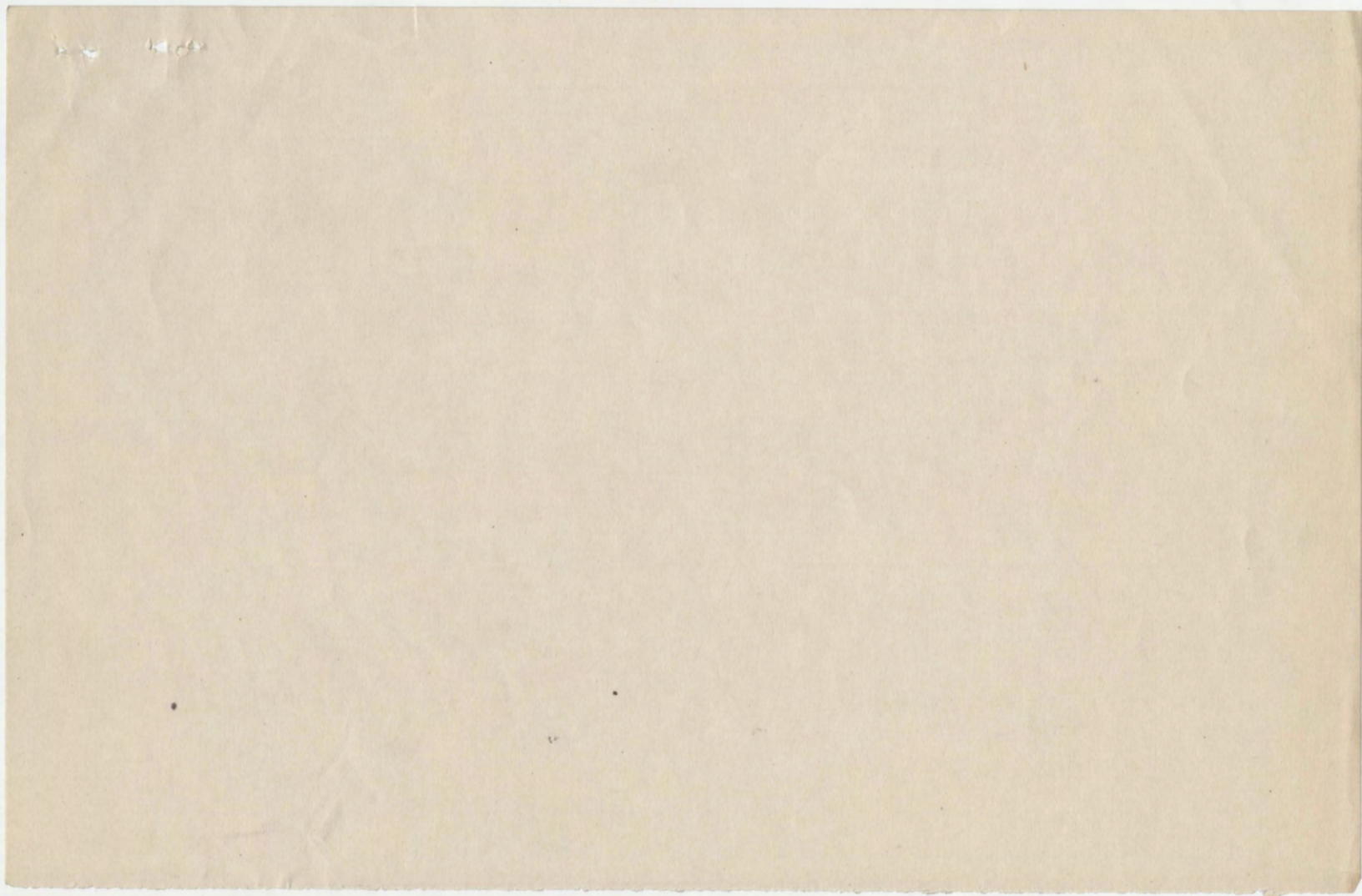
May this beautiful building stand for centuries to come a witness to this faith in the leadership of Jesus, the prophet of Galilee, the guiding star of humanity.

