THE PRESIDENT'S ADDRESS

Mr. Chairman:

I cannot take up the subject which I have chosen for my address without indicating in a brief word my appreciation of what has been said here this morning. The occasion has meaning for me, not so much because of its recognition of me personally, as because it shows that Carleton has loyal friends who love her, and that Christian education still retains its place in the affection, interest and enthusiasm of this great body of people.

We are here this morning in the interests of a Christian college, and it would seem to be highly fitting that my words should relate to the kind of education the Christian colleges represent. The interest shown by America in education in recent years is without parallel in the world's history. This is not a matter of mere chance. It is no fad or vagary of passing duration. It is the earnest, patient effort of a great nation to solve her problems. The twentieth century in America presents a more complex and complicated life than the world has ever known before. Its problems are manifold and unsolved, and the outcome will not be decided by fate, but is in the hands of those who are and will be citizens. The great need is for men of breadth of mind and strength of heart to hold up this civilization and make it permanent by carrying it on to completion.

America is not reluctant in recognizing sources of strength. The value of education has been firmly established in the confidence of present-day society, and the leaders in every walk of life to-day, whether college men themselves or not, are open champions of the

college and are exerting themselves to make its work pervasive and permanent. In this country of popular government, where the stability of the nation is dependent on the intelligence and integrity of its citizens, education is bound to assume larger and larger proportions and occupy an increasingly important sphere, as the problems of citizenship themselves become more complex and difficult.

But despite this universal and permanent interest in education in America, not every institution, nor even every type of institution of learning in our land is sure of a future. There are many and powerful forces at work that are classifying our educational institutions, a process which will result in the elimination of those which are not able to stand the test and meet the conditions required. It will be increasingly more difficult for those schools, which are not able to come up to the full standard, to maintain even the standards they have had in the past. In educational matters to-day it is becoming literally true that "to everyone that hath shall be given, and from him that hath not shall be taken away even that which he hath." The processes of history are merciless and irresistible, cutting down with a hand apparently ruthless all that is inadequate or ill-adapted to meet the ever changing and ever increasing demands of the times,—a process apparently without heart and yet in the long run beneficent, for only what is best is preserved.

The great flood of these mighty forces is rapidly rising around our institutions of learning, and, unless the signs of the times are misleading, some of them are about to be lifted from their foundations and swept away into oblivion. In other words, when the need

for certain schools, or certain types of schools, no longer exists, or when those schools no longer adequately meet the needs that do exist, then their future is bound to be short-lived because of the keen competition of these strenuous days.

There are those who say that the day of the Christian college has passed, that it has served a good purpose and done its work, and should now be replaced by other types of institutions, better adapted to the conditions and spirit of our times. Certain it is that the Christian college will be shown no favors. It will have to stand the test of real usefulness, which is today the criterion of value, and because of value, of existence also.

If the Christian college is to continue to appeal successfully to men of money and sound business judgment it must be able to show a reason for its existence and adequate grounds for its claim upon life in the future. The Christian college is being called upon as never before to give an account of itself, and its place in the future depends upon whether or no it can do so convincingly. It can do so, if at all, by showing that it is accomplishing a work that no other type of institution is doing and that it is doing that work better than any other type of institution can do it. If the Christian college can show this to be true, then its place in the future will be secure, as its record in the past has been honorable.

The Christian college is an American product. It is indigenous to our soil and is the characteristic feature of our educational system. Its place and power was undisputed until about fifty years ago, when the German universities began to exert a powerful influence upon

American education through advanced students from this country who went abroad for graduate work. From that day to this German ideas have exerted a steady and, in some quarters, an ever-increasing influence upon us. There can be no doubt that this influence has been in many respects a great good, and yet there is danger that that good be turned into a great evil by allowing German institutions and methods to supplant those which are peculiarly our own, and which have proved themselves adapted to the peculiar conditions of American life.

