

1894

# Inaugural address

Samuel Plantz  
*Lawrence University*

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Inaugural Address

It is not me, for me  
to say that words of  
welcome to wh. I have  
listened have forced on  
me in a peculiar  
way a sense of the  
responsibility I am  
under. In calling me  
to assume duties of  
<sup>prudence</sup>  
~~President~~ of your University,  
you have entrusted to  
my hands one of most  
important interests of this  
great Commonwealth; for  
our institutions of learning  
are hope of religion,  
security of public liberty

& prosperity, & one of  
principal sources of  
~~most important factors~~  
in our social progress.  
After all <sup>essential</sup> principle  
thing in a state is  
not its territory, but its  
people, its laws & its  
institutions. One such  
a fountain as this  
pours forth more fertilizing  
streams, more life-giving  
influence into society  
than all factors &  
agencies of commerce  
that can be found  
in any metropolis.  
Knowledge is life.

2  
life and light of men;  
ignorance is degradation,  
superstition, tyranny and  
oppression. Even the  
Spirit of God sanctifies  
only through the truth.  
I do not believe I  
am extravagant when  
I say that our  
colleges and universities  
are the Archimedes lever  
which is lifting the  
world. Because you  
realize this fact as  
I do, you are here  
this evening, speaking  
these earnest words,  
not that you are

interested in me as a  
man, but because you  
are interested in this  
institution, and in me  
only as I may have  
something to do in  
helping it fulfill the  
mission for which it has  
been <sup>was</sup> founded by our  
fathers. Your welcome  
comes to me, therefore, as  
a word of encourage-  
ment; for it makes me  
feel that in my work  
I have many helpers  
who are as eager as I  
that Lawrence assume a  
prominent place among the

3 successful institutions of fold increase, the noble  
the land. May it not work which has already  
be so, shall it not be accomplished?  
be so? For nigh half shall she not be a  
a century this college significant factor in  
has been holding aloft making the life of this  
its beacon light, 1000s Commonwealth and nation  
and 1000s of earnest youth richer, purer, nobler,  
have in its walls caught fuller of all those elements  
a noble inspiration and of which constitute a  
gone forth to be leaders peoples joy and strength?  
and helpers of their I believe this will be  
fellow men. With such the case. We are now  
a beginning, with such passing through the  
a ~~part~~ <sup>part</sup> history, shall days of our travail,  
not Lawrence go forth but the time of  
into the future to abundant prosperity will  
repeat with hundred come. Like the river  
which the prophet saw

4  
issuing from the temple  
gate, this institution  
shall enlarge or it  
proceeds, and make  
every thing live whether  
it cometh.

But to leave these  
general remarks, let me  
invite your attention for  
a few moments to the  
theme which I have  
chosen as the subject  
of my <sup>address</sup> remarks, namely  
Lawrence University and  
its mission.)

1. First then let me  
say I conceive the  
mission of Lawrence  
University, at least for

many years to come,  
to be not that of a  
university, <sup>proper</sup> but of a  
college. We are a  
new country and we  
often get our terminology  
greatly mixed. The boot-  
black prints prof. before  
his name, and often  
the unintellectual preacher  
hustler D.D. after it  
We have not the  
discrimination that belongs  
to older and less  
enthusiastic lands. So

also in naming our  
institutions, we have  
used the terms college  
and university without  
reference

5 to the work they are may say an intellectual  
to do. But the college gymnasium, in which  
and university are we strive to exercise  
distinct institutions in the highest degree  
and ought not to all the faculties and  
be confounded. (We powers of the mind  
have in this country so as to produce the  
one or two real univ- greatest intellectual  
ersities, although we strength and symmetry?  
have a number of It does not have  
colleges which are special reference to a  
doing considerable main subsequent  
university work.) The career, but is "culture  
former College is an institu- for culture's sake."  
tion for general culture. It aims at general  
the <sup>latter</sup> university for special mental results, having  
training. The college as its ideal a perfect  
is a school, or intellectual manhood.  
But the province of a

6 university is special. use, by a preparation  
(In order to do the work of life well we need not only the general training of our intellectual powers, but we need a technical training in the science or art in which we propose to spend our life.) (When a young man graduates from college he is not fitted to begin work in some special chosen field. He must supplement his general training by a culture for

for some one of those intellectual pursuits that belong to his grade of mental activity.) (The university is an institution which gives this concrete culture), or bridges the chasm between the college, and the practical work of the lawyer, the preacher, the physician, the engineer, the chemist, the scientific agriculturist, the enlightened journalist, and noblest of all of the author, or original investigator in some

None of the many fields not to be a mongrel,  
of truth. (The University as are our state  
is therefore a collection universities, and other  
of professional schools parallel institutions,  
which carries on the consuming funds in  
idea of general culture, doing work the  
but unites it with colleges are doing <sup>which</sup> that  
specific training for ought to be spent in  
some special work pure university work,  
in life. These prof- of which were for  
essional schools should this there is all too  
all of them be little.)  
essentially post-graduate, The mission of Lawrence  
and require a college is that of a college  
training as a condition proper. We are not to  
of admittance) (thus aspire to specialization,  
the university is the but to do the work  
rod of education as of general culture.  
budded. It ought



