P3

BAPTISTS AND THE UNIVERSITY OF CHICAGO

Baptist Social Union, Chicago Feb. 17, 1925.

I. The University of Chicago has had an altogether exceptional history among universities, and certain facts of that history stand out conspicuously, to the perpetual credit of Baptists.

1. First among these facts in the founding of the University. The old University expired from financial starvation in 1886. But scarcely had this happened when enterprising men among us began to plan for the replacement of the old institution by a new University of Chicago. It was a Baptist organization that undertook the task. It was a Baptist who pledged $600,000 to the new enterprise on condition that others should give an additional $400,000. It was two Baptist men who raised this money. It was mainly Baptists who gave it.

2 Each time the Baptists gave more than before

The founding of the University of Chicago was the act of Baptists, and that record can never be changed.

2. The second great fact in the history which stands out conspicuously to the credit of Baptists is the radical change which the plan of the University underwent before it even opened its doors to students. When the first million dollars was raised it was for a college. No one had any thought that it should, at least in any near future, be anything but a college, or that it should as a college have any specially new features. But the calling of Dr. Harper to be the president of the new institution changed all this. He was willing to become president of the new university only on condition that the new University should be a university in fact as well as name, and moreover that it should be a university of a new kind. He was not interested simply in making one more college or university just like the many that already existed. He

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wanted an institution that should do new things--break new paths, set new precedents, open ways for others to follow.

Specifically this policy of Dr. Harper included

1. The inclusion of graduate schools in the University.
2. An emphasis upon research as a part of the University's function
3. The selection of men of exceptional ability--mediocre men could not do what he wanted.
4. The adoption of the principle of freedom of research, and teaching and publication, and the eventual extension of this freedom to the members of the Divinity faculty along with the professors of Chemistry and Economics.
5. The addition of the Summer Quarter--the continuance of work of full academic quality throughout the year--an innovation that has done more for education in America than any single fact of like character.
6. The recognition of an obligation of the University to serve not only its own students, but as far as possible the whole community as expressed in the correspondence school & Univ. Extension lectures
7. The recognition of publication as University function

I have spoken of these things as to the credit of the Baptists because in the first place President Harper, who was primarily responsible for them was a Baptist, but also because they were accepted and approved by other Baptists, who had the power to prevent them and instead chose to approve them. I mean the American Baptist Education Society which was wholly made up of Baptists and who approved some of these things before the University began its work; the Board of Trustees of the University in which the Baptists have always had and still have a controlling majority; the Board of Trustees of the Theological Union which is made up wholly of Baptists, and the Board of Education of the Northern Baptist Convention whose mem-

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bership is wholly Baptist being identical with the Convention itself.

I have touched very lightly in these statements on the high spots of a great chapter of Baptist history, of which as Baptists we have great reason to be proud, but there is no time now to enter into details.

II. The Divinity School.

I think I may safely assume that this company will be specially interested in the Divinity School, the first historically of the graduate schools of the University.

Of course you know that the Divinity School is 25 years older than the University; that it was incorporated in the University at the outset because Dr. Harper was not willing to give up what he regarded as his divinely appointed task of teaching the Bible, hence had to have a Divinity School in the new University if he was to be its president, yet was unwilling

Perhaps not all of you do know that the Divinity School is associated with the University by a contract which while it makes it the one and only Divinity School of the University, still continues its corporate existence under its own Board of Trustees all of whom are and must always be Baptists. For thirty-two years it has been operating under this plan and contract.

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1. First I should like to mention some of the men who have served on its faculty, and ask you simply to recall them and their work. President Harper, George W. Northrup, Galusha Anderson, Eri B. Hulbert,

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Perhaps some of you feel in the language of the prayer book slightly modified, that it has in these 32 years done some things that it should not have done, and that it has left undone some of the things that it ought to have done. If any of you do so feel I am not disposed to quarrel with you, for if I admit the supposed accusation, I shall only be admitting that the Divinity School like all other human institutions is conducted by men and not by angels. And if I do grant it, I shall ask the privilege of adding that whatever its faults and shortcomings it has made a very notable record.

