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BRYN MAWR COLLEGE.

1885.

ADDRESSES

AT THE INAUGURATION OF

BRYN MAWR COLLEGE,

BY

PRESIDENT RHOADS

AND

PRESIDENT D. C. GILMAN,

OF THE JOHNS HOPKINS UNIVERSITY.

Bryn Mawr, 1885.

PHILADELPHIA:
PRINTED BY SHERMAN & CO.,
SEVENTH AND CHERRY STREETS.
1886.

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ADDRESS OF PRESIDENT RHOADS.

To-day we rejoice in a culmination and a beginning. The long course of providential events which led to the founding of Bryn Mawr College and the patient work of preparation for it have closed, and the actual life of the College has begun. It is most fit, then, while acknowledging that every good gift is from above, that we should give just honor to Dr. Taylor, whose liberal mind and generous heart led him to design this Institution for the higher education of women, and to devote almost his entire estate to its establishment.

As the son of a physician who was a graduate of the College of New Jersey, and who studied medicine at the University of Pennsylvania, Dr. Taylor must have received from his father a bias in favor of collegiate education and a regard for intellectual pursuits. The descendant of a prosperous London merchant, who, in early colonial days, made large purchases of land in northern New Jersey, he had that aptitude for commercial transactions which wins success by honorable methods; and it is a cause of profound satisfaction that the estate which he devoted to so pure and high a purpose was gained by worthy means, and was unstained by injustice or wrong. The great West of fifty years ago, with its fresh resources, was the field for Dr. Taylor's business energy; and his example is one among very many which give evidence that our countrymen, while eagerly taking advantage of the riches which a new continent has spread before us, and stimulated by its ungarnered stores to devote themselves to material things, have not "blinded their souls with clay," nor lost sight of the nobler wants

159111

of our nature. On the contrary, there has been, during the past generation, a noble rivalry in the munificence of the gifts made by men and women of wealth to foster education. In 1882, the private gifts for education of all grades in the United States exceeded $7,000,000, while those for colleges and universities alone were more than $3,500,000. Within the bounds of our own State there have occurred of recent time the founding of the Towne School of Science in the University, with large additions to its buildings and endowment; the creation of Lehigh University by Judge Packer; the strengthening of Lafayette College by Ario Pardee; the contribution of $250,000 to rebuild Swarthmore; and the recent legacy to Haverford by Jacob P. Jones. But the most striking feature in this dedication of wealth to the promotion of learning has been the establishment of colleges for women. Prominent among benefactors to this cause are the honored names of Vassar, Durant, and Maria Smith, who have indeed done well, but have not surpassed Dr. Taylor in generous intent and deed. From his Puritan and Quaker ancestry Dr. Taylor received a conviction of the supreme claims of duty, so that although he reserved his means chiefly for a final purpose he habitually used them in wise charities, and generously responded to the claims of friendship and hospitality. Extended travel at home and abroad had increased his appreciation of a varied culture, and had prepared his mind for that disposition of his property which he ultimately made; and his connection with Haverford College for more than a quarter of a century, as one of its Board of Managers, led him to desire (as he himself expressed it), to extend "to women the opportunities for a college education which are so freely offered to young men."

Once resolved, Dr. Taylor began to form plans for his institution. He consulted with men and women foremost

for their knowledge of the whole subject of education, as well as of the special needs of women and of the wants of our time. He visited the three leading colleges for women in the north, to which Bryn Mawr is so largely indebted, and having decided upon the outlines of his design he began the erection of the buildings which now surround us. He determined to have one central building for academic purposes, and to place near it dormitories for the accommodation of students, together with laboratories and rooms for a gymnasium. By his death in 1880, the completion of these edifices and the organization of the College devolved upon the Trustees whom he had chosen. The extent and importance of his undertaking had grown upon Dr. Taylor as he became more familiar with all that was involved in his attempt to offer to women the advantages of higher learning, and the Trustees have felt assured that they were acting in accordance with his intentions by husbanding the estate placed in their hands, and by conserving its funds, as far as practicable, for the future needs of the college. This they have done with so much care that the invested property of the College now nearly equals the sum originally devised. In judging, however, of what may be expected of Bryn Mawr, it should be borne in mind that notwithstanding the munificence of its endowment, its income is scarcely one-third of the sum expended annually by some leading colleges for the maintenance of their academical departments, and that out of this income there ought to be supplied in the immediate future, additional dormitories, laboratories, illustrative collections, with halls for their accommodation, an art building, a library building and books, not to mention the necessary increase of its departments and the consequent increase of expenses for instruction. With its revenue so severely taxed, Bryn Mawr must still look to men and women, of one mind with its founder, who share

the conviction expressed by Dr. William H. Draper, "That there are many women who, without the aid of systematic training, are unable to develop their natural capacity for literature, science, and art, to some of whom the advantage of a college education is of vital importance, and who cannot rest satisfied with any instruction short of the best."