8 This work we are and pleader for extending  
qualified to do, or university equipments  
may qualify ourselves as Pres. Andrew White  
to do with but a admits; for in an  
moderate <sup>additional</sup> outlay for article in the Forum  
equipment; for while he says: "It is a  
a university needs discernment more and  
the most extensive more clear that <sup>while</sup> the  
laboratories, the most intermediate and collegiate  
elaborate apparatus, instruction, having for  
the most adequate its aim general  
and manifold facilities, ~~culture~~ discipline and  
the most various equip-culture, can best be  
ments, a college can give in the smaller  
do its work with a institutions, with a  
comparatively small small faculty, little  
number of these. This apparatus, and a  
as great an educator library of moderate

9  
sign, the various prof-  
essions have become  
so developed that no  
worthy success can  
be had save with  
large teaching bodies,  
libraries, equipments and  
superiority of the great  
endowments. Others have  
universities, a better  
recognized <sup>the same</sup> fact; college training ~~was~~ is  
thus Dr. Buckley in a given on the average  
speech at Allegheny, in the smaller colleges  
college a year ago, than in them. (An  
advocated with great  
force that a better  
college training is on  
the average given  
in a medium sized  
college than in a  
great university. The  
Review of Review also  
recently published an  
article in which it  
took the ground that  
withstanding the  
pretensions and assumed  
superiority of the great  
universities, a better  
college training ~~was~~ is  
given on the average  
in the smaller colleges  
than in them. (An  
enthusiastic friend of  
Williams College once  
ventured to hope in  
the presence of its  
illustrious President  
that the time would

10 Come when thousands doubtless best attained  
of students would in a compact college  
crowd its walls; but with a moderate  
the gifted Mark Hopkins number of students,  
replied that he hoped each coming into  
such a day would most intimate personal  
never come; for he contact with his teachers,  
was confident that as well as with his  
Williams would do its fellow-students") & once  
best work, if the number of its students were  
kept down to the great Methodist philosopher,  
point where the personal state that he did  
relations between the not want more than  
professors and students twenty five to thirty  
could be maintained. students in a class.  
Says Dr. Burwash for said he "a man  
general culture" is can't do good work  
with a mob," (a reason

11  
why perhaps, <sup>why</sup> he has that the state university  
refused to be inticed continue to do college  
by the flattering offers work, which I hope  
several larger institutions she will soon cease  
have held out to him) to do, and enter on  
(The mission of her larger and  
Lawrence I conceive greater mission, Wis.  
to be that of a has none too many  
college proper, and institutions of higher  
this is the only learning. As parent  
work, I think, she there are nine <sup>which</sup> ~~institutions~~  
and at least for ~~tious~~ ranking as colleges  
the present aspire in ~~this Commonwealth,~~  
to do.) That there is but three of these can  
a magnificent field, scarcely be said to be  
for <sup>Lawrence</sup> ~~her~~ in this doing college work.  
<sup>the college work</sup> direction, there is not But New York has  
a doubt. Even allowing 19 colleges and

<sup>12</sup> universities, Penn. 26;  
Ohio 35; Ill. 26;  
Iowa 21; Kansas 15;  
and Indiana 14. We

have one college to  
every 187,431 of the  
people; and a century  
from now, we shall  
have not more than  
one for every 600,000  
unless these institu-  
tions be unnecessarily  
multiplied. ~~I know of~~ we

~~only one state in~~  
~~the Union that has~~  
~~not~~ But several of  
our states have one

<sup>colleges</sup>  
~~student~~ to every  
90,000 or 100,000  
~~and very few~~ of the  
people, while but  
few are so <sup>scarcely</sup>  
~~supplied~~ <sup>is the community</sup> as Wis.

(This manifests that  
the field is not  
occupied; but that there  
is a place for <sup>us</sup> Law-  
rence to fill. Especially  
is this true when  
we remember the vast  
territory that lies to  
the north, a territory  
only partly developed  
as yet, but which

<sup>13</sup> belongs to us by right give a finished culture  
of location.) for they embrace all

2. The second mission the great departments  
of Law and Medicine is to pro- of ~~human life and~~  
vide an education knowledge study; but  
under Christian auspices. In our country  
the state cannot be the sole educator of the  
people; for it can only furnish an incomplete  
education in that it fails itself compelled  
to leave one great department of human  
life and knowledge virtually untouched, the  
great German universities

in America, because of the secularization of  
education which prevails here, we cut off the  
study of religion, and as has been said  
have state universities which are not universities  
in any high and comprehensive sense, but  
a headless torso, a fragmentary institution,  
voiceless and forceless

<sup>14</sup> "Touching the highest truths and interests known to man." The Church alone can give an education which is capable of satisfying the full extent of man's spiritual being. It alone can without danger of conflict give a general view of the whole field of truth. It alone can teach truth in its deeper relations of cause and effect and through these deeper relations reduce it to unity.