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2. Secondly, I should like to mention this fact that these men while teaching in the Divinity School have always had a place of power and influence in the University second to none others, and that this fact has contributed to give to religion and religious men a place and standing in the University at large, which but for them it might not have had.

I think it is only fair to say that in no other American University in which there is a Divinity School has that School or its faculty ever held a more honorable place or a place of greater influence than our Divinity School has held in our University.

3. As a third evidence that our Divinity faculty has taken its task seriously and worked at it deligently and effectively, may I mention that its members have in these thirty-two years produced and published 215 volumes, ~~and 50 titles in the Constructive Series.~~

4. Besides this they have edited for some years three, and more lately two widely circulated and influential journals in the field of biblical study and religion, and have edited several series of books in which there have appeared fifty volumes, partly of their own authorship partly by outside authors.

5. In addition to all this literary activity they have during all these years conducted the American Institute of Sacred Literature, an organization created by Dr. Harper nearly 40 years ago for the promotion of popular Bible Study, and never more vigorous or propperous than it is today. For years its pupils have never numbered less than 3000 a year. Last year they were 9919 and this year will probably be much more as up to February 15, 1925 the number had reached 7988.

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Divinity School. It has been sending out a constant stream of men chiefly into three fields of work. It has been the greatest producer of professors in other theological seminaries in the country. At the present moment 150 of its former students are professors in 100 different theological schools, not to mention several hundred who have held or are holding similar positions in colleges.

It has sent several hundred men and women into the foreign fields and its graduates are today holding some of the most important and responsible positions in Japan, China and India.

The record made by our men in the pastorate is equal to that of any school in the country. Indeed careful statistical study has failed to discover any other school whose graduates have been more successful in the work of the pastorate than have those of our school. First & Second in Detroit, Brooklyn Tabernacle, Fountain St Grand Rapids, Calvary Minneapolis, Calvary Washington 1st Kansas City 1st Pittsburg, 1st and Central Providence R.I., Calvary and First Manchester are only a few of importance, 1st Seattle 1st St Paul

The Divinity School of the University is a Baptist School ~~in the sense that it was founded by Baptists; the Board of Control is made up wholly of Baptists, of its professors are Baptists~~. But the breadth of its policy and the opportunities offered are such that for years it has attracted to itself about 400 students a year drawn from over 30 denominations ~~of whom in recent years 60% have come from other denominations than Baptists~~. Even though it has as many if not more Baptist students enrolled as any other Northern Seminary

I venture to claim on the basis of that record that the Baptists did well when they founded this school in Chicago fifty-seven years ago, did well when they entered into the contract by which it became a part of the University of Chicago; did well when they gave it the same liberty of research, instruction and publication which belonged to the rest of the University, and will do well in the future to maintain their interest in it and rejoice that [if it has not done exactly the same kind of work that other schools have done, and if it today serves more non-Baptists than Baptists] it has done and is doing a great and good work.

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III. But let me now turn to the subject that is far more interesting to me--and I believe to you--than even this great record of the past. What of the future?

1. One thing can never be changed, because history cannot be altered. It will always be true that Baptists founded the University.

2. Another thing can never be changed. The Baptists have thus far pursued a liberal policy toward the University and toward the Divinity School. Sometimes with alacrity, sometimes with hesitation, but always eventually with deliberation, they have been true to the liberal and tolerant tradition of the denomination. That fact cannot be changed. I hope that policy will never be changed.

3. A third thing is not likely ever to be changed. For twenty years the question was discussed whether the original contract--for such it was in effect-- between the University and the American Baptist Education Society should be changed. At length, deliberately, calmly, generously the Board of Education of the Northern Baptist Convention, representing the whole denomination meeting at Atlantic City in 1823 decided to modify that contract and the charter of the University by removing the restriction that requires that the president should be a Baptist, and by changing the required Baptist representation on the Board from 2/3 of 21 to 3/5 of 25.