In this connection it should be clearly understood that although by the terms of Dr. Taylor's will, the Trustees are to be members of the Society of Friends, and three competitive scholarships are awarded annually to applicants for admission who are members of this Society, the devise of Dr. Taylor was, to quote his own language, "for a college or institution of learning having for its object the advanced education of women etc." Bryn Mawr College is thus devised to the community at large, which has an interest in its advantages, and a right to its benefits.

The Work to be Done.

All discussion of the question whether women ought to share equally with men facilities for mental culture in its highest forms is obsolete. The universities of Italy have admitted women for centuries, and their annals are adorned with the names of women illustrious for their learning and virtue. In Switzerland, Holland, Denmark, Norway, and Finland, in Belgium and in France, women have more or less freedom of access to university instruction. The universities of Oxford and Cambridge in England, and Harvard in our own country, admit women to special courses of study, accord them examinations similar to those given to their male students, and grant them, not degrees, but certificates of proficiency. But the University of London,—and in the United States, Cornell University, the University of Michigan, and almost all the universities and colleges of the West, permit women

to share their advantages upon equal terms with men; and the right of women to the highest scholastic education, which ought never to have been questioned, is, therefore, practically conceded.

If education be, as it has been so often defined, "the equable development of all our faculties by means of use and knowledge," what part should a college take in this development? Certainly it should attempt a specific and well-defined part only. In the late discussions upon this topic, the most prominent points have been the following:

1. The limits which a college should assign (*a*) to its requirements for admission, (*b*) to the departments it will create, (*c*) to its graduate instruction.

2. The relative proportions which the classical languages, the modern languages, and natural science should have in the course of study.

3. How to combine sufficient disciplinary study and acquaintance with the principles of recent knowledge with some thoroughness in one or more divisions of it.

The Requirements for Admission may rightly serve as a test, whereby the applicant may determine whether she should enter college or be content with the training of the preparatory school. They should be so far conformed to the secondary education of the country that capable students may be able to secure the preliminary training they exact; yet, on the other hand, the college ought not, by the laxity of its entrance examinations, to usurp the place and functions of preparatory schools, and thus supplant instead of fostering them.

In an article on "Southern Colleges and Schools," in the *Atlantic Monthly* for October, 1884, Charles Foster Smith has shown the effects upon both the colleges and preparatory schools of low standards of admission to the former. The poverty of the colleges, consequent upon the

civil war, induced them to adopt what is termed the "School System," and to admit students with little preparation. The result was disastrous; the secondary schools were almost destroyed by the competition of the colleges, and the colleges failed to represent the grade of education for which they were established. A professor in one of the oldest colleges in Virginia stated that "The University takes students whom we ought to have; we take boys who should be in our preparatory school; and it, again, takes infants (so to say) who ought to be taught at home."

For these reasons, and others which might be urged, it has been deemed necessary to adopt here a standard for admission that shall demand such preliminary drill in the elements of language, mathematics, and science, as shall fit the student for the methods of instruction appropriate to the college class-room, and leave her free to enter upon more advanced studies.

Happily, experience has already proved that upon our latitude and south of it, there are schools where girls are taught so thoroughly as to be qualified to enter any college.

Graduate Courses.—In offering instruction to graduates, we have not forgotten that to attempt successfully the work of a university our endowment ought to be multiplied many fold. But we submit that it is not presumption for a college to extend to graduates advanced teaching in the departments it provides for its undergraduates. So far from detracting from the full performance of its duty to the latter, the presence of graduates must tend to elevate the intellectual tone of its students and to impart to them a spirit of earnestness; and professors, familiar with the latest acquisitions of science, take pleasure in using to the full their stores of information.

Doctor Taylor desired that "care be taken to educate young women so as to fit them to become teachers of a

high order," and we are persuaded that no better method for carrying out this wish could have been devised than to establish fellowships and to provide graduate courses. Our own search for instructors has made it apparent that, not from lack of ability but for lack of those opportunities for prolonged study which men who become professors so generally regard as a necessity, the number of women qualified for these positions is small. To supply such opportunities to women, a few fellowships have been established. We can only wish that our funds would allow us greatly to increase their number.

The Curriculum.

The rapid accessions to modern knowledge make a careful selection of the subjects to be placed in a college curriculum more imperative than at any previous time. It is true (as has been urged) that as facts accumulate, principles are more easily discerned; and that it is the part of the skilful teacher to seize, compress, and impart these elements so as not to burden the student with unnecessary details. Yet the circle of knowledge widens so rapidly that a choice must be made.

