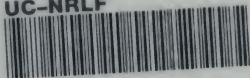


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# **Inaugural Address**

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## **The College Its Ideals and Its Problems**

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**President John Hanson Thomas Main, Ph. D.**

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**IOWA COLLEGE COMMENCEMENT  
Tuesday, June Twelfth  
Nineteen Hundred and Six**



**INAUGURAL ADDRESS**

**The College  
Its Ideals and Its Problems**

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Grinnell, Iowa



## The College Its Ideals and Its Problems

**The Gifts of the Fathers** We are gathering the fruits today from the seed that was planted sixty years ago. It is a rich harvest, and it is only the beginning of richer harvests yet to come. It is fitting that we turn our thoughts for a moment to the work of the pioneer fathers who planted, that upon them we may bestow the tribute of praise and love which is their due. Their gifts were small, but they multiplied the value of their small gifts many fold, because with them they gave themselves also. Their money was reinforced by faith, devotion and love. They understood the value and meaning of education, and all they did in organizing and developing Iowa College was directed by high ideals—hence their gifts had in them the elements of unlimited growth. The Iowa College of their day was a prophecy of the College of our day; the College of our day is the prophecy of a greater College yet to come. Greater in size it will be, but not in the spirit of devotion; greater in

its range of view and in its comprehensive grasp of world problems it ought to be; but greater probably it can not be in its spirit of sympathy with human need. Iowa College will carry on its ideals to a fuller fruition and will adjust them to the complex demands of the present day. However large and powerful the College may become, there can be no greater work than this for it to do.

**The** The College had its founding first in the  
**College** hearts of the fathers, and it has grown for  
**Ideals** the most part by the small contributions of poor men who had large ideals. It has accumulated a spiritual endowment through the devotion of these men which is priceless and which nothing can take away—nothing but the failure on our part to see and to give, to hope and work, as they did who placed the College in our keeping. They hand down to us a challenge to service; they give to us the ideals of growth. The largest asset the College can have is its ideals. However large its property, its income, and its pay roll, the ideals it incorporates are its most precious possessions. These give value to all other possessions. They give life. They make of an institution composed of bricks and mortar and material things, a living soul.

**Genuineness** What are some of the ideals which we inherit? I venture to name genuineness as



the first. From the opening day until this day there has been a conscious and continuous striving to eliminate from the College and from all the details of its work every suggestion of the superficial. There has never been an effort made to secure numbers at the expense of thoroughness; there has never been any sacrifice of standards; there has never been a waiving of ideals. The spirit of the institution would not tolerate it. The men who founded Iowa College were educated men,—graduated from the best New England colleges. They had no knowledge of anything but the best in education, and their ambition was to create for Iowa a college similar to those they knew. They were sturdy men, cultured men, men of strong initiative. They held to their ideals. Hence they gave an individuality and a spirit of genuineness to the College, which is an integral part of its life.

**Fearlessness** Fearlessness is the ideal I should mention second. It comes from the fathers. They were sure that the truth would prevail, and they have given to the College as a part of its endowment, a fearless spirit in the search of it. "Know the truth; the truth shall make you free," has been an implicit thought in all of its activities, and as a result there has been the largest possible freedom in classroom and in laboratory. One illustration will suffice. The theory of evolution was studied in the

classroom when it was first proposed and when the leading spirits among college authorities—both here and elsewhere—firmly believed that the theory could not be proven true. But these men wanted *to know*, and felt sure, as do those who hold their places today, that in the truth, whatever it is, there is safety. It is an axiom here that a serious search for the truth is the privilege and duty of college leaders. In no other way can they vindicate their claim to the positions which they hold.

**Regard for Human Needs** The third ideal of the College centers in its concern for human needs. The College was founded for young men; it was not contemplated that it should be open to young women. The means were not at hand to found a college for women; money was not available to send them to eastern institutions, hence Iowa College admitted women, and so, without any formal action, it became a co-educational institution. This incident illustrates perfectly the spirit of service and helpfulness which has belonged to the College from the beginning. Age-long traditions and ingrained prejudices are not to weigh against human needs. The business of the College is first of all to help men and women and to put them into adjustment with life and the activities of life. There is nothing iconoclastic in this suggestion. It does not mean an over emphasis on the pres-

ent. It does not mean the commercializing of education. It means simply this, that all contributions from every source that have to do with the growth of the race and our understanding of its growth are to be made tributary to the education of the present. Education should make man a citizen of the world. To attain this end Iowa College has always felt, and feels now more strongly than ever, that it must preserve as an element of culture, the rich contributions of the past to history, literature, philosophy, and art, and make them vital elements in the busy and exacting life of the present age.