The University may never have a President who is not a Baptist. But the University is now free to find the ablest man it can discover for the office, which is as I believe, and as the Baptists at Atlantic City decided, as it should be.

~~Under these Boards~~ the University will be conducted in all its parts on a policy of freedom of research and teaching and publication.

4. A fourth assertion I venture to make without hesitation although it is a prediction and not history--viz. that the University is not at the climax of its development, but will continue its upward course

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for years to come. By which I do not mean, however, that it is certain to become larger. It may do so. I think it probably will. But it is not its increase in size that I am predicting or in which I am interested. When I say that it will continue to develop, I mean that on the foundation already laid there will be reared an even stronger structure in the future.

It is the fixed policy of the Faculty and Board of Trustees from now on to put the emphasis of their effort not on size but on quality. In this way only we believe that we can render our greatest service to the denomination, country and the world.

We have great hopes and great plans for its development. We really believe that the University of Chicago may be destined to become not in size but in loftiness of ideals, excellence of work, the leading University of the world. And we are determined that we at least will do everything in our power to make it such. If some other University can do even better than our best, then we shall rejoice and not mourn; but we are determined not to fall behind by our own fault, or for lack of effort on our part. Situated where we are with history and tradition such as ours, we see before us great opportunities and great responsibilities which we are determined to meet.

To achieve this of course calls for money, money for men and money for buildings. After a careful study we estimate that within 15 years the University ought to double its present resources which means to raise $60,000,000. and that of this sum we ought to secure $17,500,000 for immediate necessities this year.

I am speaking tonight to Baptists--chiefly the Baptists of Chicago. Are you going to have a part in the future development of the University which your fathers founded, whose policy and history have been largely

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controlled by your elder brothers. We do not ask you to give the $17,500,000 that we are seeking this year to raise. But I think it would be nothing less than a catastrophe if the Baptists of today did not take a share in the new development that is sure to come. The Baptist members of the Board have done so and will do so. We should like to feel that others beside the Board members remember that Baptists founded the University, that Baptists have had a share in controlling its policy, that Baptists have and always will have that influence in the Board which their 3/5 membership gives them, and remembering these things want to have a share in its future.

Mr. Rockefeller having given ~~$3,500,000~~ 3500,000 to the University announced thirteen years ago in connection with a gift of $10,000,000 that this was his final gift and that others would now have to care for the future of the University. We should like to have many Baptists share in the responsibility and opportunity which Mr. Rockefeller has laid down, having done his full part.

The Divinity School needs a million dollars to enable it to go forward with its work, keeping pace with the rest of the University and with the demands of the new day.

This School is, as I have said, under a Board wholly made up of Baptists, but serves all denominations. It seems eminently appropriate that if as will doubtless be the case far the larger part of the $17,000,000 for the University at large is given by others than Baptists, no small part of the million for the Divinity School should come from the Baptists.

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Mr. President--Brethern and Sisters--I thank you sincerely for the privilege of speaking to you tonight. I have looked forward to it for weeks. I have tried to give to you who have had a less intimate contact with it than I have had, a little sense of how the University came to be and what it has become; especially of the part which Baptists have had in its development. It has grown far beyond the wildest dreams of those who founded it. It is sure to become far greater than it is now, though possibly not in size. One thing can never be changed. It was founded by Baptists and Baptists have been largely influential in making it what it is in giving to it that breadth of purpose, those lofty ideals that are today its greatest possession. These things cannot be changed, because they are facts of history. One other thing I wish I could insure for the future, that Baptists will always be proud of its achievements, sympathetic with its purposes, contributors to its development, influential in the determination of its policy.

God grant it may be so.

(5) This is good but - you have touched on every son thing and have not given the vision.

(1) It is too short for the chief theme. Better treat it as an abstract and talk freely. You'll be very effective that way.

(2) Cut out references to control of Div Sch of Bapt. Why raise this issue now.

(3) I should (in treatment as suggested) expand non-Divinity side of Univ. thus changing perspective of treatment.

(4) Then delete everything looking like "apology".

(5) Cutleson on the Hays - meaning history.