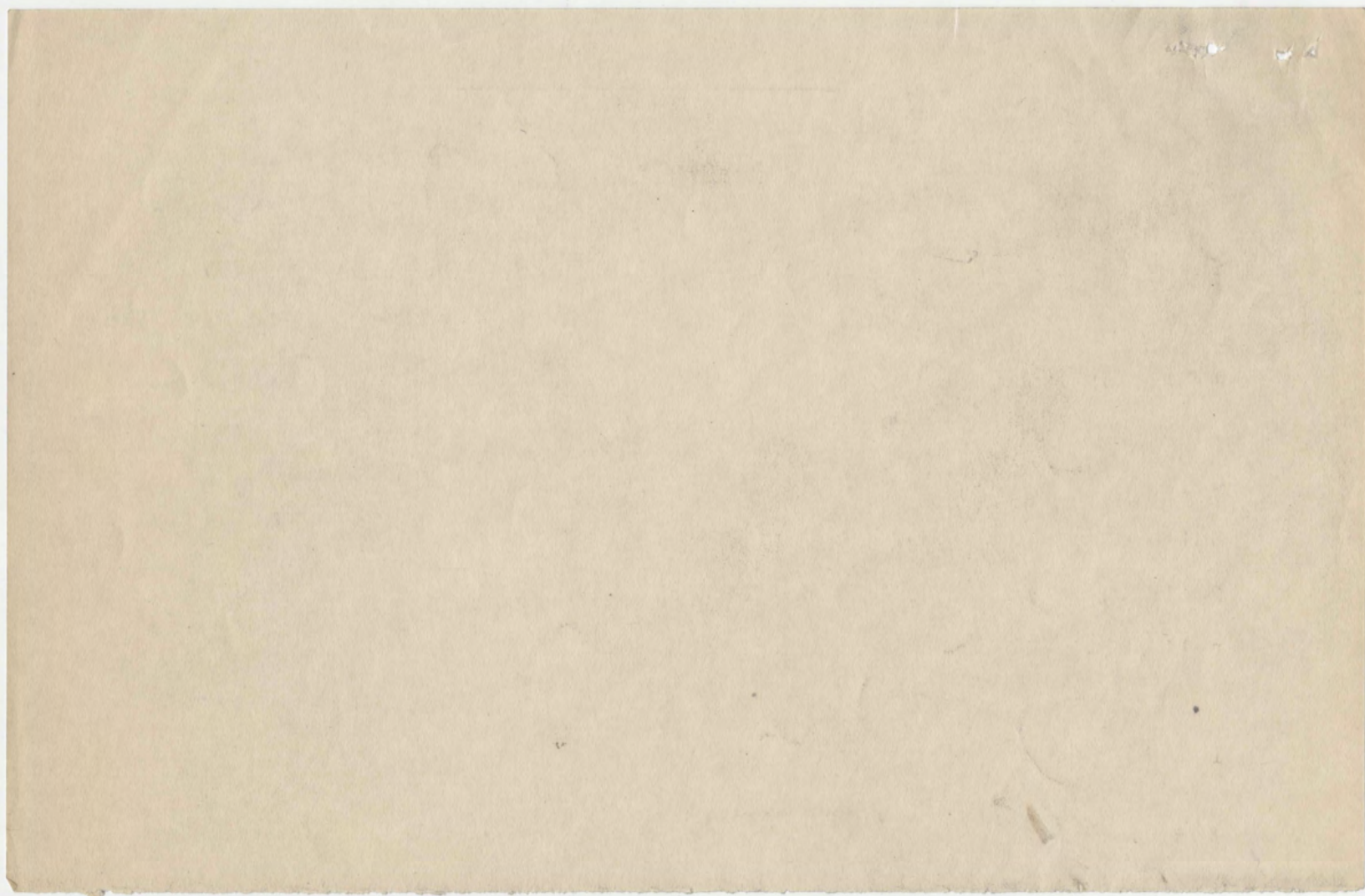
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Ad 1
Feb 24, 1923
Copy

The Future of the University

A Statement to be presented to the Senate, after having first been submitted to the Board of Trustees for their criticism.

By Ernest D. Burton.

I have asked you (the Senate) to meet to-day that I may begin the fulfilment of the promise which I made to you January 11, that the efforts to promote the future development of the University should be our work, and that to this end the Senate should become for a time at least an open forum for the discussion of questions of University policy. This meeting I should like to employ in a preliminary survey of the whole field and task - a sort of Mt. Nebo view of the promised land, from which, however, I hope none of us is to be debarred.

In an address delivered at a recent Convocation of the University there occurs a passage in which the author sets forth his idea of the task of a University president in this land and day. I am assured by the speaker that he had at that time no thought whatever that he would ever be called upon to fulfil the task which he described, and as I read the statement now it seems clear that he was in fact describing not the function of the president of the University but of the University as a whole, a function not to be discharged by any one person, but one in which many minds must participate, and which can be accomplished only by concerted and cooperative action. I should like therefore to read that passage in a revised version, substituting for the president of the University, the University itself, and having in mind especially

The Future of the University

A Statement to be presented to the Senate, after having
first been submitted to the Board of Trustees for their
criticism.

By Ernest D. Burton.

I have asked you (the Senate) to meet to-day that I may
begin the fulfillment of the promise which I made to you January 11,
that the efforts to promote the future development of the University
should be our work, and that to this end the Senate should become
for a time at least an open forum for the discussion of questions
of University policy. This meeting I should like to employ in a
preliminary survey of the whole field and task - a sort of Mr. Hepo
view of the promised land, from which, however, I hope none of us
is to be deterred.

In an address delivered at a recent Convocation of the
University there occurs a passage in which the author sets forth
his idea of the task of a University president in this land and
day. I am assured by the speaker that he had at that time no
thought whatever that he would ever be called upon to fulfill the
task which he described, and as I read the statement now it seems
clear that he was in fact describing not the function of the presi-
dent of the University but of the University as a whole, a function
not to be discharged by any one person, but one in which many minds
must participate, and which can be accomplished only by concerted
and cooperative action. I should like therefore to read that
passage in a revised version, substituting for the president of
the University, the University itself, and having in mind especially

that group of minds in the Trustees and Faculties whose combined thinking determines the direction of the University's development.