The German system of education includes two units in addition to the work of the common schools, namely the gymnasium and the university. The American system is characterized by three, the high school, college, and university. There are those who advocate the adoption of the German system in our own country, and it cannot be denied that there are forces at work at the present time which are tending to bring this about. The future of the college will depend upon its ability to show that it has a work to do in the lives of young people, which cannot be accomplished by expanding the high school course, nor by having the professional training of our universities based on half the present college course.

The necessity for the college is found in the fact that growth in intellect and character is not sudden but gradual. A boy is not made into a man in a day, but there is an intermediate period in which the boy-man needs to be treated by methods which are neither those of the secondary school on the one hand, nor the university on the other. It is with this peculiar transition period that the college has to deal and with which

the friends of Christian education believe that the Christian college is especially fitted to deal.

I wish to call attention to some of the distinctive features of the Christian college which especially qualify it for its work.

I. In the first place the Christian college is a small college. Up until 1850 there was not a college in the country that had over 400 students, and of the 452 colleges and universities recognized in the World's almanac for 1909, 282, or a little more than 62 per cent., had less than 500 students. Undoubtedly this situation has been due in part to limited resources, and has been on the part of some a matter of necessity rather than choice. Many schools have argued vociferously for the advantages of the small college and at the same time struggled tremendously to make out of themselves large universities. One of the most serious criticisms recently made upon our colleges is that they have been more concerned about building up great institutions than they have about training students; that buildings and material equipment have been regarded as more important than sound learning and good character. The Christian college is not a great university in the making. It has distinct advantages as a small school and it should not make its appeal for support on these grounds and then use the support given to it to make out of itself a school in which these advantages no longer exist.

A college which limits its student body to a number sufficiently small that the best kind of individual instruction and personal inspiration can be given to those it undertakes to train, and which as a result of this actually succeeds in turning out efficient and reliable men and women as its graduates, does not need to apol-

ogize to anybody for the size of its campus or the thickness of its catalog.

In the relatively simple life of the small college where the average boy has a fair chance at everything, where he is not discouraged to begin with at the complexity of his environment nor confused with the multiplicity of interests before him, where he is not compelled to give up every other interest if he would excel in a single line, where the individual counts for something, where what Professor Ross calls "the dwarfing pressure of numbers" is not felt—in all these respects the small college has for the great majority of college students a distinct and permanent advantage over the larger and more elaborately equipped universities, which are far better adapted for graduate students and mature men than for boys of college years.

A small college is also more apt to insure a genuinely democratic atmosphere. Every student is so intimately known by his fellows that his real worth soon becomes recognized and his standing is based upon what he is rather than what he has been because of his family or other influence. The simple conditions of life are easily within the reach of moderate means and are more easily kept so than is possible in the more elaborate life of a large university, where wealth and luxury constitute so serious a menace to the lives of many of its students. In the small college there is little occasion for the student body to break itself up into exclusive groups which foster undesirable distinctions. These distinctions of family and wealth and social standing are un-American; they are harmful to the character and disposition of those who seek to emphasize them and are unjust to those who are not in-

cluded and make life for them uncomfortable and cramped.

Furthermore, in the intimate relationships of the small college a young man's duty, both intellectually and morally, is apt to be brought home to him closer than is the case in a large school where the direction of a student's affairs is left largely in his own hands. In a small college the work of the curriculum is done in small classes, where the student has opportunity to come into close personal touch with the professor, and where the professor has opportunity to become personally acquainted with his students. Under these conditions it is likely that the method of class discussion will largely replace the formal lecture. The student will be expected to work as well as listen, and the professor to teach as well as talk.

The difficulty with the lecture method in college is that it takes too much for granted on the part of the students. Only the exceptional student is alive to his own best interests and is strongly and steadily inspired from within. The majority need the stimulus of external pressure and the encouragement and inspiration that comes from the teacher's personal touch. That the small colleges with their small classes are actually successful in giving students the needed intellectual stimulus is proved by the record of their graduates. It is estimated that over two-thirds of all our college presidents and professors are the product of these institutions.