Let alone the thought of the development of

moral and religious character, and considering only the highest, broadest and deepest culture, ~~and~~ ~~contend~~ that religion must be taught, for the deep unity that underlies all knowledge is found in God, as the first and final cause of all created things. The unity of man's intellectual life ~~is found in~~ <sup>exists in</sup> a theistic conception of the universe, and the highest wisdom of man is the revelation of God. ~~It~~ do not believe that

15- neither  
ethics or sociology can  
ever be fully understood  
and properly taught  
without a recognition  
of the Christian doctrine  
of sin, and the coordi-  
nate Christian doctrine  
of redemption. ~~I~~ do  
not believe that <sup>the</sup> history  
can <sup>not</sup> be adequately  
understood without "the  
eye fixed on the Hand  
that moves the world,  
and the spirit in  
harmony with the great  
spirit which animates  
the universe", without  
relating it to the great

moral enterprise which  
God is achieving in  
the <sup>humanity</sup> world. Nor do ~~I~~  
~~believe~~ <sup>can</sup> an education  
can be complete which  
considers only natural  
laws and overlooks  
the spiritual laws which  
thread the universe. ~~I~~  
also hold that since  
man is essentially  
spiritual, the best education  
will not fear to deal  
with the spiritual nature,  
the very centre and  
stronghold of human  
personality. Therefore ~~I~~  
~~believe~~ the secular



16 curriculum of our  
state universities <sup>are</sup> is  
too narrow and contract-  
ed to give the broadest  
and best culture, and  
that our Christian  
colleges alone can do  
it; for they alone <sup>as I have said</sup> can  
deal with those relig-  
ious factors <sup>+ force</sup> that form  
the basis and higher  
unity of human knowl-  
edge. (Holding this  
view, I believe our  
mission is to pass  
beyond the partialness  
of state instruction and  
adopt more than a

heathen curriculum, that  
we should study the  
history of the Jewish  
people and the literature  
of this great nation,  
even more fully than  
we do the history and  
literature of the great  
empires of Greece and  
Rome, that Christian  
ethics should hold a  
place along side of  
philosophic ethics of  
the schools, that the  
history of religion should  
be as eagerly studied  
as the history of phil-  
osophy, that the

17 history of the church  
should be a part  
of our history of the  
world, that the Bible  
of which that profound  
scholar, Ewald, said:

"I am convinced that  
this little volume is  
all the wisdom of the  
world," should be a  
regular part of our  
<sup>instruction</sup>  
~~curriculum~~ as it is  
not to-day even in  
our best Christian  
institutions. And I  
believe this not simply  
in the interests of the

church, but as I  
have said in the  
But beyond the  
interests of the most  
<sup>Christian education is</sup>  
liberal culture, and  
necessary in the interests of  
especially of the state  
<sup>the Commonwealth</sup>  
and of the nation.

It is not simply a  
<sup>people's</sup>  
~~nation's~~ intelligence that  
saves it. Rather  
It is the  
morality of a people  
that is the rock under  
its hopes and dreams.  
But the moral interests  
of society cannot be  
conserved by teaching  
abstract morality  
alone. Religious

considerations are in- dispensible motives to virtue. (all the great moral reformations of mankind have been wrought by religion.) But <sup>all</sup> moral inspiration comes only from religious quickening. (as Dr. Seely has said: "Men are not governed, no man is, nor any child by their understandings. Personal power is the only power over human conduct, and God's personal superomacy,

A divine command and a divine sanction must be added to the moral precept in order to give it <sup>the</sup> constraining force needful to a moral life." Kant recognized this when he said, "Without a God, and without a world invisible to us now but hoped for, the glorious ideas of ethics may indeed be objects of approbation and admiration, but cannot be the springs of purpose and action." On this opinion the great statesman Laoc

19 concurred. Thus David  
Webster remarks, "If  
we abide by the  
principles of the Bible  
our country will go on  
prospering and to pros-  
per. But if we neg-  
lect its instructions,

no man can tell how  
sudden a calamity may  
overwhelm us." De Toequ-  
ville, after visiting  
America wrote the  
impressive words: "The  
United States must  
be religious in order  
to be free. Society there  
must be destroyed  
unless the Christians

moral tie be strengthen-  
ed in proportion as  
the political tie is  
relaxed; and what can  
be done with a people  
who are their own  
masters, if they be not  
submissive to deity?"

+++ Despotism may  
govern without religious  
faith, but liberty cannot."  
Even Herbert Spencer  
has <sup>remarked</sup> said, "The belief  
in the moralizing  
effects of intellectual  
culture is absurd". Prof.  
Huxley also tells us  
that he has been  
strongly in favor of

the secularization of ~~culture~~ education, but he finds himself greatly perplexed to know by what means the religious feeling "which" <sup>he says</sup> is the essential basis of conduct" is to be kept up without the use of the Bible, and finally concludes that since all books on ethics lack "life and <sup>rigor</sup> culture", Bible reading must be continued. Nor is it enough that this be done in the pulpit.

A true college, aiming to give the widest culture, and to serve the state in the uplift and development of the people, seeking to cable the pillars of state to the ear of advancement, must teach that which is so essential to individual life and public welfare, namely religion; and this I say again is a part of the mission of Lawrence University. And this is why she can do a greater work for our youth, for the

21  
church and for the  
state, than any re-  
ular university, even  
though it for excell  
her in general equip-  
ments.

(Taking this as our  
mission we certainly have  
a great field to occupy.

There are only a few small  
colleges in the state  
under directly Christian  
auspices, and the popula-  
tion is large and  
growing. None of these  
are giving full place  
to Christian ideas, as

indeed we are not, and  
yet all according to their  
means are doubtless working  
toward their ideal. As  
far as I can influence  
the work of this institution  
it will be, not to teach  
any sectarian opinions,  
not to teach the peculiar  
views of the denomination  
which supports it, for it  
is to adopt the creed  
of Paul and know no  
man after the flesh;  
but to study the wisdom  
of the world as finding  
its centre and unity  
in God, and to give to

22 religion its legitimate  
and proper place as  
the greatest interest  
in the life of man.)