So revised the passage reads:

"No physical mountain top will serve the need of a modern university. For its vision must include all the nations of the world, as the leaders whom the university must produce must lead a nation that will itself have world-wide relationships. It must have a conception of the great currents of the world's life, and escape if possible that bankruptcy which according to one of our number overtook the historians of 1914. It must discern if possible what part this nation is to play and ought to play in the drama of human life as it will be enacted on the stage of the world in the near future. It must perceive how the universities of the country can make their largest contribution to the life of America for America's sake and the world's sake. It must estimate the particular part which this university must take in the task, which is so great as to tax to the utmost the resources of all the universities, and must weigh the relative value of different studies, departments and methods. Here as in all things history must be its instructor but not tradition its arbiter. It must dare to be original, for the needs of today are not those of yesterday, and those departments of study and methods of education which are today our strength were, not many years ago, unknown, or intruders admitted only on suspicion into the ancient and honorable society of learning. With the wisdom of a sage and scientist, with the courage of a prophet and a general, it must organize its forces, or find and marshall new ones, for the great task of producing the ^{leaders} ~~leaven~~ of thought and

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action in a great democracy in a democratic world."

So far the revised quotation. Let me now add by way of exposition of what is implicit in this statement that a university which would really meet the demands legitimately made upon it in these days must make a careful study of what other universities, especially its near neighbors, are doing not so much for the purpose of imitating them or preparing to compete with them as to discover what they are not doing that it can itself properly undertake with a view to complementing their service and rounding out the task of the universities as a whole. And may I add also that a university that aspires to render the largest service to the country and the world must subject itself to a process of rigid self-criticism, discovering wherein it is weak in general policy and scope, in methods and in men, and courageously endeavoring to cut off what is superfluous, to eliminate duplications, to provide what is lacking and to substitute strength for weakness at every possible point.

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I am sure that you will agree with me that this is a very large task, and I should rightly forfeit your confidence if I should undertake to answer now all the questions which such a study as I am describing would inevitably raise. This, as I have already intimated is not my purpose today. But as preliminary to the prolonged cooperative study by which alone we can hope to find the questions that are involved and discuss the answers to them, I should like to do three things.

First, to set forth in a purely tentative way certain ideals that I myself cherish; second, to indicate by way of example what these ideals would signify when applied to certain divisions of the University; and third, to ask your consent to the appointment of several committees which shall undertake the detailed and thorough study of certain large questions of policy and practice.

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I. With your consent then, as one member of this body and for the purpose of starting the discussion I should like to set forth certain ideals that I cherish for the University. I am thinking not of what can be accomplished in one year or three, but of what will perhaps require ten or twenty years. Yet I am thinking of these things also as tasks to be begun at once. We do not move forward effectively without definite goals, yet goals are to be pursued without delay, not placed in museums for the curious to admire. Let me say further that I am not speaking in general terms and applying to the University of Chicago what I could equally ^{will} say ^{of} ~~to~~ any other university of which I happened to be a member. I am thinking of our opportunity and our duty, and trying to define our apecific task. I should like to paraphrase those words of Dr. Harper, "I have never doubted that God had given me a work to do that would go undone if I did not do it," and say of the University of Chicago that I am convinced that it has an opportunity and a task that belong to it alone, a work which will go undone if ~~it~~ ^{we} ~~does~~ not do it.

What then should our University do and become?

1. I believe that from this time forward research should be the outstanding feature of the University of Chicago. Four considerations lead me to say this. (a) First the preeminent value of research, the things which it can achieve, as evidenced by what has already been achieved. It is research that differentiates our day from the middle ages and has been the cause of all the progress in education and of most of the progress in civilization that has been made in the last century. It holds the promise of all the progress

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that we can hope to make in the future. For the repetition of old opinions true or false it substitutes open eyed and resolute facing of the facts, and pushes its way on to reality. Before a popular audience it might be necessary, or it might be futile to argue these matters. Before this company the bare assertion is sufficient. Many of you know them far better than I.

(b) My second reason for affirming that research should be the dominant characteristic of our University is that we have already made a splendid beginning in this direction. To call the roll of our research men by name might be invidious and certainly is superfluous. You all know in part - I doubt if any of us know in whole, the things that have been wrought in this University in Physics, in Chemistry, in the various departments of Biology, in Mathematics and Astronomy, and in the Social Sciences and in Theology. We have an enviable reputation for research throughout the world. It is our manifest duty and destiny to go forward and not backward.

(c) My third reason for emphasizing research is that by it more than in any other way we may serve not individuals only or a local community only, but while doing both these things may also serve all other universities and colleges, our own land and all lands. The output of the research laboratory, the work of Michelson, of Moore, of Carlson, of Judd, to mention only a few examples of many that might be named are gifts to the race, are contributions to the future as well as the present. With no underestimate of other work the university that can do this ought to do it, and we can.

(d) This brings me to my fourth and final reason for emphasizing research, viz. that very few other universities are in

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a position to give to it the first place to the extent that we are. I speak not in derogation of other institutions and for your ears only, but it is evident that a State University with its obligations to give a collegiate or technical training to the increasing numbers of the youth of the State, who are demanding it, responsive as it must be to the opinion and demands of a constituency to whom research means little or nothing, compelled to seek the money for its support from State legislatures in annual or biennial sessions, may indeed undertake research, but will find it practically impossible to give to it the place of first importance.