But it is not only his intellectual duty that is brought close home to the student in the small college. His moral obligations are equally emphasized. He is given the benefit of helpful restrictions that it would not be

practical to enforce in large universities. Intimate acquaintance among the student body, the individual attention given them by members of the faculty, and the customs and traditions associated with such conditions, constitute a restraining influence that acts as a mighty steadying force to a boy whose character has not yet been established. The average student of college age has not sufficient maturity, or vision, or experience with the ways of the world to be depended upon always to see his own permanent good, nor conviction and steadiness enough to follow it. He is not always able to steer his way unguided through even the common temptations of life so as to avoid immorality and sin, much less to take into his life the positive qualities of a good character. He has outgrown the petty discipline of the high school and the paternalism of the home and yet he is not ready to take up a man's responsibilities, and therefore should not be given a man's freedom.

Even under the most favorable conditions the change that occurs in a boy's life when he leaves home for the first time is the most abrupt that he is ever likely to experience, and involves a greater shifting of relationships and emphasis than is likely to be necessary at any other period. At this critical time he needs the wholesome influence of at least potential restrictions and the likelihood of at any time being called to account. He needs the guidance of mature and sympathetic teachers if he is to see clearly life's highest values and hold on to them under the strange conditions and changed angle of vision of his new environment. The discipline of the small college, with its freshman restrictions and senior privileges, is especially adapted to this transition period between the rule of the home and the estate of man-

hood. These then are some of the advantages which a small college has because of its size.

II. A second characteristic of the Christian college is the fact that it is not associated with a graduate school. In his annual report for 1907 President Hadley of Yale says: "A university has two distinct objects in view. Its primary object is to establish and maintain high standards of scientific investigation, general culture and professional training. Its secondary object is to teach as many students as possible in the different lines with which it concerns itself." A university such as this distinguished educator had in mind includes both college and graduate school, and his statement concerning the aim of the university is a frank putting of the interest of science as represented in the graduate school before that of teaching, which is the prime function of the college. As contrasted with a university, a college has one purpose, not two. Its main work is teaching, not investigation, and its chief object is the development of character, not the advancement of science. It is an institution to spread knowledge rather than create it, and it finds its fulfillment in the production of men, rather than the making of books.

This emphasis upon teaching as the chief business of the college will determine to a very large extent the kind of men to be employed as professors. They will be men who are primarily teachers rather than investigators, and the basis for promotion will be success in teaching rather than interest in research. Of course, it is not held that the college professor should be indifferent to scholarly investigation and the advancement of science. He should strive to keep abreast of the progress in his field and should show a keen, live interest

in the current discussions and problems of his department. His teaching will be all the more vigorous and contagious because of such interests. When the teacher himself ceases to be a student and strives merely to communicate the facts that have fossilized in his own brain, then the spirit has gone out of his teaching and his instruction becomes wooden and dead. But interest in research for the sake of teaching must not become a neglect of teaching for the sake of research.

Another disadvantage to a college of association with a graduate school is the miscellaneous character of the students who are brought together in the same courses. When graduates and undergraduates are in class together the undergraduates invariably suffer. The professors are naturally more interested in the mature students who are able to appreciate their work than in the beginner whose serious interest has not yet been aroused and whose actual part in the class is often little more than that of a visitor. Successful teaching must be related to the needs and purposes of those who are taught and cannot be realized when a great variety of students of various degrees of preparation and vastly different interests and aims are together in the same class.

Flexner in his recent book, "The American College," describes the situation in the following language: "In a vast majority of university exercises graduates and undergraduates mingle; despite different antecedents and different aims, at the close of each course every student is supposed to have got what is appropriate to his wants and needs. Two or three targets stand side by side; with one bullet the instructor undertakes to hit the bull's eye in each."

The fact is that neither the methods nor subject-

matter of graduate instruction are adapted to undergraduate needs. The aims of the two departments are so entirely different that confusion results from the attempt to throw them together.

