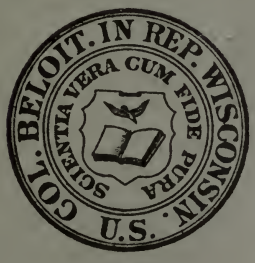
# DEDICATION

OF THE

# CARNEGIE LIBRARY

OF

# BELOIT COLLEGE






*VOL. III. NO 2*

—OF—

*The Beloit College Bulletin*

*ed December 16th, 1902, at the Postoffice in oit, Wisconsin, as Second Class Matter, nder Act of Congress of July 16, 1894.*

# ORDER OF EXERCISES

AND

# ADDRESSES

AT THE

# DEDICATION

OF THE

# CARNEGIE LIBRARY

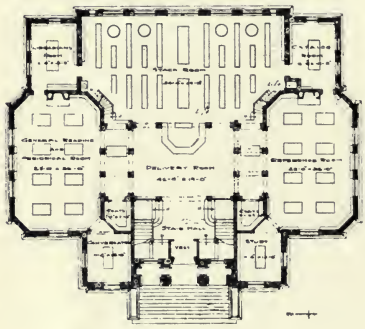
OF

# BELOIT COLLEGE



BELOIT, WISCONSIN

JANUARY 5, 1905



FIRST FLOOR PLAN

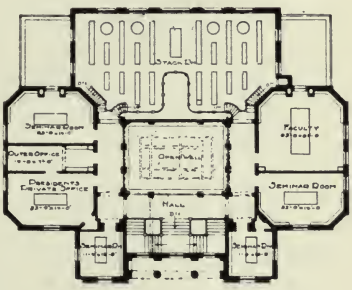
BELOIT COLLEGE LIBRARY

BELOIT WISCONSIN

SCALE 1/8"=1'-0"

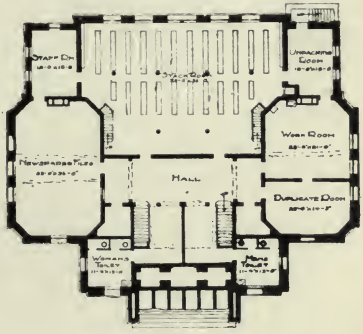
PATTON & MILLER - ARCHITECTS

CHICAGO - ILL.




Second Floor Plan
Deloit College Library
Deloit Wisconsin
Scale

Patton & Miller - Architects
Chicago - Ill.




Basement Plan
Deloit College Library
Deloit Wisconsin
Scale

Patton & Miller - Architects
Chicago - Ill.

## REPORT OF THE BUILDING COMMITTEE

BY E. B. KILBOURN.

The report of the Library Construction Committee can be made very brief as several causes have conspired to lighten the task usually falling to such a Committee.

First and greatest of these,—no long and depressing solicitation of funds. The generous and ample gift of the donor lifted that portion of the burden before its weight could be felt.

Again, the fact that this library, being the sixtieth library building planned by your architects, Messrs. Patton & Miller of Chicago, and representing in its completeness of detail and equipment the accumulated experience of the fifty-nine other libraries which have preceded it in their brains, has demanded on our part but little of suggestion and labor since construction began. Previously, however, in evolving the plans for a building adapted to our particular use, I think the architects will give a large measure of credit to President Eaton and Professor Blaisdell who assisted them by suggestions gained from their experience in our library work at home, and by travel far and near, inspecting other library buildings and noting their points of excellence and defects.

Another factor in lightening our task was that the work of construction fell to our old and tried contractors, Messrs. Schneiberg Bros. & Stevens, whose numerous lesser achievements have for the decade past adorned our campus. Known and trusted as they are, we have had small occasion to expend time and energy in superintendeng the con-

struction. The beauty of the completed building speaks their praise. It is their monument as well as ours.

One difficult problem, however, has presented itself; the desire and attempt to build a $75,000 building with $50,000, combining beauty, dignity and utility so that neither one should suffer. How well we have succeeded, you must judge. The Committee feel that a measure of success has crowned their effort and trust that the student body will find it complete and commodious as their succeeding generations come and go, enjoying its usefulness and beauty.