The Librarian of one of our largest and best State universities showing me recently the rooms set apart in the library building for graduate work, remarked, "Of course our graduates are practically all working for the Master's degree, the Ph-D students are so few as not to constitute a problem for us." Even the under-graduate work of these universities is sometimes seriously endangered by the great numbers of students whom they do not feel at liberty to refuse. Under such conditions research has a hard task to live, to say nothing of flourishing. Over against this situation, we may, if Trustees and Faculty see their opportunity alike put our emphasis where we judge it wise; may choose the fundamental task of research, refuse to be overwhelmed by numbers of students. We are free to choose our own field of emphasis as few other schools in the West are. Moreover, Chicago is peculiarly well adapted to be the seat of a research institution. We share the sky and the air with other institutions, but we are in the midst of a great laboratory for the biological and social sciences, ready made to our hand. Even the eastern part

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of the country has few institutions so well situated and equipped for research as we. Traditional emphasis on undergraduate work, scattering of buildings and departments caused by the university far out-growing its original scope and plan, these and many other restrictions embarrass and hamper the work of research. We have absolutely no restrictions that cannot be overcome if we really want to overcome it.

I do not dare say it so that any of our sister institutions can hear me lest they should judge that our hatbands ^{are} ~~were~~ about to ~~burst~~ ^{burst}, but in this presence I do not know why I should not say in all seriousness that there is no university in the country that is so favorably situated to become the research university of the country.

3. The second element in my ideal for the university is that the spirit and practice of research should extend to all departments. I do not announce this as any novel doctrine. We have all accepted it as a matter of course. It may be that some departments have achieved a wider reputation for research than some others, it may be that some have given more time than others to the transmission of the acquired stock of knowledge, but none of us would admit that his department is not engaged in research. I mention this as a commonplace but especially for the purpose of emphasizing it in reference to education and pointing out what seems to me a necessary consequence of it as applied to education. For I think you will agree with me that there is no possible reason for not including education in the field of research. Certainly we shall not claim that we know all that is to be known in that field, or

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that it is less important to know and to know how in that department than in Physics and Chemistry or Biology, that the training of the mind is less important than the healing of the body, or that it is less important to pursue investigations in the fundamental sciences which underlie education than to conduct research in those that underlie medicine. But if we grant this, then it follows, for me *at least* that we must continue our policy of carrying on education all the way from the Kindergarten to the graduate schools and must include *in* ~~as~~ the field of research not only the physical, biological and social sciences themselves, but the educational process as applied to those sciences and to pupils of all ages. To conduct research in education we need as our laboratories the elementary and the secondary school, and the college. We shall not say respecting any of these divisions of the university that they exist simply as laboratories for the research work ~~in~~ of the School of Education. We shall not necessarily emphasize research as compared with the educational process itself equally in all divisions, but we shall affirm that even from the point of view of educational research itself, we need all these parts of the University.

This to my mind excludes the thought that we shall, as has been suggested in some quarters, make the University a super-collegiate institution, consisting solely of Graduate schools of research, or a Research institute analogous to the Research Institutes of Medicine and Social Science, only of broader scope. We shall continue to ~~have~~ be a University, educating men and women as well as investigating subjects, and, *for* ~~in the interest~~ *purpose* both of educating people and *investi-*gating education, shall continue to carry on education from the Kindergarten to the graduate schools.

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3. The third element of my thought about ^{our} ~~the~~ future of the University is that we shall aim to keep all the essential elements of ~~it~~ as an institution of research and education in close physical contiguity and in intimate intellectual relationship. We are extremely fortunate that ~~throughout~~^{at} the founding of the University President Harper thought that our main quadrangle would be ample for all purposes of the University for all time, yet he early discovered his mistake and with that farsightedness that was characteristic of him and Mr. Rockefeller, the means were provided to buy the additional land giving us the frontage on both sides of the Midway from Washington Park to Dorchester Avenue. This makes it possible for us to avoid the extreme embarrassment of Yale for example, which is hard put to find any suitable place for its new General Library building, and the unfortunate remoteness of the Medical School at Harvard and Columbia from the departments of the University which deal with the fundamental sciences and emphasize research, and even the less serious but irreparable misfortune of Johns Hopkins in that its Medical School is three miles from the University proper. It puts us in an altogether different class from the State universities of certain of our Western states which have scattered their departments in different cities hundreds of miles apart. We regret that the smokiness of Chicago necessitates our astronomers living and working in Wisconsin, but the separation of the observatory from the other parts of the University perhaps appropriately typifies the remoteness of the stars from the earth and is certainly less serious than would be the isolation of Medicine from Physics and Chemistry, or of Divinity from Philosophy and Sociology and Philology on which it is so largely dependent.

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This unity of the University we ought jealously to guard. The general fact and the specific relationships ought always to be kept in mind ^{in connection with} ~~at~~ any proposals for buildings, and all buildings should be located with as far a vision into the future as possible. The mistakes that have thus far been made for lack of long enough foresight are fortunately not as serious as they might have been, but no more should be made if it is possible to avoid them. Yet I speak of buildings only to emphasize the vital matter which is not buildings, but that which the location of buildings is liable to affect for good or evil, the unity of the University. We should aim at a University, not a group of separate schools.