3. The third mission  
of Lawrence university  
is to provide within  
the limits of legitimate  
college work as I have  
defined it, as good  
instruction, as thorough  
a training, as adequate  
a culture, as can be  
found in any similar  
institution in the land.  
We have no right, the  
great Methodist church  
has no right to offer

to the eager youth  
who come to us any  
instruction short of the  
best. We are not dealing  
with material interests,  
the investments of silver  
and gold, we are dealing  
with immaterial and  
spiritual forces, with  
immortal minds, and  
we have no right to  
graduate young people  
from our institution  
without the best education  
that the most advanced  
methods of the <sup>age</sup> ~~time~~ can  
give. (There are other  
similar institutions all  
about us which are

23 Crowding to the fronts  
increasing their <sup>facilities</sup> facilities,  
enlarging their endow-  
ments, and developing  
their facilities. I am  
glad of it. I wish that  
Ripon would receive  
a million dollars, and  
Milton a million and  
Beloit a million, not  
simply for their good  
but for ours. We should  
then find that we  
must either keep steps  
or die; and if we did  
not do the former we  
would deserve to do the  
latter. I covet sharper

competition for Lawrence,  
for I believe it would  
be the stimulus to higher  
and better things.) Stag-  
nation is always death.  
Progress is man's only  
watchword. Let us turn  
our eyes to the future.  
Let us think of the  
coming generations for  
which we build. And  
let us cast aside our  
conservatism which has  
been a stone of stum-  
bling so long, and let  
us take hold and  
develop in this city of  
Appleton a college  
which shall be a



24  
monument to Methodism  
and a perpetual foun-  
tain of life to the  
Church and the state.

Having affirmed that  
our mission is to  
do as good work as  
any similar institution  
in the land it is  
but fitting that, in  
my inaugural address,  
I discuss somewhat  
at length what I  
conceive this work to be.

As a Christian college  
we are to do a work  
for the character as  
well as the minds of  
those whom we in-

struct. Pres. Fisk was  
right in affirming  
that the chief object  
of our colleges is to  
unite "the two greatest  
ornaments of human beings,  
which are too often sep-  
arated, deep learning  
and genuine piety."

The end of Christian  
education should be  
the perfect man, the  
man whose personality  
is developed symmetrically,  
all the departments of  
whose nature have re-  
ceived the touch of an  
enlightening inspiration.  
I do not call that

25 man the most highly cultured who has become atrophied on the emotional and spiritual side, while the mind has been developed into a great machine for grinding out facts, or relating laws and principles. When Charles Darwin testifies in his autobiography that poetry which he once loved he can no longer endure, and music which once charmed him only now stim-

ulates his mind to acting too freely, and the presence of the sublime in nature which once forced on him a sense of reverence and a consciousness of God, now causes no religious feelings or thoughts to arise in his soul, he is not testifying to an advance in his moral culture, but a deterioration, notwithstanding the large increase that has occurred in one department of his <sup>namely</sup> bringing his purely rational faculties.

26. True culture is best expressed in the Hebrew word *holiness*, which means *wholeness*, it is a culture which relates itself to the entirety of life, to the development of the reason, of the imagination, of the emotions, of the heart. In our curriculum, therefore, we are to provide courses which shall look to this consummation, the perfecting of the life in the various departments of its activity; but above all

in the atmosphere which we create, in the selections of Christian professors, in the religious activities in which we engage, in the ideals of character which we exalt, in the conduct which we encourage, in all this we are to keep in mind the reproduction of the spirit of Christ in the lives of our students, and set before us as the goal, the spiritual development of every one. I would be glad if this should

<sup>27</sup> course to be known as  
a revival college, one  
which is often visited  
by the cleansing waters  
of grace, and from  
which young men  
and women go forth  
to shine religiously as  
lights in the world.  
While our state in-  
stitutions are ignoring  
religion, and seculariz-  
ing education, let us  
maintain the worth and  
dignity of faith, hold  
that Christianity is the  
source of the highest  
culture, and that  
piety is a help to the

intellectual progress of  
man.)

The second work which  
we are to do is of  
course that which is  
usually considered to be  
the great purpose of  
education, namely the  
development of the  
intellectual faculties of  
our students. Our  
business is to make  
brains. We are to give  
an enlarged intellectual  
horizon, a greater soul  
vision, a deeper reflec-  
tiveness, a completer

2<sup>d</sup> self-mastery, a fuller freedom, a higher refinement of taste, and a larger sympathy with the whole world of truth. (We are not to forget as someone has said that "the mental discipline which bears the frutage of genuine culture is a chief good.") In doing this I conceive that the following ends are to be kept in view: they are to be determinative of our methods of instruction, they are to be the regulative law of all our work.