The old, oft-recurring, and of late, sharp discussions as to the place and value of classical learning in a scheme of collegiate study, have left a general conviction, well expressed by President White, that "the teaching of the ancient literatures, and especially of Greek, is still one of the most beautiful instrumentalities in the culture of the human mind."* Greek, moreover, must ever have a special interest, because in it the writings of the New Testament have been providentially enshrined. While, therefore, it has not been made necessary for admission, it has been made a requisite for the degree of Bachelor of Arts. We

* Some Important Questions in Higher Education, 1885, p. 3.

thus keep faith with those older colleges who have been wont to regard a knowledge of Greek as implied in that degree.

Europe, and, through it, America, have been indelibly impressed in church and state by Roman institutions and law. If Latin is no longer the common medium of intercourse among scholars, it is the mother of three of the great languages of Europe, French, Italian, and Spanish, and is largely incorporated in our own. It enters into scientific terminology, and by its construction affords a model for the study of its derived languages, and should retain a place in any scheme of collegiate education.

Modern Languages.—But if the advocates of Greek and Latin may justly plead that they deserve attention because their literatures contain the forms and seed-thoughts of so much that is best in our present arts and learning, the languages of Western Europe have at least a more direct claim upon us. Their value in the discipline of the mind and in the study of philology has been called in question; but Professor Newton quotes from Max Muller the assertion that "before the tribunal of the science of language the difference between ancient and modern languages vanishes." Sustained by the example of some of the best universities and colleges of our country, we have not hesitated to place the modern languages upon an equal footing with the ancient in our scheme of studies.

Among the modern languages, our own English is unsurpassed for force and strength, for copiousness and flexibility, and in the hands of such masters as Milton and Shakespeare, Addison, Keats, and Ruskin, it vies with the classic tongues. In its literature, and in the literatures of France and Germany, are to be found the best thoughts and ripest knowledge of all times.

When we further consider that within a century English will probably be spoken by 1,000,000,000 of people,

UNIVERSITY OF CALIFORNIA

foremost in civil freedom, in territorial possessions, in the arts which adorn life, in intellectual vigor and in moral height, no apology is needed for giving prominence here to the study of the structure, the history, and the literature of our own tongue.

As a cognate language, German has been made a required study in the course for graduation. Its disciplinary value approximates closely to that of Greek, and access to its literature has become necessary to the full investigation of any subject.

Instruction in French is so generally given in schools for girls that it is believed we may require of all students who offer it at entrance, a careful training in its elements, and some acquaintance with its classical authors. Thus the foundation may be laid for an accurate and thorough study of modern French and of those earlier forms of the language which closely connect it with English.

Success in the use of French (together with Italian and Spanish) as a part of college training, must depend largely upon the excellence of the teaching imparted, but we shall confidently anticipate the best results from the instruction of so able a scholar and teacher as we expect in a few days to welcome to this country.

In dwelling so long upon language, it is not forgotten that it is but the frame-work and vehicle of thought, and that a knowledge of things is of yet higher moment. Mathematics will have its wonted place of honor in the course, to impart the relations of number, form and space, and to illustrate the force of irresistible demonstration.

History.—Perhaps no change in modern collegiate instruction has been more amply justified than the greater importance given to History and to political and social science. From the beginning of the organization of Bryn Mawr it has been a matter of solicitude that History should be so taught here as to bring into prominence the great

laws which underlie historic movements and events, and to display the moral lessons they afford.

History gratifies and develops a literary taste, and concerns itself with that subject of paramount interest, human life.

Citizenship in a republic implies the duty of forming judgments upon those serious civil and social problems which daily confront us. The wise regulation of international commerce, the adjustment of the intricacies of finance, the training for citizenship and for safe assimilation into our nation of its dark and red races, and of the millions of immigrants who reach our shores, the just apportionment of the products of labor between the employers and workers for wages; legislation concerning the pauperizing liquor traffic; the control of great corporate privileges so that they shall enure to the common weal, are problems for the solution of which the light of history is essential. It is intended, therefore, to assign to the department of History, a position befitting its intrinsic importance and to foster it by all the means at our command.

Science.—Among the many branches of Natural Science, it has been necessary to select those most desirable as present forms of knowledge, and most likely to be fruitful in the future lives of students. Of these, Chemistry is easily chief. Treating of the atomic and molecular relations of matter, it is the basis of the allied sciences. Physics is closely connected with Chemistry: it deals with the forces which bind and control all matter, so that some knowledge of it is necessary rightly to understand the phenomena of material things. It has an added merit as supplying illustrations for the application of the processes of mathematics.

Chemistry and Physics then must be included among the sciences taught in the College course.