A word as to the figures involved may interest. In round figures the cost has been as follows:

| | |
|---|---|
| General Construction, including Architects' Fees, Masonry and Carpentry, Tile Roof, Plumbing, Electric wiring and fixtures, Ornamental glass and decoration.. | $43,253 |
| Heating, both radiation in the building and its connection with the Central Heating Plant by which it is heated.. | 2,783 |
| Building complete with heat and light ..... | $46,036 |
| Equipment, including book stacks, delivery counter, tables, chairs, and shades, all complete for immediate use ..... | 3,951 |
| Grand Total ..... | $49,987 |

Ground was broken in December, 1903, and the excavation largely done during that month, but the extremely severe and long winter precluded further operations until about the first of April, 1904. Since that time work has been carried steadily forward and today we rejoice to turn over to the coming student generations so beautiful a companion to the New Gymnasium, our New Carnegie Library, the gem of the campus.

# ADDRESS OF THE LIBRARIAN,

BY PROFESSOR BLAISDELL.

Friends and Fellow-students: Mr. Kilbourn has stated to you certain facts. Those who come after me will doubtless lead us to think of the deeper interpretation of those facts. It is mine merely to speak the word of transition which paves the way from the fact to the interpretation. For this hour of our rejoicing I have therefore only one message, a message which I am sure has already been in your hearts and on your lips. Let me say over to you again one thing — that every great building gets its real meaning and importance from the fact that it is an expression of the human soul.

It is true I suppose that no form of architecture has ever come by chance. Behind every uplifted Gothic arch or stately Roman column there has been some race seeking in them to tell its deepest experiences. Out of the wars of the soul have been fashioned all the forms of dwelling-house, forum and cathedral. And yet of none of these structures is this great fact so true as it is of such a building as this which we dedicate today. For libraries are pre-eminently Humanity's historians. What befalls them befalls them because it has first befallen the race. In the world's great libraries, Nineveh, Alexandria, the Vatican, and the libraries of modern times, is recorded the growing horizon and citizenship of man's intellect and consciousness.

And this has been the deeper fact behind the steady evolution of the library of Beloit College. What was the real meaning of that first accumulation of a thousand books in

the earliest library quarters in Middle College, the room which was subsequently divided into the two now occupied by Professor Calland and Richardson? Was it not that the souls of men had been pondering over the meaning of the universe and had written their answers in books? Was it not also that there had been great experience passing in the soul of a young graduate of Yale College? The soul of the new West was waking with its questions and within this young man arose the command to gather the literature which would supply the answer.

This was the genesis of Beloit's first library and that library was worthy of its birth. One who knew this library well and who still abides with us (May God spare him long to us,) has spoken to me of the rotundity of that first collection of books. Within it was a soul of wide compass, of broad sympathies and of generous outlook.

But the time came when the library burst its limitations of space and must have an ampler abiding-place. And again this expansion was possible because there had been a great soul-experience in the race. The nation itself had been divided and men had laid their lives on the altar of Liberty. There were broken homes and bruised affections. The College and City had each given of its dearest; and it was out of these experiences that Memorial Hall was built. This touch of sacredness has sanctified this building to us through all the years and especially to those who had shared in the struggle which lay behind it. It became a shrine because upon it was the touch of an experience. I remember how dear the building was to President Chapin to whom with special clearness it expressed this meaning. On one occasion when he was referring to some injury done it his voice failed him and he could not command himself. Inwrought with the stones and tiles of Memorial Hall were such associations and affections.

Thus the library grew. Gifts came from many sources. One of the most generous and constant friends is with us

today to share our gladness. At length there came the time when Professor Emerson transferred his trust to another. In what travail of soul this new ministry was formed. To many of us some of the most sacred experiences of college days gather about a wheel chair in which was a racked body. If ever a "Suffering Servant" was given to a college that gift was made to us. And how much was accomplished. In a new sense the library was brought into the actual service of the College. Yet all enlarged capacity and increased usefulness was wrought out by a wrestling soul.