4. My fourth point is in a measure ^{caveat} ~~is~~ a ~~case~~ against over emphasis on a previous contention. In our emphasis on research, and on the physical contiguity and intellectual unity of the University we ought never to become academic or monastic. After all science is for men not men for science. Human beings may be the subjects of research, but the ultimate purpose is not research but human betterment. To crescat scientia we add at once vita excolatur.

Nor can the University be content to make ^{its} ~~the~~ contribution to human betterment solely through the students whom it brings to these quadrangles and on whom it confers degrees. Knowledge demands publication as truly as discovery. Hence we must maintain an agency of publication, our journals and our Press. Hence also our Correspondence School and our University college are legitimately within the scope of the University if not

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absolutely demanded as agencies for maintaining our consciousness of relation and obligation to our environment and the community at large.

5. Two ^{other} elements of the ideal which I cherish for our University I should like to mention together, because of their intimate relation to one another and because they are alike in that they are most difficult to achieve by any set and ordained methods. I know no better names for them than the trite and familiar words, character and culture. Whatever else a student gains at the University these two at least he ought to carry away when he goes, and to the creation of them his residence at the University ought to make a large contribution. Yet neither of them can be set down among required studies; neither can be tested by a formal examination. They are something more than knowledge and something more than skill. They belong in the realm of attitudes and appreciations. They are the product of atmosphere, to which we all contribute, and for which we are all in our measure responsible. They are the result of companionships, among students and between students and teachers, of personalities, even in a measure of architecture and ceremonial, of the incidental and optional elements of University life. We have done much to create them in all these ways. Is it possible for us to do yet more? As I have been reading Professor Michael Pupin's story of his undergraduate days at Columbia, I have wondered whether the Columbia of today does for its students what the Columbia of a generation ago did for him, whether we are doing it for our students. And I have asked myself and I should like to ask you what we can do to make it more certain than it is ^{with} now that all the student's learning he will gain that indefinable something which we call culture and

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And I have asked myself and I should like to ask you what we can do to make it more certain than it is now that all the students' learning will gain that indefinable something which we call culture and

that indispensable quality that we call character. I make no attempt now to answer these questions. I only record my conviction that no more important questions can be asked and none are more worthy of your careful thought. History makes it only too painfully clear that research may be in the highest degree acute and successful and education reach a high level of efficiency, but for lack of those less tangible but more vital elements, ideals, culture, character, the whole process may lead to tragedy and disaster. The ultimate purpose of a University is to make its contribution to human welfare, and it does this chiefly through the production of personalities, endowed with knowledge, ^{skill}, culture, and character.

6. The last element of my suggested ideal for the University is that from this time forth we can afford, even more than heretofore, to put the emphasis on the quality of our work, not on the number of our buildings, of our professors or of our students. I do not know that it is essential to the accomplishment of our mission that we should ever have more students than we now have. I am sure you will agree with me that it is vital that we maintain our standard of work and even improve its quality. If this result should perhaps prove to be purchasable only at the cost of diminution of numbers, for myself I would not have a moment's hesitation as to its being worth the price. Our aim should be not to be bigger than any other university, but better than any existing university now is, our own included - a University of Research and of Education of the highest type intellectually and morally that it is possible for us by our combined and co-operative efforts to create

that indispensable quality that we call character. I make no attempt now to answer these questions. I only record my conviction that no more important questions can be asked and none are more worthy of your careful thought. History makes it only too painfully clear that research may be in the highest degree acute and successful and education reach a high level of efficiency, but for lack of those less tangible but more vital elements, ideals, culture, character, the whole process may lead to tragedy and disaster. The ultimate purpose of a University is to make its contribution to human welfare, and it does this chiefly through the production of personalities, endowed with knowledge, skill, culture, and character.

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II. So far then my tentative statement of ideals for the University. I pass then to the consideration of how the acceptance of these ideals would affect certain divisions of the University and what the present situation in respect to them. I shall make no attempt to speak exhaustively, but only by way of illustration and of only three or four divisions of the University and first of all of

1. The Graduate Schools of Arts, Literature and Science.

The University of Chicago was founded as a college, with little or no thought of its being anything else. The first million dollars was raised on that basis. But when Dr. Harper accepted the Presidency he did so on condition that the scope of the work should be broadened far beyond the original thought, and when it actually opened its doors in October 1892, it was already understood that the emphasis of its work would be on the Graduate Schools. It had at that time but one professional school, the Divinity School. By this fact of primary emphasis from the beginning on Graduate work, the University

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of Chicago is differentiated from almost all other Universities. Harvard, Yale, Columbia, Princeton, Cornell, California were all founded as colleges, and while adding professional schools to the college only comparatively late in their development undertook graduate work with emphasis on research. Johns Hopkins and Clark are the only two schools other than Chicago of which it can be said that from the first their chief interest was in graduate work. It is I judge only just to say that financial limitations have seriously hindered the development of these two Universities. What shall we say of ourselves? Has the incoming of professional schools with large numbers of students preparing to become practitioners rather than investigators, and the great increase in the size of the colleges, in any measure thrown ~~the~~ Research work into the shade? Certainly we have to our credit a long list of notable achievements. Certainly we have still maintained our ideals, and in no small measure achieved them. The recent action of the Senate in expressing a desire for a fund of one million dollars the income of which may be used for research in the fundamental sciences, and the recent successful efforts to obtain special funds for research in the social sciences shows that some of us at least are awake to the opportunity for a new advance in this field. But if we should without egotism or boasting but with a serious sense of responsibility, at least in respect to the great Mississippi valley, ^{confront} ~~comfort~~ ourselves, should we feel that we had attained and needed only not to backslide? Have we been sufficiently on our guard against carrying the methods of the college up into the the graduate school? What is our definition of a ^{Seminar} ~~Semester~~? Have we given undue time and attention to that appendix to the college, work for the Master's degree? Have we been sufficiently careful to