**The**                    The fourth ideal is the comprehending  
**Comprehending**    ideal. It is the ideal which gives the  
**Ideal**                    consciousness to the College that it  
looks upward for its supreme leadership. There is a parable in Plato's "Republic" which tells of men chained in a cave with their faces turned inward so that all the things they knew were the shadows cast upon the wall in front of them—the shadows made by objects going before the opening of the cave. One of these men was finally released. He went out into the open. He looked and beheld the sun. He saw the things that were making the shadows; and learned for the first time what was shadow and what was reality. It is the ultimate business of education to take the soul from the narrow, downward, inward

look, and turn it around that its eye may see the truth, may see things as they are. This is the thought that centers in the motto of the College, "Christo Duce." It is not a motto chosen in a perfunctory way. It grew out of experience—the experience of the pioneers who adopted it. It sees the justification and the reason for all things, not in the things themselves, but in their relationship to what is fundamental and supreme in human life. Human life centers somewhere. No culture is complete that does not turn the soul's eye to that center. The eye of the world is turning to Jesus Christ. The College more than any other human institution is called upon to give direction and interpretation to this movement. "Christo Duce" is a militant motto. It typifies well the spirit of the men who determined to found a home and establish right standards of culture and life in a new country under adverse conditions. There is nothing static about it. It is not merely a golden thought or a proverb. It is a challenge. It is for those who believe in progress. It recalls the heroic past of Iowa College. It has in it the spirit of marching orders for all the years to come. It suggests the bugle call and inspires with the thought of ceaseless struggle and advancement under the leadership of Him who said, "I am the truth."

**The Permanency of Ideals**      There is nothing antiquated in the ideals I have mentioned; genuineness, fearlessness, devotion to truth, service in response to human need, and a forward, upward march under the direction of the ideal Man. A genuine ideal is endowed with both immortality and eternal youth. It belongs to every age. It adjusts itself to the demands of a complex or a simple society. It is needed for use in the stage coach or in the parlor car. It belongs equally well to the modern college and to the college of one hundred years ago. The problem of this generation, and of every generation, is to keep such ideals active under newly developing conditions. The genuine ideal is never an obstruction in the way of progress. It grows with life and the understanding of life. It gives sanity and balance and vitality. It sometimes happens that we identify our ideals too closely with certain methods, or subjects, or courses, and our ideal vanishes, so we think, if readjustments are made. The true ideal abides. We do violence to our ideals if we bind them inseparably with special plans and arrangements. Genuine ideals are superior to fixed systems. Of course they must protect the past and hold it secure. They must work through systems, but are not to be dominated by systems. They are to be active helpers in solving the perplexing problems of the present and the future. There was never

an age which contributed for solution so many problems, and which demanded so many reconstructions and readjustments in social and business relations. I am profoundly impressed with the thought that the college must have a part—a large part—in solving these problems, and in assisting to make the necessary readjustments. The importance of any particular college in this work will be measured largely by the genuineness and vigor of its ideals.

**The** It is hardly necessary to remind you that it  
**Classical** is not long, as institutions count time, since  
**Course** the “classical course” was practically the only college course. It served its purpose well, and has vindicated again and again the claims made for it. Today all the essential elements in it hold a place of honor in the college curriculum. It alone met the demands of culture for many college generations, and it seemed destined to continue indefinitely undisturbed, until modern science became active and demanded a larger place. At first the claims of science were not allowed. It was thought that it would be a violation of educational ideals to grant the recognition asked. Abundant recognition has come. Whatever we may say of the lack of balance in certain college courses now and of the lack of consistency in them, we freely admit that scientific studies belong of right in the position they have achieved, and

we wonder at the reluctance of the colleges to admit their claims. They are cultural subjects; they are useful subjects. They contribute to preparation for active work in the world. This, at one time, was believed to be a reproach to a subject, but it is no longer so regarded. Culture has to do not only with subjects, as was once thought, but with man's work in the world and with his place in the social and political organizations of his time.<sup>7</sup> Our educational fathers acted on this principle, though perhaps they were not fully conscious of it. It is true also that in our discussions of the general subject of culture and training we sometimes forget that one of the functions of the literary course of the former days was to prepare for the law and the ministry. It involved a cultural function and useful function. It is well to remember this in present day discussions. Culture and usefulness in the truest sense are identical.

**The** This reference to educational history is  
**Expansion of** typical of the method of development in  
**the College** the college curriculum and is made to  
**Curriculum** suggest that other subjects—many have  
done so already—will in time make the same appeal  
that the sciences have made. In fact, there is active  
demand now for larger opportunity in college courses  
and for more specific adjustments with possible



courses in technical and professional schools. Such adjustments—many of them certainly—are possible without impairing the integrity of genuine culture ideals, and there is no doubt that developments along the line of a more practically correlated work between the institutions of different grades and types will take place more freely as material resources make it possible. Law, medicine, engineering, politics, the pulpit, business, all have their claim upon the college.