First we are to attempt to give our students knowledge, we are to lead them to appreciate the value of learning per se. We have come upon a utilitarian and materialistic age, and the spirit of the times is affecting our ideas of education. ~~Culture~~ Culture is now advocated not for its own sake but <sup>for</sup> its commercial value. One of the most popular of recent German books

29 which passed through that all training must  
more than twenty editions look to bread and  
in two years is a force-better results. Science,  
ful, plea that the age since it is related to  
of the professor who secular affairs, is exalted,  
knows, is now <sup>to give</sup> giving whole philosophy, ~~it~~  
place to the age of the dealing with knowledge  
artist who does. Many in the abstract, is  
of those who represent called a feeding on  
what they boastfully "boiled cobwebs." (Even  
call "the new education" psychology is ~~to be~~  
are saturated with these treated as a physical  
utilitarian conceptions, science, ~~to~~ mental  
laugh at the study laws and processes are  
of Latin and Greek overlooked, men are to  
as not calculated to sleep on balances, lest  
help a man succeed themselves with nerves,  
in life, and teach measure the true relat-

30  
rows of memory, experiment a man get to the  
on the senses of taste and head of the race  
smell with chemicals,  
find out how closely  
the instinct of the  
animal resembles the  
mind of man, and  
in short give us a  
"psychology without a  
soul." The scholar

per se is not thought  
to be the objective product  
of our educational work.  
The benefit of a college  
training is to be judged  
solely by its <sup>marketable</sup> value. It is a beneficent  
only as it will help

sooner.) (De Tocqueville <sup>truly</sup>  
said of us, we do  
"not care for science  
as a pleasure, and  
only embrace it with  
avidity when it leads  
to useful applications.")

This <sup>ultra</sup> utilitarian  
conception of <sup>is</sup> regard  
is <sup>vitally</sup> wrong. While  
education is to have  
a partial relation to  
practice, and while it  
should <sup>assist</sup> help us to do  
life's work better, it  
also has significance

31 in and of itself.

"Wisdom is the principle  
thing, therefore seek wis-  
dom." Knowledge ~~is~~ in  
itself is a good. (To have  
money with which to  
build a fine house, to  
drive fast horses, and  
own costly pictures with-  
out knowing who painted  
them, is not the chief  
thing to be desired. He  
whose possessions are  
truth has easily made  
a greater success.

"Wisdom is better than  
rubies, and all precious

things are not to be  
compared unto her."

(There is a value in  
star gazing beyond  
the <sup>mere</sup> relation of astronomy  
to navigation; a value  
in chemistry beyond its  
relation to the arts; a  
value in physics beyond  
its relation to practical  
inventions). While it is  
a great thing to do,  
it is a greater thing  
to know. The gratification  
of our physical wants  
may seem to some  
the very end of being;  
"But there have been



men who have neither sought nor cared for these things, who have found in learning for its own sake at once their sweetest rewards and their highest dignity." These low estimates that are put on the scholar's work are not to control us. What this land needs most is not men who find the only rewards of human effort in wealth and fame, but men who look above these ends and love truth for

its own sake, who see in knowledge the highest use to be sought, whose greatest pleasure is in the satisfaction of pushing a little farther into the hidden sources of truth and bringing its precious ore to the surface. <sup>And</sup> It is after all these things, these unpractical men if you will, whose labors are the undergirding of our civilization, and to whom we owe all the great advances of

modern times; for it is the principles which they have discovered which are being applied in the factory and mill, and ~~of~~ <sup>by</sup> from which <sup>we</sup> the shrewd business man is <sup>make</sup> ~~make~~ <sup>ing</sup> his millions.)

(We are therefore to aim in this institution to impart knowledge. The mind is to be developed not only by exercise, but by association, the real process by which all organisms of the universe grow. (Truth is to be

brought from every quarter.) (Thus history is to show us the progress of the race and the laws which underlie and determine it.) (Literature is to let us into the great secrets of human nature, and the feelings and thoughts of the world's greatest <sup>thinker</sup> ~~men~~. Language is to make this great wealth accessible to us. Science is to reveal to us the facts by which we live, and

54 philosophy is to direct (To this end our  
us to the laws back curriculum is quite  
of the phenomena and excellently arranged  
to the God who gave only that it should  
them). Of course we be materially extended,  
cannot master all the which I trust means  
universe in detail, but will soon be forthcoming  
the student is to be to enable us to do.)

given at least a The second work  
bird's eye view, a partial we are to do is teach  
knowledge of the facts men to think. It is  
and laws of the various thought as Pascal has  
departments of truth into told us which con-  
which he has been situated the greatness

permitted to enter. (By  
And for this end our  
his training he is to college is to develop  
curriculum is arranged  
be made a fuller this inherent quality

35  
is not to be a mere  
stuffing process. (The  
old method of teaching  
was for a ~~man~~ more  
or less competent in-  
structor to sit text-  
book in hand and  
assign a number of  
pages which the students  
were to go away and  
crawl, and then come  
again to have the teacher  
er apply a few tests  
to see how full they  
were. Education was  
thus a training of the  
memory and little

more. This faculty was  
strained and often over-  
strained, and the young  
collegiate went forth  
with a mass of undi-  
gested matter in his  
head to make a  
failure in life, or  
the world what he  
ought to have learned  
By the old method of text book teaching  
in college.) The creative  
faculties were to a  
great extent over-  
looked. But here is  
the chow and centre  
of the work of education

36 Of we analyse the politics a national  
human intellect we policy through Pitt  
shall find what ~~it~~ and Bismarck, <sup>a national policy</sup> This is  
may call a "thought" the faculty which brings  
faculty; a power which a man to the front in  
judges, reasons, gathers his chosen field, and  
up and groups and the greater thinker he  
compacts facts into is the more pronounced  
systems. It is the will be his success, and  
faculty which built the the more certain his  
Principia, the Summa leadership. The trouble  
Theologian, the Paradise <sup>for example</sup>  
Job, and the In Memoriam <sup>to day</sup>  
same. Working in the the reason why most  
line of invention, it preachers spend the  
produced through Steph- most sacred hour ever  
enson a locomotive, sailing round on the committed to a man,  
and in the line of shallow ponds of humdrum