It would seem natural to go on from these to Mineralogy, as treating of matter in its crystallized and agglo-

merate forms; to Geology which deals with the still larger masses which constitute the earth's structure, and to Astronomy which contemplates and penetrates into the solar and stellar systems of the universe. But limited means and the duty to do well rather than to attempt much, compel the postponement of these sciences for the present, until the resources of the College will permit them to be made electives, with adequate time for the prosecution of study in them, and sufficient provision for teaching them thoroughly. Hence passing by these Biology has been chosen in its twofold relation to plant and animal life. Biology investigates the structure and functions of living organisms, imparts a knowledge of our own bodies, leads to an understanding of the laws of health and of disease, and touches upon almost all personal and social duties. In its higher developments, human physiology is connected with the science of mind, the deeper problems of which require for their elucidation all that Biology can teach as to the functions of the sentient portions of the human frame.

Moreover, Chemistry, Physics and Biology form a valuable preparation for the study of medicine, and give more easy access to a profession to which an increasing number of women are devoting themselves with success.

Philosophy.—The too exclusive direction of modern research to the natural sciences, to that which can be seen, handled, measured and weighed, and the great increase of comfort and luxury arising from the practical applications of discoveries in them, has had a tendency to divert attention from metaphysics, and to produce results which would be amusing if they were not pitiful. It has seemed important, therefore, that Philosophy should have due recognition among the studies of the College. Based no less than the physical sciences upon observed facts, and appealing to consciousness no less confidently than they, Philosophy is

necessary to that balanced culture which takes cognizance of all parts of our nature and fits us for the highest living. If it starts with the elementary facts of sensation and perception common to all animals, Philosophy rises to the consideration in man of an order of phenomena which transcend those in inferior beings, for to his actions there is added a moral character. This moral element includes reverence and implies religion, and it is only in religion, and especially in its highest form, Christianity, that the motives and the power of true morality are to be found.

To fill up then the study of man as a part of nature, to meet the requirements of the trust imposed upon us by the Founder of the College, to care for the most sacred interests of life, and to engage the faculties in their noblest use, instruction will be given in Philosophy and in the truths of the Bible.

It is impossible that students should escape, and perhaps it is not wholly desirable that they should escape, the perplexing questions which pertain to the relations of religion and science. But with a perfect assurance that all truth is consistent, that faith is as essential to science as to religion, that the revelation which God has made of Himself in the orderly system of the universe, cannot conflict with the revelation He has made of Himself in the Bible, in the personality of the Lord Jesus Christ, and in every conscience, we shall welcome truth from every quarter and fear no scientific investigation if only it be reverent.

Goethe has said, "Man is not born to solve the mystery of existence; but he must nevertheless attempt it, in order that he may learn how to keep within the limits of the knowable." * If in this attempt, crude guesses are sometimes offered in the name of science, we shall wait until the vapors of imagination have distilled and gather only the residuum of truth. As in the case of almost all our

* Lewes' Bibliographical History of Philosophy, p. 1.

institutions of learning, Bryn Mawr was founded in motives of Christian benevolence. Dr. Taylor desired that it should ever maintain and teach an evangelical and primitive Christianity as set forth in the New Testament, and the Trustees will endeavor to carry out this trust in the spirit in which it was imposed. While seeking to uphold with reverent faithfulness the religion of Christ according to their own convictions, they will have a sacred regard to the training which students may have received at home and will respect their conscientious beliefs. In addition to attendance on such public worship as they or their parents shall select, there will be household worship in the College, and an annual course of lectures will be given on the Bible and Biblical study.

Art.—That a system of education should not neglect to develop and guide the sense of the beautiful is admitted. Much is done for this by the graces of thought and expression in poetry and prose, and by observation of the exquisite beauty of natural forms. But how far attention can usually be given in a college to art, as expressed in form, color, and sound, is debatable. It is scarcely compatible with the scheme of a college to compete with the schools of art established in our large cities, and to endeavor to give a technical education in drawing, painting, and sculpture. But inasmuch as facility in drawing is very useful in scientific study and in daily life, while it trains the powers of observation and the use of the hand, it will be taught in its more simple forms. It is intended, also, that lectures upon the history and principles of art, properly illustrated, shall be given to the more advanced students. The demand upon the time and strength of students made by the teaching of music, and the certainty that proficiency in the practice of it can be gained only at the expense of thoroughness in studies of pressing importance, have sufficed to exclude it from our course.

Health.—Four years of college study is a tax upon the bodily strength. It means hard work. Dark pictures have been drawn by writers on both sides of the Atlantic of the evils to the health of women and girls from overwork at school and college. None of these equal the facts reported by the President of Amherst College, in 1859, as to the injury and loss of life at that institution from excessive study before physical culture was introduced there. But, thanks to the recent report of the Association of Collegiate Alumnæ upon the health of women that have been graduated in American Colleges, we have, for the first time, reliable statistics upon this subject. Their very careful investigation warrants the conclusion that, "a college education does not, in itself, necessarily entail a loss of health, or curtailment of the vital forces; and the deterioration of health noticed on the part of some graduates is due to constitutional causes natural to such graduates themselves, and for which college life or study should not be responsible. These graduates do not seem to show, as the result of their college studies, any marked differences in general health from the average health likely to be reported by an equal number of women engaged in other kinds of work, or, in fact, of women generally without regard to occupation followed."* But, we are not content with this. Students at college should have better health than elsewhere, just as they have better mental training. This we propose to ensure by carefully limiting the hours spent in the class-room, by instruction in hygiene, by the supervision of an accomplished physician, by outdoor sports, by the best sanitary conditions, by cheerfulness and joyousness, and finally, by the use of our excellent gymnasium.