There is a cultural basis for any work an educated man is likely to aspire to. A part of the business of education is to give capacity to see things in their right relations, to interpret with sympathy what has been, to understand current movements and tendencies, and, if need be, to make one's self an integral part of them. The active center of educational interest is and always will be in things that are contemporaneous. There is no educational heterodoxy in these statements, and nothing in them or in their realization, in fact, to impair the integrity of a respectable educational ideal. We study the past and do it necessarily, because the present and its interests grow out of the past. We study the remote because we shall never see the present in true perspective without it. The world keeps its unity as it grows, and man with all his penetration will never uncover a law or a principle that will challenge its unity.



The race also preserves its unity as it grows. Education gets its direction from nature and from the race. The center of interest is always the present, the infinitely complex present, the *resultant* of all influences and forces that have been dominant in the past.

The scope of education and the scope of culture enlarges with enlarging knowledge and the growing capacity and wisdom of the race. Hence it will always be the immediate duty of every growing institution not only to preserve its ideals and to hold fast what is good, but to do so without neglecting the present and the insistent demands it is making upon education and educated men. The two-fold duty of the College at this point is to preserve its unity, given by ideals persistent and true, and to give adequate recognition to the multiplying and reasonable expectations of society. The highest function of a college as a center of culture is to preserve and create unity, to incorporate in that unity all the past and present that is essential to put men into harmonious adjustment with the life and thought of the time in which they must do their work; to unify the varied and practical interests of life in relation to cultural ideals—this the college must do or it fails to attain the end of its existence. Culture has a larger meaning than is usually given it. Culture is not confined to the

remote, the useless, the theoretical. It has many values; among them is a vocational value. A college course is narrow, too narrow, if it does not give opportunity for the development of a vocational interest along with the cultural motive. A free elective system loses what may be its chief value if it neglects to develop the peculiar enthusiasm that goes along with personal interest. Personal interest is not necessarily vocational interest, but it is quite likely to be; and no harm is done if it turns out to be such. If a college offers free electives—two score or more of them, all rightfully regarded as cultural subjects—what adequate reason is there why a lad, whose cultural interest or motive has led him to study Greek literature or American politics, should not turn later in his course to histology, mechanics, Biblical interpretation, or sociology? These subjects are cultural; they may become vocational, to some extent, in the enlarging purpose of the upper-classman. The college ought to give direction to the various possibilities at this stage of the student's advancement. It has a service to perform for society, a service to which as yet it has given little or no attention, in correlating cultural ideals with life itself; in projecting the spirit of the college devoted as it is to culture, into the practical business of life with a view to giving culture a vocational adjustment.

There is a concrete, a very specific duty, for the college at this point, and it shirks this duty when it surrenders all subjects with vocational bearings to the professional and technical schools. These subjects are the very ones to establish the continuity of culture and prove its practicability in every day service. If the end of life is service, as we believe, it is the duty of the college to do more than hold up an ideal of service; it is its duty to open a way of approach to a concrete method of realizing that ideal.

**Culture** The college has traditional warrant for relating the work it does to the requirements

**and** of society. The college in its early history in this country was for the church. That is, its chief function was to provide an educated ministry. In the ministry perhaps the cultural element in education and the vocational motive were more nearly identified than in any other profession. But even in the early days when this identification appeared almost complete the two ideas of culture and vocation were clearly enough differentiated. The two ideas spring from the same source and they need to be combined in any symmetrical life purpose. It is a loss to education--an incalculable loss--if education for culture is considered one thing and education for vocation another. Educationally considered the two must be correlated on the basis of a natural kin-

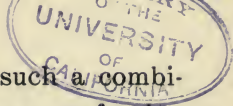
ship. It is the duty of the present-day college to unite its cultural ideals with the constantly multiplying vocational opportunities. If the college is to perpetuate its connection with active life it must establish this union of the practical and the ideal for many activities as the earlier college established it for one. [Culture belongs to the whole of life just as righteousness does, and the college should insist on claims of culture not only in connection with subjects and vocations regarded as educational, but should make an effort to bring others into relation with it as social need and development demand it.] The problem involved in such adjustments is a complex one. It is becoming more complex, but the more complex it becomes the more important it is that some practical means of adjustment be established. The place for it is in the Junior and Senior years, when students are beginning to avail themselves freely of the elective opportunities offered in this part of the college course. Here college ideals and interests come into relation with the world's interests as expressed in a greater or less number of elective subjects. It is not deemed out of place for the college to give direction on a cultural basis, as already suggested, to the course of a young man who is to enter the ministry. It is conceded that it may do the same thing for one who is looking forward to the practice of medicine or law. Likewise

it may contribute to the future engineer or social worker on cultural lines a large percentage of his preparation for vocational success. All of this is good. It is suggestive of the enlarging scope of college work, and a prophecy of the time when the college, devoted to culture, may establish a functional relation to active life at all possible points of contact. When this time comes the essential worth of culture and the essential worth of the vocational element in life will be immeasurably increased.