And now again the soul has grown. It has again burst its limitations and this new and still more splendid body is the result. Let us be worthy of it. Accepting the riches which it brings to us from bygone days let us be loyal also to its command for spiritual increase. Let me call you to witness that this new building is in its very form a summons to the future. All its volumes, its records of former thinking, its expression of the man who has been, are gathered at the rear. But above and in front of these the dome rises ample and high. It transcends the stack-room as the soul of the future shall be greater than the soul of the past. Let it always be for us who shall love it that this temple shall stand with its great past behind it but with its portal forever insistently toward the dawn.

## ADDRESS

BY HORACE WHITE, LL. D.

When President Eaton invited me to take part in the dedication of our new library building, he suggested that I should give some account of the library work of Andrew Carnegie, to whom we are indebted for this important addition to our educational resources. As no complete statistics of that work had ever been published, my journalistic instinct told me that this was a promising lead, and I replied that I would try to do so. Accordingly I called on Mr. Carnegie and asked him if he would allow me to have access to the list of free libraries which he had started in the English-speaking world. He replied in the affirmative and referred me to his private secretary, Mr. Bertram, for particulars.

When I applied to Mr. Bertram that gentleman told me I was asking for something he did not possess, since his books of account had not yet been posted, and that it would take a month to put them in proper order. He was too busy with the new libraries going out to take account of the old ones already gone. I said that I would not encroach upon his time that was so usefully employed, but would compile my statistics from his rough notes. He pulled out a drawer from which he took sundry books and papers and after a cursory and rather rueful examination of them said that nobody but himself could put them in intelligible form; but he went on to say that since it was a necessary part of his own work, and a task that must be done some time, he might as well do it now. He would

therefore undertake to furnish me, at the end of thirty days, the statistics I wanted. He has kept his promise and I am now able to present Mr. Carnegie's library work to you in detail. Mr. Bertram said that this information had been often asked for but had never been given out before.

In the fall of 1891,Cornell University dedicated her library building, which still holds high rank among similar structures in this country. The principal address on the occasion was delivered by President Gilman of Johns Hopkins University. The speaker made some opening remarks on the general growth and progress of public libraries. "Witness," he said, "the noble gifts of the Astors, of Bates, Peabody, Rush, Lenox, Tilden, Newberry, Crerar, Chittenden and many more." It was a well-deserved tribute that he paid to the memory of these benefactors of their kind. All of the gifts to which Dr. Gilman referred were made in the latter half, and most of them in the last quarter, of the nineteenth century. Yet more work has been done in this country for free libraries since the date of Dr. Gilman's address thirteen years ago than had been done in our whole previous history, and one man has done more of it than all others put together.

Mr. Carnegie has, up to the present time, given or pledged himself to give, 1,290 library buildings to the English-speaking people. Of these, 779 are in the United States. The aggregate cost of these buildings is $39,325,-240, of which $29,094,080, or practically three-fourths of the whole, has been expended in this country, about $6,000,-000 in England, about $2,000,000 in Scotland and $1,475,-500 in Canada. The proportion of the total population which Mr. Carnegie has supplied with library facilities is, for the aggregate of the English speaking race, a little more than 18 per cent.; and that is the per centage for the United States, for England and for Canada taken separately. This means that eighteen in each one hundred persons, in all and in each of these countries, have free and convenient

access to books by reason of Mr. Carnegie's beneficence. These are mostly dwellers in towns and cities.

It is a condition of library activity and usefulness that there shall be some density of population at the nucleus, and it is a condition of Mr. Carnegie's gifts also that the communities supplied shall expend annually a sum equal to ten per cent. of the cost of the building, for the maintenance and upkeep of the libraries; that is, for books, library service and repairs. In other words, a town accepting a $50,000 building must pledge itself to expend $5,000 per year to keep the library going. As this money has to be raised by taxation, it becomes a common interest. Everybody has a share in it, everybody feels at liberty to use the library, and everybody is interested in its good administration.