III. But the Christian college is not only a small college with no graduate department; it is also one whose course of study is based on literature and whose study of science is cultural rather than technical. The pressure of the practical in these days is competing hard with culture. There is an impatience with what is not immediately useful. In certain quarters training for manhood is regarded as sentimental, and the entire emphasis is thrown on the training of the engineer, or lawyer or physician. Technical and professional training is begun on too narrow a basis, with the result that professional graduates have few points of contact with life except within the narrow sphere of their own occupation.

The claims of culture need to be given larger recognition and the function of the college to develop men who are later to be trained along technical and professional lines must not be overlooked. The classics, with their rich flavor of the ancient world and their value as mental discipline, must be given a larger place in the Christian college than in any other type of school. The declining interest in ancient languages, especially Greek, is one of the most marked effects of the encroachments of vocational studies. Modern culture cannot afford to let the study of Greek die out, and if it is to be retained it must make its stand in the independent college. These colleges can never hope to have the facilities for technical science that universities possess, and it would be foreign to their purpose to attempt

to duplicate the work of engineering and professional schools. But in literature and philosophy and the classics they can excel. The value of these studies as general culture and their cheapness as far as material equipment is concerned, mark them as the natural field for the college. They are best adapted to its purpose and most easily within its reach.

IV. The final characteristic of the Chistian college which I shall mention, and this is perhaps the most distinctive of all, is its positive Christian atmosphere. The emphasis here will show itself first of all in the selection of teachers. In a Christian college it is expected that the teachers be Christian men. This is not to be understood in any narrow sectarian sense. Certainly no denominational tests should be imposed. On the contrary it would seem highly desirable that the faculty be made up of men who have been raised in different denominations in order that they may represent the various sides of Christian life and faith. It does not mean that the professors shall subscribe to all the various dogmas and theological formulas that have passed for religion during the centuries, nor that they shall believe all the problems of theology to be solved. But it does mean that they shall believe in the purpose and ideals of Christian education. It means that they shall be men whose lives are wholesome, and whose influence shall strengthen and steady the lives of those they lead. It means that they shall be men of character, who know something of the meaning and practical value of religion, and that they shall see in Jesus the moral ideal, and recognize in his teachings the principles of right character and the essentials of a true philosophy of life. It means that they shall be in sympathy with the

Christian church and the ideals it represents, and that they shall be willing to bear some part of the burden of religious organization which all history has proved to be necessary to make the principles of righteousness permanent and effective in the world.

But in addition to the character of its teachers, the Christian college will fulfill its mission as it places large emphasis on the study of religion. When it is remembered that a large majority of college students do not continue their studies, it will be seen how important it is that they be given the opportunity to understand religion and appreciate its meaning for life before their college days are past. Under the leadership of competent instructors who have at heart the interests of vital religion and who are concerned for the welfare of their students, it will be safe to study the phenomena of the religious life in all the light that comparative history and philosophy and modern psychology can throw upon them.

A large place should also be given to the study of the Bible, and it should be presented in all the wealth of interest and reality that modern scholarship has thrown about it. The study will not be in the interests of preconceived notions and theories, but, in the spirit of scholarly investigation and intellectual sincerity, the effort will be made to find out the facts. The interests of truth can never be served by closing our eyes to the real situation, and he must be branded as the greatest skeptic who fears the truth. The man who doubts that the great values of life would be preserved if the actual facts involved were known, displays a suspicion of the ethical grounds of the universe that is born of ignorance, or a small soul, or lack of faith in God.

There is no class of people in the world who put a higher premium on intellectual honesty than do college students, and nothing but a free and open discussion of their inquiries will ever enable them to find solid standing ground. They should be put in touch with the positive constructive teachings of modern Biblical scholarship, and should be helped in whatever adjustments need be made because of the inadequacies of their previous training.

We need have no fears that any progress either in scholarship or discovery will ever lessen the value of the Bible as the word of God. Far from having as our guide a book whose history may not be looked into, nor its literature studied by methods used in other fields, we have a record which invites the most profound and critical scholarship, whose value is but enhanced, and its real merit set in clearer relief, by thorough study and scholarly investigation.