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November 29, 1924.

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CENTRAL INTERURBAN CLINICAL CLUB

A University Medical School must combine the two ideas of service --- research.

Of these the fundamental idea is service - service to the community.

Research is simply the method or rather one of the methods by which effective service is rendered.

If we knew everything that could be known about the human body and disease and prevention and cure of disease, and the repair of accidents - we should not need research.

That we do not know everything is of course obvious. That the great improvement in the service of medical men has come through research is also perfectly obvious to you.

May I add a third element of which I have not always spoken, but which I have observed the medical men usually speak of - character.

For it is, I am sure, so evident to all of you that medicine cannot render its best service to humanity except in the hands of men of character, that I do not need to dwell on this point.

These three things - Service, research, character -

But this statement of these three elements still leaves something to be desired, by way of definition of the relations of these to one another and of their proportionate emphasis. Perhaps the most important and acute question on the matter can be stated in this way.

Should a University Medical School aim solely at the increase of knowledge and the improvement of practice, and in pursuance of this policy should it sacrifice the individual patient to

November 7th, 1924.

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That we do not know everything is of course obvious.

That the great improvement in the service of medical men has come through research is also perfectly obvious to you.

May I add a third element of which I have not always spoken, but which I have observed the medical men usually speak of - character.

For it is, I am sure, so evident to all of you that medicine cannot render its best service to humanity except in the hands of men of character, that I do not need to dwell on this point.

These three things - Service, research, character -

But this statement of these three elements still leaves something to be desired, by way of definition of the relations of these to one another and of their proportionate emphasis. Perhaps the most important and acute question on the matter can be stated in this way.

Should a University Medical School aim solely at the increase of knowledge and the improvement of practice, and in pursuance of this policy should it sacrifice the individual patient to

the supposedly larger benefit to humanity to be gained by regarding each patient as an occasion for experimentation rather than as a human being to be relieved and cured?

Now whatever answer might be given to this question by a logical machine, into one end of which you might feed the supposed data of the problem, and out of the other end of which you might draw a logical conclusion, you and I will return a prompt and decisive negative to the question. We should recognize the essential value of character in the physician, and we should maintain that whatever advantage to humanity might be gained by experimentation on the individual that sacrificed him to the cause of science, would be more than offset by the damage that could be done to the morale of the profession, and that even from the broad point of view of the good of humanity at large, and therefore in the name of science as well as in that of concern for the individual, we must insist that the individual patient can never be made a victim to scientific research. Of course this does not exclude experimentation on the individual patient - for such experimentation may often be the very process that promised most for his recovery. Still less will it exclude the physician treating every case that comes before him as a case for fresh research, rather than one that is to be dealt with according to some traditional routine. But it does mean that in the name of science and humanity research must be kept within the limits prescribed by concern for the welfare of the patient. If this slows down research here and there, so be it. We can afford to wait. In the end the gain will be larger than if in our eagerness for knowledge the interest of the patient should be forgotten.

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So I come back to restate the ideal of the University Medical School in the terms, service, research, character, - with research kept in its proper place by the supreme ideal of service and the stabilizing element of character.

But all this of course applies to any Medical School. What does it mean as applied to the University of Chicago?

To answer this question, we must take into account certain local conditions.

First among these is the existence at the University of strongly developed departments of Physics, Chemistry, Anatomy, Physiology, etc.

Second is the existence on the West Side of the city of the great hospitals, notably the Presbyterian and the County. Together, these furnish the ideal conditions for the development of a University Medical School of the kind that I have been speaking of. In talking to you I do not need to dwell on the value of laboratory and clinical facilities - or on the distinction between them. Both are necessary. And if the great hospitals were here on the South Side, or if the University were on the West Side, our course would be clear.

Much time for years has been given to the study of the question how to deal with this situation. The decision as you all know, it to have two schools.