The statistics which I shall append to this discourse show the distribution of the Carnegie libraries by states. Some discrepancies will be noticed. Thus, in New York 55 per cent. of the population is so supplied, while the proportion in Minnesota is less than 10 per cent. The difference is to be accounted for, doubtless, by the great density of population in New York City where 80 Carnegie libraries, which are branches of the New York Public library and under its administration, have been or are to be supplied. I attended the formal opening of one of these branch libraries a few days ago. It was in the East side of the city in the midst of a working population. The day was cold and snow was falling, but the new library was surrounded by a large group of children and youths of both sexes eager to get a glimpse of the interior of this commodious and well provided structure, which was to be thrown open to them on the following day. The architecture was plain but massive. The books were on the shelves and all the appliances which library science has evolved for book handling, and for the convenience of the attendants and visitors, were there. The facilities for lighting and heating, for

seating and writing, were as complete as in the building which we now dedicate. I called Dr. Billings' attention to the throng outside. "Yes," said he, "and if you come tomorrow you will see them inside here, all holding out their hands for books." It was an inspiring sight and I could not help contrasting it with the scarcity of books in my own boyhood days. The poorest family in New York or in Beloit has greater wealth of books at its command than the richest family in either place had fifty years ago. No fact marking the progress of the world has more significance than this.

There are no Carnegie libraries in the State of Mississippi, while in California, which has about the same number of people, there are 35. As Mr. Carnegie does not discriminate between states or sections, the discrepancy here noted must be due to the indifference of the Mississippians themselves to libraries, or (which means the same thing) their unwillingness to be taxed for the support of them. Alabama has shared Mr. Carnegie's bounty to the extent of five libraries, but Arkansas has none. Two of the small states of the Union, Rhode Island and Delaware, have no Carnegie libraries, whereas Idaho, which is still smaller in population, has three; Nevada, the smallest of all, has one, and the District of Columbia seven. As regards Rhode Island, I suppose the explanation is that she had a full supply of free libraries before Mr. Carnegie took up the work. Most of the New England states were early in the field with free library laws, and they had also an unusual proportion of wealthy and public spirited citizens. Thus Connecticut, although one of the foremost states in the Union in the way of public libraries, has only one from Mr. Carnegie.

The progress of mankind in the arts of civilized life during our day and generation makes a tale of wonder, and no part of it is more astonishing than the production of books. The outpour of the publishing house is appalling

to anybody who aims to keep himself informed of current literature, science and art. In fact nobody can keep peace with the rushing tide. The utmost he can do is to keep in touch with one or two branches of knowledge, and to sample the rest by glancing at the reviews in magazines and newspapers, which are often very misleading guides. As the output of the press multiplies, it separates into departments. For example, during the past dozen years, a vast literature of electricity has accumulated on book shelves. I confess that I do not understand the subject. I do not know the difference between volts, amperes, ohms, and watts. So this great increment in the world of books tells me nothing except the effects produced by electricity. I used to think that I understood chemistry pretty well and I have sought to follow the advanced steps of chemical knowledge, but it has moved so rapidly in recent years that it has got far beyond my depth. Spectrum analysis, biology, psychology, meteorology and many other ologies, which did not exist in my college days, have multiplied on the intellectual horizon to such an extent that I am ashamed in contemplating my own ignorance. I console myself, however, with the thought that the masters of these ologies are perhaps as prone to stumble when outside of their particular pathways as I am when out of mine.

Although the output of the publishing houses is beyond the effective reach and grasp of any individual, we must all rejoice that the volume of it is great and increasing. Doubtless much of it is worthless and some of it pernicious, but the winnowing mill of time is working on the heap from day to day, separating the wheat from the chaff. The literature that belongs to the ages, whether of past or present production, will not be buried out of sight by the rubbish of our time, or of any time. Some of the most popular authors of my college days are not known even by name to the undergraduates of the present day. Fifty years ago Captain Marryatt and Harrison Ainsworth were

in sharp competition with Dickens and Thackery; the poems of Mrs. Hemans and of Martin Farquhar Tupper were on more center tables than those of Shelley and Keats; and Willis was accounted the superior of Poe.