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eliminate the men who are in reality incapable of research work and only waste their own time and that of the professor? Have we with sufficient diligence sought out and encouraged the man who is exceptionally capable of research? Have our fellowships been sufficiently large and numerous to enable us to draw and hold men of this type? Are our library facilities such as they ought to be if research is the thing that we are most interested in? Have we provided adequate opportunity for informal exchange of ideas among research students in the same department and between those of different departments? Have we been sufficiently concerned in making specialists to give them also breadth of outlook and make them cultivated gentlemen as well as technical scholars?

I ask all these as real questions not as indirect affirmations. What I wish to suggest is that if we take seriously ~~as~~ possible our responsibility, ^{as ~~possibly~~} of all the universities of the country the one that by tradition, by achievements, by possibilities for the future, has the best chance of leading in research, then it is fitting that we should reconsider all our plans, methods and equipment. To this I need only add that I am confident that there are others beside ourselves who look to us to take the place of leadership, and that if we courageously aspire to it we shall find help in achieving our ambitions.

2. I wish to speak next of the Medical School. We are all familiar with the arrangement with Rush Medical College that was entered into in the latter years of President Harper's administration, according to which the premedical work and the first two years of the Medical course itself are ^{given} ~~done~~ at the University and the clinical

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work covering the last two years at Rush Medical College. In 1917 under President Judson's administration the sum of \$5,300,000 was raised to make possible the carrying out of a plan believed to have great advantages over the plan previously followed. The new plan included an arrangement with Otho S. A. Sprague Memorial Institute and the John McCormick Memorial Institute and the Children's Memorial Institute, and made available for the Medical work of the University, including research and teaching, equipment and endowment a sum exceeding ten million dollars. New buildings were to be built on the south side of the Midway and the full four year medical course was to be given at the University. At the same time medical instruction was to be continued at Rush Medical College but only for graduates in medicine, who having been engaged in practice desirous to return for further study which should equip them for greater efficiency.

The putting of these plans into execution has been delayed by the world war and the consequent increase in the cost of building. It is the judgment of the Trustees that the time has now come to begin the execution of them. It is expected that construction of the Rawson building at Rush Memorial College which will provide needed laboratory facilities for the school for post-graduate work that is to be maintained on the west side will be begun within ninety days. The plans for the school at the University will be re-studied from every point of view in the hope and expectation of discovering a way out that will lead to real if not also rapid progress.

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~~funds available or obtainable the buildings necessary to begin work on the new plan.~~ It is understood that the number of students will be limited and the effort will be made to conduct not a large school, but one of the highest possible scientific character and professional efficiency.

We are assured by competent judges that we have the best opportunity to create a first-class medical school that exists in the country if not even in the world. This statement sounds a bit like Chicago boastfulness. But it is not Chicago men that have made it to me. The peculiar excellence of our opportunity consists not in the possession of enormous sums of money - there are others that have more - but in the opportunity to construct a medical school with a full time staff in close connection with the departments of the University doing advanced research work of the highest quality - the departments of Physics, Chemistry, and the various fields of Biology. Some of you are aware perhaps that the greatest advances in medicine in the next few years are likely to come from the department of Physics, and it is an inestimable advantage to our Medical School that it is to be in close relationship with Ryerson and Kent and the departments around Hull Court. Harvard's Medical School is in Boston, Cornell's is in New York, Columbia's miles away from the research departments on Columbia Heights. If we do not here in the next few years build up - not the biggest, but the best Medical School in the world, we shall have missed our opportunity and shirked our responsibility.

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well. Yet I suppose none of us is quite satisfied that we have reached perfection in that part of our work. None of us would, I presume, think of anything except going forward and doing our best to produce the best kind of a college for our part of the world that it is possible to produce. Yet because it has been suggested in some quarters that we should abandon college work and restrict ourselves to Research and professional work I should like to mention three reasons which seem to me to be decisive in favoring the policy of retention and improvement rather than abandonment.

1. My first reason I have already touched upon.

We need the colleges to complete our educational laboratory.

"We do not yet know how to educate." Alongside our research work in the physical and biological sciences, in the social and philological sciences we must also continue the investigation of education itself. The experiments and studies that are now in progress in the University may eventually result in the reduction of the college course, for most students, to three years instead of four as at present. If so this will of

course not be done by lowering the standard for graduation, but by squeezing the water out of the pre-college curriculum in such a way as to make room in the high school for at least one year of the work which is now done in college and which is not really of college quality. But the point I am now making is that our function as a School of Educational Research which aims to make genuine contribution to educational theory and practice which will be of benefit to all the schools of the country we must include not only the practice school of Elementary and Secondary grade and the Graduate School of Education, but the connecting unit furnished by the colleges.