Electives.—In order to meet the demand for elective

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* Boston Journal, Supplement, August 29, 1855.

studies which is founded in natural aptitudes, and to promote thoroughness in one or more branches of learning, we have adopted the Group system, which will be presently explained to you by the honored President of the Johns Hopkins University, who devised it, and who has proved its excellence by successful use.

To the Faculty.

Members of the Faculty, it is not by chance that we find ourselves charged with the duty of more immediately conducting the affairs of this College. You have been chosen with full confidence in your ability, your learning, your aptness to teach, and in your high personal fitness for the task before us. I give you joy of your position and your calling. Much of our service will be delightful, but it will call for unity, for coöperation, for mutual consideration, for a magnanimous regard not for the prosperity of one department only, but for the whole process of character-building here, so that the finished result may be the best possible. In the hours of sunshine and prosperity it is easy to be cheerful, content, and gracious. It is in those other hours, of perplexity, of rough contact with the barriers which limit all human endeavor, that we shall have occasion for the exercise of the virtues which make possible united effort. With whatever care we may test the preparation of students, there will be much difference among them as to their fitness for the studies upon which they enter, and a wise adaptation of methods to the wants of each class will be most desirable. The part of the teacher is threefold—to enable the student to understand and grasp a given subject, to test the precision of the knowledge he has gained and his faithfulness in work, and to impart in one lesson and in better form, or with fresher illustrations, what the student could only find

scattered through many books. I confidently believe that these features will characterize the teaching given in the College.

To the Students.

We welcome you to your new home and new duties in the name of all the friends of the College, and in his behalf who, though gone from our sight, is still among those of whom Young wrote: "They live, they greatly live." It is not we and you, for the College is one in interests, aims, and mutual regard. In the long future of this Institution much will depend upon the impress it receives in these, its early years. That those who follow you will look back and find from your example nothing but an inspiration towards what is wise, best, and noble in young Christian womanhood, I feel assured.

The civilization of our nation is unequal. It has great weakness as well as great strength. Science, art, cultivated intelligence, with all the outward elegancies of life, will not save our beloved country from threatened moral and social failure Nothing will do this but Christian homes where reigns the harmony which is found in the good and perfect will of God. That you may adorn such homes is the highest aim of Bryn Mawr.

ADDRESS BY DANIEL C. GILMAN, PRESIDENT OF THE JOHNS HOPKINS UNIVERSITY.

LADIES AND GENTLEMEN:

The occasion upon which we are assembled indicates the remarkable progress of modern culture. If all that is involved in this foundation be considered, its endowment, its plans, its aspirations, its staff, its abhorrence of all that is false and low, its adherence to all that is good and true, who can question that American education makes to-day a forward step? A munificent gift is here set apart to provide for young women intellectual opportunities, as varied, as inviting, and as complete as those which are offered to young men in the best American colleges. In this region, at least, it can never again be said with respect to the light of knowledge that

> If the glory reached the nun,
> 'Twas through an iron grate,

for this edifice has many windows and portals open to the sun. Never, with perhaps a single exception, has so large a gift, from a single person, been consecrated to the intellectual advancement of women. Bryn Mawr College indeed succeeds to the experience of numerous seminaries, but its scope is wider than would have been thought possible a very few years ago; it follows other noble foundations, Vassar, Smith, Sage, and Wellesley, that harmonious quartette,—but it is not inferior in promise to any of its elder sisters; it is in close correspondence with Girton, Newnham, Lady Margaret, and Mary Somerville Halls in England, but it does not stand as they do in juxtaposition to the traditions or prejudices of antecedent centuries;