"fishing for platitudes to the fatigue of their listeners is, they have never learned to think. Their training, extensive or otherwise, has not developed the constructive faculty. And so in many other pursuits. But training to do just this. It is to develop the power of reflection, of relating ideas, of organizing the knowledge that one has. It is to make the man an originating and pro-

ducing centre. And this is to be done by new methods of education. (If the professor is teaching Latin or Greek syntax, he must not simply require the committing of rules to memory, but lead the student to see the fundamental principles upon which that syntax is built. If Plato is being read, the student must not merely give a perfunctory translation of the

Text

sentences he uses, but he must be led to weigh <sup>the author's</sup> arguments, comprehend his principles, and criticize and test results.) There is not a study in our courses which cannot be so made use of, or to train the constructive faculties, and as a result turn out a graduate who is at least the beginning of a thinker, a man who has ideas along with other men, and not the mere echo

of what they say. Again I conceive our work to be that of teaching methods of research and investigation. Dean Stanley says of Dr. Arnold that he conceived "it was not knowledge but the means of getting knowledge that he had to teach." His method was not to stultify but rouse the independent activities of every boy. "As a rule," continues the Dean, "he not the men who never gave information

<sup>39</sup> except as a kind of a  
sword for an answer.  
(His explanations were  
as short as possible, as  
much as would dispose  
of the difficulty and no  
more. His questions were  
of a kind to call the  
attention of the boys to  
the real part of every  
subject, to ~~the~~ disclose  
to them the exact  
boundaries of their  
knowledge and their  
ignorance, to train them  
to understand the principles  
on which these facts  
rested.) "You come  
here he was want

to say, not to read  
but to learn how to  
read, not to have me  
think for you, but to  
learn how to think  
for yourselves." He  
constantly directed their  
efforts, worked not for  
them but with them,  
helped them to them-  
selves discover the  
true answer. No wonder  
he is rated as one of  
the greatest teachers  
of his age. The work  
he did is the work  
the college is to do.  
It is not to find



40 its end, <sup>simply</sup> in imparting he is a physician  
knowledge, but, <sup>also</sup> to teach he must be one who  
students how to themselves knows how to trace  
discover knowledge. Or symptoms to their cause.  
is not half so much of he be a lawyer, he  
the subject matter we must know how to find  
study, whether the <sup>the thread of evidence to</sup>  
classics or modern ~~correct results,~~  
languages, whether science ~~case in the various~~  
or philosophy, as it is ~~decisions of the courts.~~  
the methods we use, ~~of he be a preacher,~~  
which will determine ~~he must know how~~  
the profitableness of our ~~to take a truth and~~  
college work to us. ~~follow~~ trace it through the  
Every man who succeeds ~~book of revelation and~~  
in subsequent life must ~~down into human life.~~  
be one ~~who knows how~~ work of a cultivated  
an investigator. (of man is in the line

41 of research.) And the the memory will largely  
college student should be forgotten; but the  
be given the methods mental habits, <sup>in which</sup> we  
by which he is to have <sup>been trained</sup> ~~learned~~ will live  
proceed in his hunt forever. Many men of  
for truth. Every college fine ability fail, for  
ought to be what Van Dyke they have never learned  
calls the German uni-how to seek for truth,  
versities, "a harmonious and how to apply  
combination of teaching principles. While a  
and investigation." One college cannot like a  
great boon of an educa-university go into reser-  
tion is to have learned research work, it is  
methods which will stand still true that these  
by us and yield re-methods can and  
ults when we get out should be used in  
into the world. That the instruction of  
which we load on every branch. Nothing

42 is so well calculated  
to arouse the students  
enthusiasm, create mental  
self-reliance, draw out  
the powers of independent  
action, stimulate alertness  
of mind, and cultivate  
the powers of attention  
and reflexion. By this  
method the mind is  
led on and not forced,  
and the acquisition of  
knowledge becomes a  
joy and not a burden.)  
For this work we  
need teachers who  
are not fossils, but  
themselves investigators,

men who have a  
passion for truth, and  
can see the manifold  
problems <sup>lying</sup> ~~lying~~ in the  
science they teach and  
and set themselves and  
their students, <sup>to work</sup> as in-  
dependent investigators  
to solve them. Such  
teachers are as much  
superior to mere lecturers  
and hearers of recitations  
as Jupiter is to the  
smallest of the stars.  
Such teachers all who  
seek a place among  
the educational forces  
of the country should  
be. all other kinds

43 of teaching as the old  
German general said  
of the maneuver parade  
"is magnificent, but  
it is not war."

This method of teaching  
this leading the student  
out in research and  
original work, demands  
that the teacher deal  
with his class <sup>units</sup> as units  
and not as a mass.  
Under the old system  
he could assign a  
certain number of pages  
to all and simply  
test results. Now he  
must assign each

pupil his ~~class~~ task  
and so carefully direct  
it, that he will receive  
a training in the way  
to do the thing, that  
will help him solve

all subsequent problems.