Such a result will depend largely upon the initiative of the college and its ability to develop a method of education whereby the ideals of culture may find realization in action. This cannot be done by a complete separation of the cultural and vocational elements in any given subject. It may be done, in the cultural atmosphere of the college, if at the proper time late in the course when it is largely made up of electives, the vocational bearing of a subject has due consideration. This would contribute to the ultimate aim of culture. It would provide for the cultural element in education a larger opportunity to become active in the practical world. It would also provide for a subject looking more or less directly to vocation, an opportunity to be studied with due reference to its cultural bearings. This can practically be done for a subject in a place where it is possible to con-

sider the two elements—culture and vocation—in relation. The best place for this is in the college. It will prove a method also of saving the elective system from falling by its own weight, and from being a cause of disintegration and disorder in education rather than a means of co-ordination and unity.

**The Combined Course** Of course no such result as I have suggested could be achieved by a combined course, such as has been adopted in many of the state universities, which surrenders the student as an incoming Junior or Senior to the professional school, giving to it complete control of the student and the methods of instruction with the understanding that at the end of the first or second year in the professional school, as the case may require, the arts degree will be conferred. A degree attained in this way is not strictly speaking an arts degree. It could be an arts degree only on condition that it be secured by work done in a college which is primarily a college of arts. There may be good grounds for such a combined course, a course which neglects the cultural element and emphasizes the time element, but there is no satisfactory reason for conferring in such a case a degree which is not won in fact. The work in "arts" ceased when the student was turned over to the professional school. At that time his vocational work began and that element only



was emphasized. An arts degree in such a combination does not fit. It simply involves a confession of inability to deal with this important desideratum which I have in mind—the projection and incorporation of the cultural element in the vocational element of education. If this is to be done successfully, as undoubtedly it will, it will depend upon the initiative of the college and its ability to satisfy vocational demands on a cultural basis. This is one of the things the college must do to make itself indispensable in modern education. No one denies the value of college ideals. They are a most potent force in every forward movement. They form the flying goal toward which we are always striving. But a part, and a large part, of the work of the college should be to adjust the spirit of these ideals to practical every-day conditions. They must become valid in practical results. The college has made no systematic attempt to do this in the past. What it has done in this direction is more the result of accident than of design. It is beginning to realize its opportunity and its obligation, and results of a more definitely practical character may be expected in the future.

**The College** The charge is often made by successful  
**and** men of affairs that the college unfits men  
**Business** for business. There is a narrow sense in which this charge is true. The college, when it does

the best for an individual, gives largeness of view, develops initiative and strengthens those qualities which make one restless under those restraints arising from business methods which leave little or no chance for the exercise of such qualities. Too often great business enterprises aim to use men as instruments rather than as intelligent agents. A youth who has well assimilated what the college has to bestow and who is reasonably well endowed by nature will not long rest content, under such conditions. He has been spoiled for a business which demands the surrender of his personality. There is another side of the case. That same youth has been prepared for conscious activity and for leadership. If he does not get adjustment to the larger world of affairs where just such qualities are needed, it is because there is some fault in him or in his college training. The fault may be in both.

Today I am interested only in calling attention to the obligation of the college at this point. The college has not done enough to bring into practical action the larger possibilities of initiative developed by its training. It has too often graduated the youth without giving him any point of contact with practical life. This is by no means to be considered a fatal objection to college training in general, but it is an objection that deserves consideration and treatment. It is not

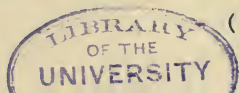


deemed out of place for the college to give some direction on a cultural basis to the course of the young man who is likely to enter the medical profession, or the ministry, or the law. This is true because there are a number of subjects in the various college courses--there by the demands of modern culture--which are essential to these professions. These subjects may be grouped together, and when so grouped they establish a relationship with future work, which vindicates itself by the results. These results suggest an educational principle of wide application, and lead to the question why the same or similar consideration should not be given to the course of one who wishes to become an actuary, a banker, a foreign agent, a diplomatist or a business man in the more general sense of the term. The college has a contribution to make to the men who expect to enter any of the callings. Its contribution should be larger, and should be made with definite reference to the possibility of projecting college ideals into business life and making them effective there. The interest of the college, of course, is not in the business man as such but in the man going into business. Its interest is in society, and its interest in society should become more practical and dominating. The progress of civilization and of the race is sure to depend

more and more upon the standards and ideals that are realized in the business world. Standards of life in all relations are sure to follow trade. Trade which involves social relationship will in the future become a potent medium of communication between man and man, nation and nation. It is of the utmost importance consequently that the college give diligent heed to the men who are going to make business their life work. The slow awakening of the college consciousness on this point is surprising, especially so when considered in connection with the need in business life for a clearer understanding of the ethical standards and the ideals which it is the business of the college to set forth. It seems clear—too clear to require argument—that there should be opportunity in every well-equipped college to study the fundamental principles that should underlie all business procedure. This study should be in actual relation to the problems of finance, commerce and politics. The abstract should be made concrete. Furthermore it is the duty of the college not only to offer a program of correlation with life work to those who ask for it, but also aggressively to propose it and show its essential relation, under right conditions, to cultural education. The college should not wait for a need to be thrust upon it; it should be a leader of public opinion. It should see a real need in advance and provide for it. There