it is not an annex, nor a department, nor an affiliated branch of some other institution, "the vine clinging to the oak;" it is not an exponent of co-education nor the supplicant for woman's rights; it places no dependence on alliances defensive or offensive;—but it stands modestly, firmly, hopefully by itself, asking no favors, offering no excuses, demanding no recognition but that which is earned; it simply is and is to be. But as this country leads in the education of women, so this College which we inaugurate to-day is likely to be a leader among kindred establishments, the wide world over. It is therefore a day for congratulations; and in the name of this concourse of parents, pupils, and friends, I congratulate Mr. King, whose absence on this day we all deplore, and you his colleagues in this trust; you, Dr. Rhoads, and your learned associates; and you, Miss Thomas, the very honorable, if not "the Very Reverend" Dean of this College, who, in the face of many difficulties, have pursued long courses of study, with great success, seeking in other lands that which you could not obtain at home, and are now surrounded by a staff of accomplished teachers, men and women, able and eager to advance the work to which your life is consecrated. It is also the time for the calm and grateful remembrance of that noble man with benignant face, generous hand, gentle nature, and enlightened mind, too soon called hence, who formed the plan, who chose this site, marked out its uses, projected these walls, named these trustees, and gave the funds which have made the Bryn Mawr College a reality. He gave everything which he had except his name. That alone, with true modesty he withheld. Let us hope that like the "nameless column with a buried base," still standing in the Roman forum, when palaces and temples have fallen to decay,—so this foundation will endure from age to age.

This is an hour not only for congratulations and for

thanks, but also for serious reflections, with which come anxieties and the sense of grave responsibilities. Dean Stanley, in a brief address which he made in Baltimore not long before he died, reminded his hearers that this country is passing through an epoch of foundations similar to that in which may be discovered the origins of Oxford, when a generous woman, *Devorguila*, gave great gifts for the education of young men,—the benefits of which Stanley himself had shared. It seems sometimes as if each new institution suggested another, and as if each new offspring inherited the antecedents of its immediate progenitors. Hence it is most important at the beginning of an institution to recur to the general principles which should guide those who look after its material concerns and those who direct its intellectual progress. Both Boards will soon find out how readily methods become usages; usages, precedents; precedents, obligations; obligations, laws; laws, fetters; each good in its place,—fetters best of all in some of the emergencies of life, when the storm beats high and the cyclone is tearing the roof or driving the bark; or to change the figure, when the madman brandishes his knife or the mob cries for plunder,—but fetters worst of all when they retard the motions of a healthy athlete, a person, a college or a state, the embodiment of a living and fruitful idea. Indeed the dangers of foundations are so great that some philosophers have placed themselves in direct antagonism to endowments. There is a famous article by Turgot, in the French *Encyclopédie*, which is designed, as the writer tells us, to show the inconveniences of foundations in the hope of preventing new endowments and of destroying respect for the old. A founder, he says in effect, is a man who would like to make his own will eternal—*qui veut éterniser l'effet de ses volontés.* But I am sure that this remark is made without adequate discrimination; and a little reflection

will enable us to see the truth and the falsity of this writer's position.

Two modes of procedure are open to founders. They may fasten upon the future ideas which seem good in the present, by decreeing conditions, regulations, tenets and creeds, of a very minute character, and they may make it very difficult for their representatives, under circumstances wholly changed, to carry out the original purpose; or they may express a desire to promote the good of their fellow men, indicating the general purpose and providing the requisite funds, leaving it to those who come afterwards to determine from time to time such modes of operation and regulation as shall then seem best. These opposite methods may be characterized by two short words—Building and Planting.

Founders who build, mould the plastic clay into brick, bind it by cement which grows harder than stone, and thus erect structures which may be very enduring, but are apt to be ill-adapted to the wants of future generations; a Birs Nimroud, a pyramid, a colosseum, a cathedral of Cologne may be enduring and yet not adapted to the wants of modern society. Founders who plant, place their seeds in the ground, dig, enrich, train, prune, and reap the fruits as soon as they can; but they take care that the best kernels of corn, the best tubers, the best slips shall be saved, and used for the bringing forth of new products in subsequent seasons. I can readily believe that the Society of Friends inclines to the idea of planting rather than to the idea of building institutions; they proceed with such wise regard to the principles of growth, that they should keep on planting until the country is supplied with hospitals and colleges.

But, even in selecting the seed which is to be planted, there are dangers to be guarded against. In beginning a college, it will not do to follow implicitly any scheme

which has been projected—not that which Diderot drew up for the Empress of Russia, nor the recommendations which were made by Wilhelm von Humboldt in Berlin, nor the letters of Cardinal Newman with reference to Irish education, nor the elaborate plans drawn up by Francis Lieber for the government of Girard College. From all these sources, and from many like them, good hints can be derived, but, in the garden that is here to be planted, the seeds must be carefully chosen, not taken in aggregate masses. There is danger in the plausible and attractive idea that every new institution should have all the possessions of those that are older, and, of course, that colleges for young women should have all that is found in colleges for young men; but let me beg the authorities at Bryn Mawr to remember that many of our traditional ideas of college life were developed in the times of ignorance, superstition and poverty; they can be traced directly to monastic and conventual life; they live by the force of institutional heredity; wherefore, every new college should eliminate what is useless, and save only what is found to be of value now.