(This requires a study  
of each man, or to quote

the words of Dr. John  
of St Paul University "the  
feeling of the individual  
mental pulse, the

taking of the individual  
mental temperature,

the issuing of the  
individual prescription,  
and the subsequent

44  
treatment of the case.  
Here is where the  
highest skill of the  
professor will be man-  
ifested, and where his  
most valuable and  
abiding work will be  
done. It is here in  
this hand <sup>with</sup> ~~to~~ hand-  
I was going to say,  
but rather in this  
soul with soul - contact  
between teacher and  
pupil that the sub-  
limest work of the  
educator is effected.

It is in these personal

contacts ~~between teacher~~  
~~and pupil~~ that the  
latent genius of the  
pupil is kindled  
into a blaze by the  
burning genius of the  
teacher.) "It is here  
that the teacher stamps  
his personality upon  
the pupil, wakes him  
into new life, and  
opens before him  
visions unseen before."  
It is here that he  
leads him to attain  
those mental habits  
which are the students  
but possessions in

45- subsequent life. of  
course ~~to~~ do this work  
but the classes must  
be small ~~or the~~ and  
~~number of~~ we must  
have many professors  
on a comparatively few  
students. Hence it is  
that a ~~small~~ college  
like ours may be in  
a condition to do the  
very best work, a far  
better work than is  
done in some of our  
large institutions where  
the classes are so  
large that they are

divided into sections  
and put in charge  
of inexperienced tutors  
having only the general  
oversight of the real  
professor. (I am, therefore,  
not near so anxious  
that we have a  
large number of  
students at Lawrence,  
as I am that we  
have a number such  
as we can handle,  
and men to lead  
them who can bring  
the best methods of  
education into their  
training.)

46 Another thing we  
are to do in this in-  
stitution is follow the  
new education in  
giving opportunity for  
the expression of individ-  
idual aptitudes. Hegel  
said of human history  
that it is a progress  
in the consciousness of  
human freedom. So  
we may say of the  
history of education, it  
is a progress in the  
consciousness of freedom,  
at least in the ap-

plication of the principle  
of freedom. Until about  
a fourth of a century  
ago, the college course  
was rigid and un-  
bending. It consisted  
of a fixed amount of  
language, plus a fixed  
amount of science, plus  
a fixed amount of  
history, plus a fixed  
amount of philosophy.  
Every student, regardless  
of tastes, desires and  
aptitudes was ground  
through the same  
mill. (As has been

47 said, "In those days  
a few great branches  
constituted the entire  
bill of fare, and the  
student whether hungry  
or not was expected  
and required to eat  
the entire menu.")

But recent advances  
have made education  
to a certain extent  
a free process. It  
is based in psycholog-  
ical insight. Talents  
are not the same, and  
while a certain culture  
in self-control is

obtained by holding  
oneself down to a  
task be done not  
like and has no  
aptitude for, yet if  
an earnest application  
be given to subjects  
for which we have a  
brut, the better results  
are certainly obtained.  
And right here comes  
in the fundamental  
principle of the new  
education, namely that  
it is not the partic-  
ular subject, but the  
process, the work done



48 that secures the  
training. We often  
hear the value of the  
classics defended in  
marginal addresses,  
and again we hear  
men like Mr. Adams  
in his Harvard address  
speak of these languages  
as a "college fetish".  
Others tell us that  
science is the best  
field for culture, and  
so the opinions run  
and thus the giants  
fight. All this is  
an overlooking of the

principle I am here  
advocating, that it  
is not the subject,  
but the process that  
trains, and usually  
we can do best, and  
with greatest earnest-  
ness those things for  
which we have natural  
aptitudes. No man  
behaves more fully  
than I do in the  
classic languages,  
"savored with life as  
perhaps no other  
~~literature~~ writing except  
Shakespeare," as Lowell  
puts it; but to say

49 that an equally strong  
mental culture cannot  
be obtained from a  
study of some other  
field of human inves-  
tigation and thought  
in the case of certain  
persons at least, I do  
not believe to be true.

~~True it is~~ (Admitting  
that the old education  
produced many great  
men, leaders in thought  
whom ~~in the world~~ <sup>the world</sup> can  
never forget, still  
who knows how many  
it crushed by the

and how many  
came out with their  
diplomas and little  
more? And yet if the  
new principle of freedom  
had prevailed, many of  
these might have made  
a great success in  
some line of work for  
which by nature they  
were qualified. The new  
education therefore require  
great elasticity in the  
curriculum. It opens  
a large variety of  
courses, and instead of  
finishing a subject  
in a term, it allows

The privilege of extended its continuity, its flexible study, having reached nature permits the the true thought that student to perform true is an element his continuous work in the attainment of where he can do it to the best advantage. the best culture, and that continuity along a given line will yield more than a constant changing from this to that. The old curriculum as has been said "was good to a certain extent in spite of its rigidity, because of its continuity. The new curriculum is better, since in addition to

freedom and continuity, freedom in choosing

<sup>57</sup> studies in the line of our elective courses as  
our aptitudes, and fast as our endow-  
continuity by presenting merit will permit.)

a sufficient course in I have now set  
each subject for before you something  
the student to avail of what I conceive the  
himself of the education-mission and work of a  
al value of the factor Christian college to be.

of time. (While at There are at least  
Lawrence we are not two things we need  
able to present or to enable us to carry  
extensive an applica- out our ideas. First  
tion of this principle we need the sympathy

of the new education and cooperation of our  
as we would like, still friends (It is very  
we have recognized easy to injure the  
it, and will extend Character of an insti-

52  
tution as it is that  
of a man. a failure  
to appreciate work  
bring done, a measur-  
ing of a college by  
the mere number of  
students in attendance,  
the size of the campus  
and the extent of the  
buildings, all this may  
do great injustice.