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immediate connection with our School of Research.

2. A second reason for retaining the Colleges is that they are needed to prepare students for the graduate schools. If the latter are to be of the quality which they ought to attain, the university cannot depend wholly upon other universities to furnish it students for graduate work, but must maintain college work of a kind which will insure a good body of thoroughly trained students for the graduate schools.

3. We must maintain our friendly relations to our environment. We must cultivate Chicago not by following a wrong educational policy, but by doing thoroughly well that part of educational work which most strongly appeals to a community like that of Chicago. From this point of view the discontinuance of college work would be a fatal mistake.

But if we are to retain our colleges, as we undoubtedly must, the very reasons which I have named for retaining are also reasons for improving our colleges to the highest possible point of educational efficiency.

To this end it is incumbent upon us to make a thorough study of all phases of college work. What the outcome of such a study would be I do not at all profess to foresee. I venture however in a purely tentative way to suggest some results that might follow.

(a) The elimination of students not likely to profit from a college course as early in the course as possible. It seems to be the case that about one-half of those who enter as Freshmen fail of graduation, and that almost all of those who thus fail drop out within the first two years. Of these, one half again are incompetent students. It is believed that these incompetent ones could

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(b) A second effect that must follow from our studies is one already touched upon viz. the remanding of work which is really of secondary school character to the secondary school where it belongs, and the eventual shortening of the college course by one year or even two. But whatever may be the result in this respect I feel strongly inclined to believe that we shall come in time to

(c) the devising of quality tests and methods of enabling men of different ability to pursue their course at the rates adapted to their ability. Each man should be constrained to do his work as rapidly as is consistent with good quality and should be graduated not solely on the ^{strength} ~~basis~~ of a certain number of courses taken with a passing grade, but on the basis of some final test of the kind of scholarship he has achieved. To this I am confident that we shall also add

(d) Much more careful attention to the individual student than any American college is now giving.

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(e) Some method of grouping men according to the type of graduate or professional work to which they are looking forward in such way as to exclude random election and so give the advantages of reenforcement of zeal by the interest that comes with pursuit of a definite goal.

(f) A due consideration of men who will not go further in school than the A. B. Degree. We must not repeat the mistake our American schools generally have made of shaping the curriculum wholly for those who will go on to the next stage in the educational process.

(g) Proper opportunities for extra curriculum activities, social culture and interchange of ideas, and healthful sport. Our purpose should not be to make scholarly digs but broadminded and cultivated scholars and citizens.

If I state these points tentatively, well aware that they must run the gauntlet of criticism and experimentation, I make my next and last suggestion with still greater modesty. Yet I cannot abstain from raising the question whether the best type of college work does not require a measure of segregation alike from the High School on the one side and from the Graduate School on the other. In the typical American college, such as Harvard and Yale were and as Williams and Amherst are, the college is not only the centre but the whole circle. And even today in most of our Universities the college fills the centre of the stage. With us it has been and is quite otherwise. Undoubtedly we have gained by this fact. We have escaped some of the traditional defects or vices of the American College by the emphasis that from the beginning was laid by us on Graduate work. Yet I think it must also be conceded that our gain at this point has been offset by a measure of loss. The undergraduate at Williams

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or Princeton, at Beloit or Carleton gains something that the University of Chicago student does not ^{usually} get. The advantage is not wholly on our side. But be that as it may, I raise the question whether the intermingling of graduate and undergraduate work on our quadrangles has not certain disadvantages that could be obviated without losing those advantages which we now possess. What I have in mind might in a measure be achieved by erecting on the main quadrangle if space can be found for it, a college building which along with Cobb perhaps should be devoted exclusively to undergraduates and constitute the centre of their life at the University. But might it not be far better to create ^{an} Undergraduate Quadrangle with Library, Laboratories, class rooms, common rooms, wholly for undergraduates? The effect would be on the one hand to exalt the graduate schools and the research for which they stand by devoting the main quadrangle wholly to them. But it would also, I feel, have an equally healthful effect on the colleges, by giving a centre and a habitation to college life as distinguished from the graduate schools. In his autobiography ^{I referred above} to which ~~is appearing in Scribner's Magazine~~ Professor Michael Pupin speaks of the esprit de corps of our American Colleges as being one of the best features. Certainly it would be far easier to cultivate this spirit in its specifically undergraduate type and expression if the colleges had a quadrangle of their own and at the same time were so near to the main quadrangle which stands for graduate work and Research as to feel themselves a real part of the University.