This brings me, respected friends, to the particular theme which I have been requested to present to you, the reconciliation of liberty and authority, of freedom and law, of eclectic courses and a prescribed curriculum. The fundamental question, involved in these phrases, takes as many forms as there are colleges. It has been of late under wide discussion, not because the world has just thought of it, but because there has been such an increase of wealth, such an advancement of science, that there are new supplies and new demands, new possibilities and new expectations. So it comes to pass that, when a progressive speech is made at Cambridge, all the conservative elements in education are on the alert to detect the errors in the orator's logic and to oppose his conclusions; so it happens

that, when Mr. Palmer invites President Eliot and Dr. McCosh to a combat of arms before the Nineteenth Century Club, each feels that he has a foeman worthy of his steel, and all the city papers teem with reports, as they do when the Puritan is racing with the Genesta.

This dispute is often introduced by the question, whether Greek is essential to a Baccalaureate degree? I confess, that, of all the forms of beginning the debate, this seems to me the most unsatisfactory. We dwell in a land, where there are twenty forms of giving the Baccalaureate degree; where college charters can be had for the asking; where colleges bestow degrees without university superintendence and examination; where each institution is a law to itself, so that the diploma of a Bachelor, like a note of hand, is of no sort of value until you know when, where and how it was uttered. Why, then, ask if Greek is essential to a Baccalaureate degree? Why not ask what constitutes a liberal education? whether all minds require the same training? whether high intellectual forces can be developed by very different agencies? whether colleges, which are well endowed, should provide only one sort of training, or should offer many? whether good work is not deserving of recognition in all branches of study? whether it is not desirable that all who seek to fit themselves for an intellectual life, should do so under the most liberalizing circumstances? These forms of discussion seem, to me, much more profitable.

We need not go far back in the history of education, to discover that, when Greek came in as a subject for college study, it met with direct opposition; when modern science was introduced, it came as an intruder; so that it is not strange that modern languages and literature should now be the studies most demanded, and, at the same time, those whose encroachments are most jealously resisted. I am always reminded of the quandary of an irresistible force

impelled upon an impenetrable surface. No one can tell what will happen.

The authorities of Bryn Mawr have employed in their announcements a term which seems to me uncommonly felicitous. You have heard it already, the *Group System*. It is a timely product of educational nomenclature, likely, I think, to lead a long and useful life. But good society looks a little askance upon it; its pedigree, its belongings, its properties, are not quite understood, and I am sure that Dr. Rhoads and the Dean, and the other officers will often be called upon to say what is meant by this new phrase. Only a few days ago, while considering, on the Island of Mt. Desert, what I should say at this time, I was asked by a writer, well-known for what he has done to promote the education of women, if I could tell him what the Bryn Mawr people meant by the Group system of studies; "I rather think I can," was my answer. So now, to make sure, let me tell you what I suppose to be the underlying idea.

Avoiding the doctrine that there is but one curriculum for a college education, and the doctrine that there should be no curriculum whatever—the Group system presents the idea of several courses or groups of studies, each of which has distinctive characteristics, and one of which must be taken as a binding choice by every candidate for academic honors. The student may elect which group he prefers, but the constituents of that group have been predetermined by the authorities, and are not to be fitfully modified. Everybody will admit that the principles well formulated a few years ago by one of the educational commissions of the British Government are adapted to modern times; that a liberal education in our day calls for instruction in language and literature, in mathematics and the natural sciences, in history and philosophy, and that

the proportions of these elements may be endlessly modified.

Every house must have floors, walls, and roof; but the relations of size may be infinitely varied, and should be adapted to the wants of the occupants. So far as mental discipline or intellectual training is concerned, it may be secured by any one of fifty combinations which can be suggested. How many men of judgment, wisdom, and even learning we can name who never received a Baccalaureate degree; discoverers, statesmen, warriors, poets. This does not indicate that their mental training had been neglected, but that it was obtained in some unconventional way, by some individual process, by some adaptation to personal surroundings. Think of Shakespeare, and Faraday, or of our countrymen, Franklin, Lincoln, Whittier; will anyone dare to say that they would have been better for following a prescribed curriculum? Will any one say they were not educated? Will any one say how unfortunate that they did not receive a Baccalaureate diploma, for which a knowledge of Greek was requisite?

Why, then, do you, and I, and so many more, cling to the classical course so tightly? Why do we wish to see it perpetuated? Because among the most civilized nations of Christendom, ever since the revival of learning, a classical training has been found the most convenient, successful, and fruitful discipline which can be offered in schools and colleges to average minds; because it has the prestige of experience, of ascertained methods, of positive results; because its influence is so powerful in developing talent, in awakening a love of letters, and in fitting men to reason upon the ever recurring questions of conduct and character: because the Humanities are the guides to Humanity. But there are many lives so predetermined by the influences of hereditary character, the necessities of actual life, the infelicities of early education, or the noble and irre-

sistible impulses of independent natures, that they will not be governed by an enforced schedule. It is fortunate for society that this is so; fortunate that individuality will assert itself against conventionality and prescription. Shall such minds get all their training away from the schools? Because they turn away from the classics, shall they not learn the sciences; because they have not the power to soar with the eaglets in the mathematical firmament, may they not be trained to turn their microscopic vision upon the phenomena of life and explore the mysterious beds of the ocean? Because they do not love antiquity, shall they not be allowed to enter upon the problems of modern political science? If the probabilities are that they will need the accurate knowledge of French and German, shall they be forced to postpone the acquisition of these tongues until their college course is ended?