is unquestionably a need for trained service in the business world. I do not mean by this that there is a need for men who are keener in management and more capable to deal with the problems of profit and loss. There is a full proportion of these now; but there is a need for men of culture, for men who understand the fundamental principles of right conduct in business and social relations. There is a need for such men to take the places of prominence and leadership in the great movements in which politics, diplomacy and trade in infinite variety of form, will each have a full share.

**A School** The college of course is not to become a  
**of** school of affairs any more than it is to  
**Affairs** become a school of theology, or engineering or medicine; but it must furnish an opportunity, let it be remembered, not merely for instruction in a subject having vocational bearings—that may be done in the professional school—but to carry forward into the vocational realm the cultural and ethical ideals of the college. Difficult? Yes, but it must be done. It is repeatedly said that the vocational and cultural motives are not to be combined. This is true for lower classmen; not necessarily or wholly true for upper classmen. Granted that the college should not consider the possibility of vocational ends in the study of the Odyssey or general physics; it does not



follow that such ends are to be completely ignored in studying embryology or theoretical and experimental electricity, or finance. The combination is essential for a larger and more adequate interpretation of life and the business of life. What is essential therein is cultural in the largest sense and the college must provide it. The college, of course, is the only institution that can undertake such a work and carry it forward to a successful accomplishment.

There is no greater work for the college—I mean the college as distinct from the university—than this; to make some practical provision whereby genuine ideals of life, such as the college stands for, may have consideration in direct relation to the principles of business procedure with the view of giving these ideals a larger place and a more dominant influence in the world. There is without question a means of adjustment and correlation between college ideals that are true ideals and true and valid business principles. The college must work toward the achievement of such an adjustment. The college is criticised because of its remoteness in method and practice from business life. There is too much warrant for the criticism. The grounds for it need to be removed. Iowa College is doing a good work in preparing men for social service and for professional service, in many different relations. One practical

element in social service and social advancement is trained men for business who have appreciation of right social and ethical ideals. To train men of this type is sure to become a recognized function of the college. There will be men to train as soon as the college gives notice of its intention and ability to do the work. Iowa College in a general way has already done much that is contributory to the results to be desired. It will do more, and do it with more positive results, when it groups its subjects, with such additions as are necessary, with a view to preparing men for administration and for business and public affairs. Development along this line, comparatively considered, would entail no great expense. The library and recitation rooms are the laboratories for such work; teachers and books added thereto complete the equipment. You are to understand that I have no thought in mind in this connection regarding commercial or professional courses, but a grouping for upper classmen of subjects drawn chiefly from the departments of economics, political science and sociology. There is here already the nucleus for a department of affairs. There needs to be simply a grouping of subjects looking forward to active participation in business life. The necessary adjustments can easily be made. Iowa College ought not to be slow to recognize its opportunity and improve it.

**The**        The genuine college, under present-day  
**College**    conditions, can not be a narrow or a local  
**Not**        institution. There was a time when it  
**Local**     might be such—when relationships were  
narrow, when newspapers were few, when inter-com-  
munication was rare, and when there was no unified  
system or method of business procedure. That time  
is past. London, New York and the village on the  
plains read the same news and discuss the same  
problems at the breakfast table. There is universal  
contact, universal sympathy and universal opportuni-  
ty. The human race is coming to be one family, and  
the world is growing very small. It is not an idle  
dream, perhaps, to suggest that not far in the future  
one may sit at his breakfast table with telephone re-  
ceiver at his right hand and talk with his friend in  
Berlin or Hong Kong, "while the wheat cakes are  
coming in." Things quite as astounding as this have  
come to pass during the last decade, and we may be  
sure that we are seeing only the beginnings of mate-  
rial progress, of correlation and fellowship. I am  
not interested in these things now except as they em-  
phasize the fact that the college can not remain local.  
It can not maintain a theory of monastic seclusion in  
its system of study. It can not hold to a definition  
of culture which was valid fifty years ago. Culture  
is not a static thing. It advances with the race, and

must adjust itself continually to the enlarging view of the race. Hence the college, a home of culture and ideals, must respond to the spirit of the age if it is to be an effective agent and helper in working out the complicated problems of society. It belongs to a fellowship extending from one end of the country to the other, and reaches with its influence the ends of the earth. It will be measured in the educational world, and to some extent in the business world, not by the estimate placed upon it by the community in which it is located, but by the resultant estimate, drawn from many institutions of recognized standing and from the influence it exerts on the community at large. The distance of five hundred or a thousand miles does not remove one college from the educational community of another college. Hence it is necessary for the college that wishes security and permanency to provide for the nationalizing of its standards.