It will not be out of place here to say a word about the relation of the Christian college to its denominational constituency. Nearly all American colleges, not supported by the State, have been denominational in origin. The motives that have led to the founding of these institutions group themselves for the most part either about the desire to further the interests of the denomination as such, or else about a genuine concern for students and the desire to lead them into a religious life. Very few of the Christian colleges to-day can be charged with sectarian teaching, although in many of them strong influences are not wanting to throw a denominational atmosphere about the students. Many such schools are considerably hampered because the management of their affairs is in the hands of men whose prime interests are denominational, and who

seek in education an instrument to their own ends.

Undoubtedly the day is far in the future when all the denominations will give up their legal control of the schools they have founded, and there promises to be in the meantime a long period of struggle in which the inadequately supported denominational school will compete at serious disadvantage with the broader and more favored Christian college. The final outcome will undoubtedly be either the giving up of official denominational control or else a rallying of the churches behind their respective colleges in a way that they have never done before.

Whatever may be the defects of Congregational church polity, it has been strikingly successful in relation to its colleges. It would be foreign to the very genius of Congregationalism to have any of its churches or organizations controlled by any other. It has been the polity of the church to entrust all its organizations with the management of their own affairs and to have the bonds uniting them those of sympathy and co-operation, rather than formal and legal control.

This has been the relationship between Carleton and the Congregational churches of Minnesota from the beginning and remains so to-day. Free from charter restrictions as to membership on its board, with the management of its affairs in the hands of its own officers, whose interests in education are primary, not secondary, Carleton as a Christian school stands to-day for the training of men and women in a Christian atmosphere and under the influence of men of Christian character. It expects the sympathy and friendly co-operation of the churches under whose nurture it has grown up, and it is free to accept the financial aid of such as believe in its work.

This then is the Christian college: a small college not associated with a graduate school, whose course of study is cultural, not technical or professional, and which does its work in a distinctively Christian atmosphere. These essential elements of the Christian college are worthy to be preserved.

As we look forward to the future and contemplate the changes necessary to adjust it to new conditions, these changes would seem to group themselves about two chief points. (1) The need of a more satisfactory correlation of the Christian college with the other educational forces of the State, and (2) the need of better financial support. As to the former of these needs, I do not pretend to have thought out any final solution of the problem of the relation of the Christian college to the other educational forces of the State. I believe, however, that its solution will be found along the line of co-operation rather than competition; in dividing the field and supplementing each other's work rather than duplicating it. There is at the present time a widespread feeling that young men entering the professions are required to spend too many years in preparation for their work. There is on the other hand a tendency on the part of high schools to pay more attention to the 90 per cent. of their students who enter life at once than to the 10 per cent. who go on with their college work. Taken together, these two facts would seem to suggest the desirability of students entering college at the end of their third year in high school, leaving the fourth year to be devoted to those who go out into life from the secondary school without further preparation. The university would then be expected to put its professional training on a graduate basis and require the work of the college for entrance.

But whether this be the final solution or not, the problem can be solved only by experiment, of which we have had far too little in the educational development of the west.

As to the need of increased financial support, most of the problems of the Christian colleges of the future center around this question. The present equipment of most of them is far from adequate, and the time is here when the spirit of heroism, which originally led to their founding, must again be aroused to maintain them.

The financial needs of Carleton are typical, and with a brief summary of these I shall close. Our most obvious building need is a new equipment for the School of Music. The reorganization of that department, which such a building would make possible, should mean the placing of the school upon the same scholastic basis as the college, and would enable it to meet the undoubted demand in the state for high grade musical education.

The religious life of the college could be greatly strengthened and encouraged by placing upon our campus an attractive and well equipped chapel. There is no class of people who more appreciate beauty or respond to its appeal more genuinely than do college students; and a small and unattractive chapel, with no pipe organ or any of the usual features of architecture or furnishing that inspire reverence and worship, can no more be expected to satisfy the needs of a student body than a similar unattractive hall would meet the need and prove a success in the best residential quarters of our large cities.