Now the Group system, as it is called in Bryn Mawr, enables the scholar who desires the original, old fashioned, highly recommended college course of studies, to follow it in company of those who, like himself, believe in it and love it. But on the other hand, another group of studies based upon science, or upon history, or upon modern languages and literature may be chosen by the student who does not prefer the old curriculum. Thus it is obvious that the advantages of an elective course are secured by giving to every scholar his choice among several carefully considered plans of study; and at the same time the advantages of enforced or prescribed courses are secured by appointing beforehand the order, the sequence, the methods to be followed in each of the proposed groups. It is my firm belief that when the advantages of this mode of proceeding are fully understood, they will be employed in all large colleges. The only obstacle to their introduction is their costliness. It requires a great

many teachers to provide for all the wants of all the attendants upon these groups. If any one doubts this, let him endeavor to construct a time-table in which the appointments shall not clash. But like other costly possessions it is of value when it is secured. Bryn Mawr College is most fortunate, as it seems to me, in beginning with a recognition of this principle. It may claim, I think, the authorship of the term, Group system. The idea is not new; it has been tested elsewhere with success; but the happy thought which suggested the name is due, I think, to some one now within reach of my voice.

So far as a college is concerned, the question of the conflict of studies seems to me to be solved by this arrangement of groups for the wants of different scholars; but, for the individual, the difficulty still remains what group shall be chosen, what plan of study is best adapted to a given mind? This question can only be determined by personal diagnosis.

It is curious to look back, and see how perpetually some educational problems recur in the progress of society. The student of Aristotle knows very well that in his day this perplexing question of the adjustment of liberal and practical studies was as important as it is in the nineteenth century. Then as now the relative importance of general culture and professional skill was a vital problem. Our life, he tells us in his *Politics*, is divided into business and leisure. Proceeding from this principle, he goes on to say, in words whose lofty sentiment has been thus freely translated by a living scholar;* "the endeavor of nature herself is that men may be able not only *to engage in business rightly* but also to spend *their leisure nobly*." What admirable phrases; what better note for Bryn Mawr College and its Group system of studies, than these words of the

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* J. E. C. Welldon.

ancient philosopher, "the right conduct of business and the noble employment of leisure."

Ruskin has made us familiar with the lamps of Architecture. May we not say that there are lamps for the service of Learning as well as for the house of Worship; lamps for the college, as well as lamps for the Church? I sometimes think upon them in this way.

The first I would call the Lamp of Curiosity,—earliest of all to be lighted,—the love of seeking, questioning, hunting, finding, which is shown in the sports of the nursery and the games of the parlor. The single teacher who values this lamp and teaches his pupils to use it always, does more for his scholars than a college or university which fills the mind with an undigested cyclopædia of facts.

The second lamp is Memory. The oil which feeds it may give out smoke and smell, or it may burn with a light as pure and clear as if it were electric. As curiosity burns dimly, memory burns brightly. It should therefore be most carefully watched that no bad material and no defective wicks may affect its brightness.

The next is Comparison. By the light of this lamp we set in order what we have gathered by curiosity and stored by memory. We arrange our knowledge in orders and species, in tables and schedules, in principles and examples.

The fourth lamp is Judgment, which enables us to weigh and measure that which has been sought, garnered, and set in order. Few children can employ this light; they who employ it are the wise. "The single virtue of practical wisdom implies the presence of all the moral virtues,"—so Aristotle tells us.

The lamp of Utility is the fifth of these luminaries. By its light we turn our acquisitions and our opinions, our facts and our conclusions, to the good of our fellow-

men. As curiosity brings us to the temple of knowledge, usefulness lights us forth,—bidding us go abroad and apply to the welfare of others the lessons we have acquired.

Reverence hangs next in this series of lamps,—reverence for the moral government into which human nature is born,—reverence for all that is revealed of the Divine and Eternal,—reverence for the mysteries which eye has not pierced,—reverence for the certainties which are soon to be so clear.

The college, be it old or new, great or small, for men or for women, which leads its pupils to seek out, to hold fast, to set in order, to weigh well, and with a reverent acknowledgment of the divine mysteries, to turn to good uses the lessons of nature, of history, of art, of poetry, of philosophy and of Christianity, will be sure to prepare its disciples for "the right conduct of business and the noble employment of leisure."

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