**The**            The problem of this college and of every  
**Standard of** college that hopes for a permanent fu-  
**Efficiency**    ture, is to achieve the maximum stand-  
ard of educational efficiency. This is the national  
standard, and it is used in all educational measure-  
ments—in the details of equipment, men and their  
salaries, books, buildings, general opportunities, re-  
quirements for admission and graduation. Iowa

College has known this fact from the beginning and has always kept it in mind; but it needs to put special emphasis upon it now, because now the growth of many educational institutions, from the material point of view, is extraordinarily rapid. Rapidity of growth in a few institutions puts to a temporary disadvantage those which must be content with a more leisurely accumulation of funds.

**Growth Now**      The typical college of one hundred or  
**and Then**          even fifty years ago grew under conditions very different from those which obtain now. The college then had the time necessary for normal growth and development. It grew slowly in response to the demands of a homogeneous society, itself moving slowly. It had small material resources, but there was none that had any notable advantage in this respect. It had few books and no trained librarian, but this was true of all. No opportunity was offered for precocious development. All grew alike under similar conditions of environment and maintenance and with similar traditions and ideals. There was a certain uniformity of opportunity which present-day conditions render impossible even though desirable. The important point is this, that all colleges with the real spirit of life in them, grew together with equality of opportunity and with the assurance of permanency before any particular one, close neigh-



bor to the others, had secured in financial or other respects an ascendancy conspicuous enough to occasion unfavorable comparisons, or to create a destructive competition. Colleges of the present that are endowed with the same traditions and ideals that characterized the colleges founded in the earlier days, would grow into security and permanency as they have done under educational conditions similar to those of that time. But the college, just as the individual, must be in adjustment with the movement and the life of its age. Hence the college of the present must grow more rapidly, must have a more rapid accumulation of funds, must keep in touch with a larger environment and must maintain a standard that will be accepted as a national standard.

**The State University** Among the influences that have operated most strongly to modify educational conditions, particularly in the middle west, are those that have sprung from the state university. The state university is a development of the past fifty years. Within that time it has become the most characteristic educational institution in the Middle West. It has established new standards and introduced new elements of vast advantage to the educational system. It has reduced the price of education and enlarged its scope. It has made an appeal to thousands who under former conditions would never

have yielded to college influences. It has made education democratic in the largest sense. These results have been achieved, partly at least, because this institution was the child of the state and responsible directly to the people of the state; and because further there was a certain degree of adequacy in the funds furnished, and the assurance of stability and permanence from the very beginning. Neighbor to this institution was founded at the same time, or a little earlier, the college of the New England type. That it has not suffered total eclipse, is due to the tremendous power of the educational ideal for which it stands.

**Private Foundations** Another influence has had an important bearing on the problem. Recent years have witnessed private foundations of unparalleled magnitude, which have contributed much to the modification of existing standards and types, and to the formation of new ones. It is not true that state institutions and private foundations of extraordinary size, are a law unto themselves and have no relation to smaller institutions. They modify profoundly the whole educational system, and modify it permanently. The college is a part of this system, and must reckon with the influences operative in it. Amherst or Williams could grow together with Harvard and cultivate a certain amount of neighborly indifference. The

reason is apparent and has already been outlined. But a vigorous state, or private foundation providing for an institution to be "made to order," and providing for its rapid growth, introduces into education a problem, involving for the typical college complications and warnings, of which our educational fathers never dreamed. For the college of today there is a standard of excellence already set which it must satisfy. It must prove at once, measured by this standard, its right to public support and confidence and respect. This standard is a composite one—a national one—and is the resultant from the three dominant types to which reference has been made: the New England college, the state university and the privately endowed university. Other influences have been at work, particularly that of the school of technology, and have contributed to the severity of the present educational demands, but for the purposes of this paper they do not require separate notice.

**The**           The standard thus established involves  
**College**       the known elements from which are to  
**Standard**     be determined the values that any college whatsoever must have to be sure of permanency, and an appreciable influence upon the life of this age. These values, briefly stated, are as follows:

1. A recognition of the elements of democracy in education, not only as it relates to persons but as it relates to subjects.

2. Adequate material equipment, especially in books, apparatus, and buildings.

3. A corps of teachers large enough and of the right quality to create an atmosphere of genuine culture and Christian service. They must have native ability, training and experience and therewith the spiritual endowment of personality that they may be not merely specialists in their departments, but masters of life in their every day intercourse with young people.

In these propositions the aim has been merely to state the elements which the development of past years has made imperative at once in any genuine college for today. Consciously or unconsciously the general public is forming its opinion of colleges in accordance with the demands these propositions involve. The educated public, with the same propositions in mind, is daily becoming more critical in its judgments. The result is that many arguments have been eliminated from the general discussion of the problems of education which were effectively used by those who have plead for the college—the “small college”—in the past.