We should by all means have a new gymnasium for women. The present room and equipment have long since been outgrown. The demand by our women

students for proper physical training is becoming more persistent every year, and the need for it as revealed by our required physical examinations is almost alarming.

Another need is a more satisfactory provision for the home life of the boys. Carleton has no boys' dormitory, and the young men are scattered among the homes of the town. Under these conditions they miss the development and pleasure that would come from a more intimate association with each other, and the college suffers because of the lack of a strong college consciousness and spirit. In some schools this need is supplied after a fashion by fraternities, but in an institution like Carleton, where fraternities are held to be on the whole undesirable, some provision should certainly be made to supply the positive advantages which well conducted fraternities undoubtedly possess.

But despite these imperative building necessities, Carleton's greatest need is not in material equipment. What she needs more than anything else is a larger and better paid faculty. Our present faculty is greatly overworked. Teaching is bound to lack in inspiration and effectiveness if the teacher does not have time to keep his own study life vigorous and fresh. In addition to our present teaching staff, there should be at least five more full professors, and five of the present force, who have not as yet gained the rank of full professor, but who are nevertheless in charge of departments, should be promoted, if qualified, and if not, they should be replaced by men who are.

The percentage of full professors on the faculty of a Christian college should be considerably larger than is thought necessary in a university, because in the intimate life of the college the teacher's personality has a far greater influence than is possible in university classes,

where the professor does not know his students even by name. Far greater demands outside of the class room are made on the college teacher than upon a university lecturer, and hence it is necessary that he be a man of broad sympathies, long experience and more mature character than is necessary in a university, where what is chiefly expected of a professor is that he be an expert along his particular line.

In our Christian colleges the teaching should be in the hands of men of mature character and broad experience, who can inspire students with their own rich life, and help them in the solution of the problems of character, as well as the learning of books, and it must not be entrusted to such inexperienced and underpaid instructors and assistants as do so large a part of the actual work of teaching in our large universities.

This, of course, means that we must have not only more teachers, but better paid ones. The salaries at Carleton are decidedly inadequate and far from sufficient to hold together a first-class faculty. As is true in many other Christian colleges, Carleton has teachers who have repeatedly refused opportunities to better themselves financially; they have preferred to remain here because they believe in the school and its future, and feel that it is worth while to have part in the kind of work it is doing. But while these examples of earnest devotion and self-sacrifice are not wanting, it is true, nevertheless, that in the long run low salaries mean poor teachers. The demand for really successful teachers exceeds the supply, and under these conditions strong men cannot be expected to do their work under handicap when as large opportunities and more favorable conditions are to be had elsewhere.

These, then, are some of the problems that Carleton is now facing, and in the solution of which she will need at least double her present income. In addition to the cost of new buildings she will be obliged to add to her resources additional endowment of at least a half million dollars, and the raising of this money is the task of the immediate future.

Carleton does not hope to become a large university. It is not her desire to add materially to her numbers. But she does aim at such educational efficiency as will enable her to give to those she undertakes to train a preparation for life that can be excelled by no other institution in the land.

This is her dream and her vision. Let us hope that the morning of its realization is at hand.

¶*The Conferring of the Degree of Doctor of Divinity upon the Reverend Marion Leroy Burton, Ph. D., President-Elect of Smith College.*

DEAN H. C. WILSON

It is not the custom of Carleton college to confer many honorary degrees. In the entire history of the college its trustees have bestowed only six such degrees. This conservatism in the practice of granting honorary degrees we believe in and expect to adhere to in the future. On this exceptional occasion, however, it seems fitting that the exercises of the day should be signalized by the granting of one honorary degree.

The candidate, Rev. Marion L. Burton, is a graduate of Carleton, in the class of 1900. In college he was not only a leader in his class in scholarship, but he was a leader among the students in the work of the literary societies, in athletics and in religious work. All