I remember President Harper telling me that he had a great struggle in 1891 to induce the Board of Trustees to enlarge the campus from the three blocks of which it was originally to consist to the four blocks of our present main quadrangle. He won, and then supposed

four blocks of our present main quadrangle. He won, and then opposed from the three blocks of which it was originally to consist to the struggle in 1881 to induce the Board of Trustees to enlarge the campus. I remember President Harper telling me that he had a great and Research as to feel themselves a real part of the University. were so near to the main quadrangle which stands for graduate work at the colleges had a quadrangle of their own and at the same time this spirit in its specifically undergraduate type and expression of the best features. Certainly it would be far easier to cultivate speaks of the spirit de corps of our American Colleges as being one which is appearing in European universities. In his autobiography life as distinguished from the graduate schools. In his autobiography effect on the colleges, by giving a centre and a habitation to college wholly to them. But it would also, I feel, have an equally harmful and the research for which they stand by devoting the main quadrangle The effect would be on the one hand to exalt the graduate schools Laboratories, class rooms, common rooms, wholly for undergraduates? it not be far better to create Undergraduate Quadrangle with library, constitute the centre of their life at the University. But might God perhaps should be devoted exclusively to undergraduates and if space can be found for it, a college building which along with might in a measure be achieved by erecting on the main quadrangle losing those advantages which we now possess. What I have in mind tangibles has not certain disadvantages that could be obviated without the intermingling of graduate and undergraduate work on our quad-

on our side. But be that as it may, I raise the question whether usually The advantage is not wholly or Princeton, at Beloit College gains something that the University-

that he had secured all the land the University would ever need. In that belief the original plans provided for Chapel, Library, laboratories, lecture halls, and residence buildings, for graduates and undergraduates, for men and women - all on the one four-block tract. The record of that point of view appears in the residence buildings at three of the four corners of the quadrangle. Fortunately, but not soon enough, President Harper foresaw how much larger an enterprise he had undertaken than he at first supposed, and the outlying blocks were provided. *Some things done at the very beginning we probably cannot change.* But I venture now to raise the question whether before any more buildings are built we should not take another look into the future, and reassuring ourselves as to the permanence of the colleges as a part of our University plans, consider under what physical conditions the life of the colleges can be most effectively developed. For, I repeat, the very reasons that require us to retain the colleges require us also to make them the best possible. Can we not produce here in Chicago colleges that will have the advantages of a Balliol or a Williams, yet also the great advantages of close contact with the graduate and Research work to which our main quadrangles will be especially consecrated?

Of the Law School, the Divinity School and the School of Education I shall not undertake to speak today. They will come under discussion at some later time. I wish however to add a few words concerning the Libraries and new buildings.

4. The Libraries. The original plan of the University as prepared by President Harper and published before ground was broken for the first building contemplated a separate building for each department; one for Latin, one for Greek, one for German and one for Romance languages, and a library in each building. As early as

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contact with the Graduate and Research work to which our main quadrangles will be especially consecrated?

Of the Law School, the Divinity School and the School of

Education I shall not undertake to speak today. They will come under discussion at some later time. I wish however to add a few words

concerning the Libraries and new buildings.

4. The Libraries. The original plan of the University

as prepared by President Harper and published before ground was

broken for the first building contemplated a separate building for

each department; one for Latin, one for Greek, one for German and one

for Romance languages, and a library in each building. As early as

1897 the Senate at President Harper's request began a restudy of this plan. A succession of committees worked at the matter, and in 1902 a Commission composed of members of the Board of Trustees and of the Faculties made a report, on the basis of which we have been proceeding for twenty years. To many of you as to most of the Faculty and the present Board of Trustees, this is ancient history, unknown or known only from the records, not from personal memory. I have been for some time convinced that the whole matter now requires restudy. The report of 1902 had barely ten years experience to go by. We have now had over thirty years. Some months ago I asked President Judson to request the Board of Trustees to appoint another joint Commission, and this was done in December. I mention the matter now only to indicate that this matter which is so intimately interlaced with every other matter that I have mentioned today is to receive a fresh and thorough study, but that no satisfactory conclusions can be reached apart from the other studies to which I have referred. One hand must wash the other and the several lines of investigation go along together.

5. Respecting Buildings I have only this to say, that we undoubtedly need buildings, but buildings like the Libraries are means to an end, not an end in themselves. Our buildings are needed to carry on Research and Education, and should be built with the longest possible foresight of the demands of research and education; not constructed first perchance to impose perpetual limitation or embarrassment on the intellectual processes of which they were intended to be instruments. Moreover it becomes us to know whether we are making the largest and best possible use of what we have before in times such as these we build more.

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The newly elected president of a university not in or near Chicago recently visited the office of one of our large foundations and presented his request for a gift of several million dollars. When asked what his plans for using it were, he answered, "I have not yet worked them out, but I think the situation demands about that amount." That is undoubtedly putting the cart before the horse and is warranted to spill the apples. Thorough study of our own situation from an educational point of view is our first duty.

In conclusion may I reiterate what I have already implied, that the responsibility and possibilities of our University are surpassed by none in the country. We are not as old as some, but youth has its advantages as well as its disadvantages and is besides the only defect that time is sure to cure. By our strong beginning, by our harmony of purpose, by the possession of space in which to grow, thus avoiding separating things that should remain together, by freedom of action given to us by the fact that we are independent of state control, by our liberty to subordinate size to quality and to emphasize whatever phase of work we judge wise, we stand in an exceptionally favorable position.

III. ^{Finally then} ~~In this connection~~ I beg to inquire whether you ~~would~~ ^{will} approve beginning ^{now} ~~that~~ study by the appointment of the following committees.

1. On the Scope and Ideals of the University. My thought is that such a committee should study carefully the ground I have hastily covered in what I have said today, serve as a clearing house for all other committees and in due time present a report to the Senate for further discussion.

2. On the Graduate Schools of Arts, Literature and Sciences

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