**The** “The small college” has been used as the  
**Small** subject of many an appreciation in which  
**College** chief emphasis has been given to the  
qualifying word small. Closer personal relations with students and faculty and larger opportunity for individual initiative,—these and other reasons have

been assigned for the educational superiority of the small college. The arguments are defective because they lose sight of the prime factor that size does not indicate quality. There is no essential reason why a college should be ranked high because it is small; no reason why it should be ranked high because it is large. The question of size is irrelevant, or at any rate only incidental. The essentials that mean most are, within certain reasonable limits, independent of size. The question for the college—the small college or the large college—is, does it meet those essentials. If it does, then it is certain to survive. If it does not, it has no right to survive. A demonstration that the small college is making a distinct contribution to the life of the people and is therefore necessary, will be of no avail for any particular small college that does not meet the manifest requirements of the age.

**What is a Small College?** The term "small" has given rise to much confusion. A college is relatively small in the nature of things. A large college in the sense in which the term is used in America is out of harmony with educational history and tradition. A large Oxford college is composed of a maximum of three hundred residents. A college of three hundred in America is called small. The college should be large enough to be an intellectual and social center. But there are conditions conceivable where this

result may be fully realized in a group of one hundred. It is equally true that there are conditions which might render such a result impossible in a crowd of one thousand or more. The college implies unity, fellowship and a certain degree of identity of interest. Without these elements a college in the true and desirable sense of the term does not exist. These elements are more easily realized perhaps in a smaller body of students, though they are not impossible by any means in what might be called a larger body. Iowa College is a college; it is an independent college; it does not aspire to be called a small college; it does not aspire for the mere sake of numbers to be called a large college; but it aims to maintain the traditions that center about the name. Iowa College viewed simply as a college is large already; as to numbers it is small when compared with the composite institutions called universities.

**The** Three criteria which have grown out of existing educational conditions, have been mentioned as normal units of measurements in determining college values. In discussing the enlargement of the scope of the work, I have touched upon the question of democracy, and I shall not pursue it further, except to say that institutions must adjust themselves to the demands of life; they must adjust themselves within reasonable limits to

the requirements of a democratic society. There is no doubt that liberal culture in the fine old sense of the term has yet a service to perform in the more active and practical life of the twentieth century, which requires only judicious and appreciative direction to give it large effect. But the spirit of democracy must run through the curriculum. Many subjects have been admitted into the curriculum. Others are coming in. All are claiming that they are and of right ought to be free and equal in privilege with every other subject regardless of age-long traditions. The youth are coming, too, from the highways and the hedges, with the strength of nature in their bodies and their minds, asking for admission to the college and through the college for admission to active partnership in the work of the world. The college must deal fairly with subjects and with people; it must create an educational democracy. If it is not able to keep dominant the spirit of culture in connection with the spirit of democracy, because it is too poor and too narrow, or because of incapacity in any direction, it will hardly be able to meet natural expectations and win a vigorous and a secure perpetuity.

**The Personnel of the Teaching Force**      The second criterion—adequacy of equipment—requires no discussion at this time, hence I pass to the third criterion named which has reference to

the personnel of the teaching force. If it is permissible to measure and compare criteria in a case where all the values are essential, we are justified in saying that this criterion embraces what is most important in college organization. The opportunity implied in the multiplication of courses, the accumulation of books, additions to apparatus and equipment, are all essential things but their value depends entirely upon the instructors who use them. This value is large or small as the instructor is large or small. After all the most difficult problem the college has to face is the problem of securing teachers who will give value, full value, to the books, the apparatus, and the opportunities it offers.

**Garfield's** We laugh as a matter of course at Garfield's definition of a college, but there is a principle implied in President Garfield's remark which is of universal application. It is simply this, that the man gives the value. A log and a man conceivably are a better college than a physical laboratory without a man. Values must have incarnation, and it requires the right sort of teaching ability to achieve this end. A college that wishes to hold its ground on its merits, needs as its teachers men with something more than training. That is taken for granted. It needs men who have those elements of personality which will give the largest



possible living value to dead equipment. They must perform the miracle again and again of making dry bones live. Such teachers are not available on demand at any chance time. Such men and women, without doubt, consider other things beside money in accepting a call, but I want to suggest this warning, that a man with adequate training and experience and with the right appreciation of the dignity and worth of his calling, is more likely to be secured if a comfortable living is assured him, and a reasonable amount of leisure with necessary books and apparatus. And what is more important, he is more likely to be retained under such favoring circumstances after he is secured. However much we may dislike the implication, it is a fact that, generally speaking, one thousand dollar positions command one thousand dollar men, and that the scale of worth as measured by college requirements, increases with the scale of wage. It is unreasonable for colleges to expect to hold twenty-five hundred dollar men in one thousand dollar positions, and right at that point is the crucial element in the problem. These men *must* be kept, speaking generally again, or the college—any college—will lose rank as an educational institution. College education at the present day is not pitched on an eight hundred or one thousand dollar scale. It is pitched higher and the inevitable result