I believe it has to  
(Lawrence) We want  
you to believe in  
us, in our mission,  
in our work. We  
want you to appreciate

the fact as you ought  
that no school in  
this state, if in any  
other, considering the  
number of its graduates,  
has turned out a better  
equipped set of men,  
or those who are aver-  
aging better in the  
work of life. It should  
be a matter of pleasure  
that our oldest and  
perhaps best Methodist  
College ~~is~~ has as  
its President a Lawrence  
graduate; that, <sup>perhaps</sup> the  
most important chair  
in <sup>Methodism</sup>

53 is filled by a  
Lawrence graduate,  
and that several of  
the ~~most important~~  
chair foremost prof-  
essors in some of the  
greatest universities  
of the land have come  
forth from these halls.  
We have our men  
in the foremost pulpits  
in the church, in  
high and honorable  
positions in the courts,  
in various places of  
high responsibility  
and influence all

over the land. Lawrence  
has no need to be  
ashamed, and you  
have no need to be  
ashamed of her work.  
This city of Appleton  
has no need to be ashamed, rather  
it should count her as  
~~the apple of her eye,~~  
be proud of this  
institution <sup>than</sup> ~~as~~ <sup>any</sup> ~~of~~ <sup>and</sup>  
~~other~~ <sup>established</sup> in its midst,  
These conferences and  
the public generally  
should be interested  
in <sup>our</sup> ~~her~~ prosperity as  
their own. Give <sup>Lawrence</sup> ~~her~~  
this and she will  
go down into the

574 twentieth century as  
one of the forces which  
are to move and move  
the world.

The second thing we  
need is means to  
enlarge our facilities.  
This is not the time  
or place to complain,  
but certainly the people  
of this city, <sup>the</sup> alumni  
and board of trustees,  
<sup>our</sup> friends and patrons  
generally cannot be  
awake to the equip-  
ment demanded by  
a college for the  
times. I have shown

you some of the work  
an institution of learn-  
ing must to day un-  
dertake. But this  
means that facilities  
must be ~~many~~ multiplied  
many fold, and that  
endowments must go  
up the scale ~~to~~ a  
far higher figure.  
To do research work  
we must have labora-  
tories, apparatus, exten-  
sive libraries and so  
forth, and that even  
if we do not have  
more than fifty stu-  
dents. The old method

55 was as we have said  
to assign the lesson.  
Under such a system  
of education, laboratories  
and libraries were not  
needed. To day the  
method is to assign  
the problem and the  
working out of the  
problem demands large  
and adequate facilities.  
The erection of  
a Science Hall on  
your campus is an  
inherent necessity  
and must be met  
A gymnasium to

join the culture of  
the body with that  
of the mind and  
save the health of our  
students we must  
have. To do sufficient  
elective work to carry  
out our plans require  
a number of new  
professors. Larger  
salaries also must  
be paid. (Yale  
University is not a  
high school nor a  
forfeitable institution,  
but a fountain of  
higher learning).  
She <sup>we</sup> needs specialists



56  
in every department  
and a sufficient number  
to enable us to  
cover all the subjects  
we should teach.  
It takes ten times  
as much to run a  
college under modern  
ideas as it did under  
those which prevailed  
fifty years ago; but  
the college which  
does not keep step  
with the times is  
doomed as it ought  
to be. We want no  
institutions in these

~~schools~~ <sup>days</sup> but the best  
college that does  
not do true college  
work is an injury  
to every young person  
who enters its walls  
since it keeps there  
from the better ad-  
vantages they might  
enjoy elsewhere. Sit-  
uated in a wealthy  
city, with a large  
constituency, why may  
we not have all  
the money we need  
to make Lawrence  
one of the foremost  
colleges in the state?  
~~colleges in the land?~~

It is because I have faith that the common sense and generosity of our patrons will <sup>give us</sup> ~~to~~ this, that I am here to day, standing in the position to which I have been called. As far as I am able I shall labor to develop this institution in every line. In stagnation I do not believe. In retrogression I have no faith. To stretch expenses and

for to make any advances but because it may cost some-thing in my mind. a death policy. Men will give only to institutions that show vitality and are worthy of their generosity. Just as soon as I see that those who have this institution in charge are unwilling to shoulder their responsibilities and make advances, I shall lay down the keys.

68  
I have <sup>no</sup> desire to be  
President of an insti-  
tution that is the  
shame rather than ~~the~~  
glory of its patrons. I  
would rather see Lawrence  
fail and close up  
trying to be something,  
than to see her con-  
tent to live on at  
a poor half dying  
rate.) We must grow,  
we shall grow. Our  
funds will wake up. Money  
will come to us, our  
facilities will be enlarged,  
our faculty will be increased

A new science hall  
will be erected, and  
we shall lift up  
our heads in confidence,  
knowing that we are  
~~an~~ institution doing  
a work which merits  
the praise of all right  
thinking men, a  
work for humanity, for  
the <sup>church</sup> ~~state~~ and for the  
<sup>state.</sup> ~~state.~~ ~~church~~ and for  
God.