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A Look into the Future

A university is in the eye of the law "a corporation not for financial profit". Its products are not bricks or automobiles or steel girders, though all these terms might be applied to it figuratively; its dividends are not dollars and cents but ideas, and ideals, and personalities. Yet no investment is so well worth the country's making as that which is made in education. For the real values of the world are not in buildings or roads, or even pictures and statues, but in people. Only because they serve human life are these other things of any value whatever.

The University is therefore interested in people; not exclusively in its own students, for research brings benefits to many who never heard of the University, and the books it publishes are read with profit by multitudes who never came within its walls; yet very especially and most immediately in the students within its walls. It is first of all through them that it is to make its contribution to human betterment.

But residence at a University does not of itself produce a high type of personality. Slack performance of tasks, waste of time in trivial things, shrewd evasion of University appointments and requirements all tend to render one less, rather than more fit to play one's part in life. Moreover not every student who applies for admission is adapted to profit from a college course. His task and capacities and limitations may make it more profitable for him to engage in a different type of work and be subject to a different kind of discipline. The farm

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or the bank is a better school for some men, and the shop or the home for some women, than the college. This fact makes it necessary that the College should set up standards and tests and maintain them rigorously. There ought to be other doors out of college than Convocation and a degree.

But as an institution grows in size there is a tendency to lose sight of the individual and his specific powers and needs - to think in terms of hundreds and thousands, to deal not with persons but with classes, to look not at John or Elizabeth but at their marks. Numbers lead to rules and standardization, and there is always a danger in too much standardization in education.

If then I should try to state the direction in which I look for progress in the University of Chicago, I should mention not only the raising of standards, but the recognition of the individual, the recovery in some respects of the point of view of the small college, the restoration in a measure of the idea expressed in the famous phrase of President Garfield that his ideal of a college was Mark Hopkins at one end of a log and a student at the other, and then shortening the log.

Involved in this is the recognition of the fact that education is a great deal more than the acquisition of knowledge, and that it is accomplished by other forces than those that are exerted in the class room or chapel. The student who makes "A" in every course may be very badly educated. Students usually know one another better than the professors know them and they are a powerful force in educating one another. College ought to teach one not only how to get ideas out of books and to observe phenomena in a laboratory, but how to deal with one's

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The University of Chicago has always recognized the breadth and complexity of the process of education and has in a measure realized its ideals in that respect. It has done some things better than I know of their being done anywhere else. But I believe that the next few years ought to see further and decided progress in this direction. I look to the time when the University will be a community of mutually educating individual, divided of necessity into groups smaller than some and larger than others that exist today, and producing men and women able to think, to influence their fellows, and to be influenced by them, capable of taking their part in the evolution of a better human society than now exists, and acquitting themselves well in the struggle of life, men and women of knowledge, and of ability to acquire knowledge, of character, culture, and of power.

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But residence at a University does not of itself produce a high type of personality. Slack performance of tasks, waste of time in trivial things, shrewd evasion of University appointments and requirements all tend to render one less, rather than more fit to play one's part in life. Moreover not every student who applies for admission is adapted to profit from a college course. His task and capacities and limitations may make it more profitable for him to engage in a different type of work and be subject to a different kind of discipline. The farm

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But residence at a University does not of itself produce a high type of personality. Long periods of time, years of time in material things, may be wasted in University operations and students all too ready to answer one lesson, pass a test or take the play one's part in life. Scholarship has always attracted the admiration of people from a college course. The task the universities have undertaken may make it more profitable for him to engage in a different type of work and be satisfied to a different kind of stimulus. The term

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But as an institution grows in size there is a tendency to lose sight of the individual and his specific powers and needs - to think in terms of hundreds and thousands, to deal not with persons but with classes, to look not at John or Elizabeth but at their marks. Numbers lead to rules and standardization, and there is always a danger in too much standardization in education.

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Involved in this is the recognition of the fact that education is a great deal more than the acquisition of knowledge, and that it is accomplished by other forces than those that are exerted in the class room or chapel. The student who makes "A" in every course may be very badly educated. Students usually know one another better than the professors know them and they are a powerful force in educating one another. College ought to teach one not only how to get ideas out of books and to observe phenomena in a laboratory, but how to deal with one's

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