for the institution not up to the requirement, on the material side of the case, is not only lack of adjustment with the reasonable demands of the people interested in college work, but loss of reputation and influence in the educational world. Too often it happens that a college is obliged to yield to the pressure of local influences that are in no way related to educational conditions. The genuine college, in the nature of the case, is not a local institution. It is measured by general and national standards, and there is no surer way to destroy its efficiency and permanency than to apply to it in management and organization, a treatment that does not harmonize with accepted standards, and which manifestly can not win general recognition.

**The Unifying Element—** Three criteria have been named for determining the character of a college. They are tangible criteria. They may be measured approximately and estimated. They involve what is essential to the college in its more external elements; but it needs to be added that the three criteria might be satisfied, that all of the elements under each head might be present in good proportion, without making in fact the peculiar institution which we call the college. As separate and unrelated things they do not make a college, for the college involves implicitly the idea of unity, fellow-

ship, interrelation and identity of purpose between subjects that are departmentally distinct. The aim of college education will be always to unify man's interests, to help him to see things in their entirety, to put him into conscious adjustment with the rest of the universe. Trained men working in separate departments, each caring only for his own special interests even though the conditions are favorable to large results, can not create the genuine college. If there is to be a college there must be a complete integration of interests that externally seems diverse, and the most cordial departmental relationships; and this condition will be realized only when all aims center in the individual student rather than in the subject or the departments. The college hence must center its interests in the man, must make him the object of its devotion and enthusiasm, and must send him forth conscious of his relationship with the world and ready in some sense for practical and effective contact with the concrete problems of life. This result cannot be achieved by departmental isolation: the absence of such a result should at once invalidate the claim of any institution to be called a college. There should of course be special opportunities under special conditions, as already suggested in this paper, but these are not to be at variance with the general purpose and aims of the college, but in correlation

therewith, and are to have their justification in the contribution they offer to the identification of the college and its ideals with practical life and its needs.

With these suggestions in view a fourth criterion should be added to the other three which may be called the spirit of unity—the spirit which brings together all the complex and diverse elements in college education and makes them tributary to one purpose. This purpose is the development of the individual man by giving a broad and liberal view of things, by giving him a way of approach to an active life, and by fostering in him the elements of genuine character. This pre-eminently is the function of the college. It is a function in its entirety that differentiates it clearly from the secondary school on the one hand and from the professional and graduate school on the other. It furnishes a reason sufficient to establish conclusively the claims of the college to perpetuity, and this it will secure if the college itself aims to a full consciousness of the obligations resting upon it.

**The College** The college of the twentieth century must  
**in the** meet twentieth century requirements.

**Twentieth** The problem of college authorities is this:  
**Century** to see to it that the proper adjustment is made between the college of this century and its educational and personal environment. The college like any other human institution is needed because it re-

sponds to a need. This does not mean that the college is to forget the past and neglect the future, giving heed only to the present. It is to correlate the three, and give them in due proportion validity in each individual so that a genuine and symmetrical development is achieved. The college is an institution of a past age if it gives its allegiance primarily to an antiquated system, however good it may have been and however good it may be now intrinsically. A system that has vitality in it grows, and needs readjustment with every new day. The principles on which the system is based may be eternal. The ideals which have secured partial realization through it may be eternal, and as essential today as ever. But a duty, a fundamental duty, for educators is to foster and perpetuate the permanent ideals of the race, and to keep active the abiding principles, amid the multifarious demands of modern education and the increasing perplexities of modern social conditions.

**The Conclusion** The college that can stand the test of the criteria named has its own life to live and its own lessons to teach. It stands on an equality with representative educational institutions. It may be independent, courageous and perfectly sure of its future. Of course there are personal and incidental reasons why one parent would prefer a city institution, another an institution in a small town. For

similar reasons one will prefer an eastern, another a western college; one a large and another a small college. But the college, the real college, with material equipment and with men; with traditions and ideals, has nothing to fear from such incidental causes. It will have its problems, of course, but they will be the problems of living and growth. If it meets, as it ought, the needs of the generation and grows with those needs, every generation will contribute to its prosperity and security.

Having discussed briefly some of the duties and problems of the college, I want to say finally that I believe profoundly in Iowa College. I believe in its ideals, and in their permanency. I believe in its aims, and in the possibility of their realization. I believe that the spirit of life is in its ideals and that they will constantly renew themselves in the enlarging life of the coming century.

And now I ask you—alumni, trustees, students, friends—to renew your faith, your courage, your enthusiasm, so that working in harmony together we shall make of Iowa College what its noble past demands, and what its future expects.