How idle, then, how wide of the mark it is to say, as some persons do, that the indiscriminate giving of money for free libraries is enfeebling the minds of the people by putting in their hands the abounding trash of the day. How are we to know what is trash and what is not? Dante did not become famous till some centuries after his death. John Bunyan was derided by all the critics of his own period, and the poet Cowper, who flourished nearly a century later, said that in polite society the "Pilgrim's Progress" was mentioned only with a sneer. No committee of experts or censors can infallibly distinguish between the diamonds and the paste of literature. Only the sifting of the ages can do this. Therefore, I say that any books which are not obviously immoral may be safely placed within reach of the multitude and that the intelligence of the communities which support public libraries by self imposed taxation may be trusted with the selection of the books to be placed on their shelves.

This is only negative testimony to the importance of Mr. Carnegie's work. What shall be said on the positive side? What may not be said of the present and future blessings to the English-speaking world from collections of books placed within the easy reach of nearly 20 per cent. of the population thereof, who had no such resources before? In providing these libraries, the donor's purposes were to offer enlightenment and to stimulate thought, especially among the young; to make them better men and women, and more efficient workers; to afford to people of all ages and conditions the solace of intellectual enjoyment, the means of employing their leisure time agreeably, drawing them away from liquor saloons, base amusements and depraving habits, by offering a superior attraction; and generally to lift

society to a higher mental and moral plane. "The most potent and economical influence," says Mr. Melvil Dewey, "to be exerted for good, on young and old, is through reading. It is the longest lever with which human hands have ever pried. Educational experts say that the chief influence on the child is not the father, mother, teacher, or school, but what he reads. The vast per centage of children are able to secure only the barest elements of education before becoming bread winners. During life the rest is gained, whether of information or inspiration, from what they read."

Surely it is unnecessary to enlarge on the beneficence of free libraries. All that can be said of the advantages of civilization over savagery, and of knowledge over ignorance, can be said in favor of them. But it is urged by some and I have often heard it said, that Mr. Carnegie might make better use of his money by building hospitals, infirmaries, orphan asylums, homes for the aged poor and similar institutions. I am not in Mr. Carnegie's confidence. I have never exchanged a word with him on this subject, but my idea is this. It is the recognized duty of civilized countries to provide hospitals for the sick and poor and to care for neglected children and the aged and infirm, and to support them by public funds. Many communities fall short of their duty in this particular and it is an open question whether private individuals can do most good by supplying the shortage out of their own pockets or by spurring the public authorities to a more liberal expenditure, calling for a heavier rate of taxation. There is something to be said on both sides, but all that needs to be said here is that a man who has given forty million dollars for public libraries, and as much more for the increase and diffusion of knowledge in other ways, may claim the right to judge the himself how he can be most useful to mankind. Very likely he thinks, too, that the increase of knowledge in the world leads to the increase and better administration of charity,

both public and private. Such, in fact, is the teaching of history.

Another criticism has been advanced by persons who are inclined to look the gift horse in the mouth. They say that Mr. Carnegie gives only bricks and mortar, he does not supply books or running expenses. It is true that he seeks to co-operate with the people in spreading light, not to supplant them in that endeavor. The person who awakens dormant minds, who excites public spirit and nurtures the self respect of the community, does far more than one who merely gives cash. As regards bricks and mortar, surely the first step toward a public library is to provide house room for books and book-seekers. This is the starting point and *sine qua non* of the whole business. Very few of these 1,290 libraries would have been in existence, or under way, if the indispensable first cost, the library plant, had not been offered by Mr. Carnegie. After the plant is supplied everything else grows out of the soil, and the library becomes an ever living tree, whose golden fruits are for all generations. Men may come and men may go, governments may rise and fall, but unless the human intellect is blotted out the free library once started will go on forever.

The germinating idea of libraries for all, to be supported by public taxation, is not new. It is found in the legislation of New York as far back as 1835, when it was made an adjunct of the public school system. It did not gain much headway, however, until the year 1876, when it had a new birth in the United States and took a fresh start. It made notable progress until 1891, as Dr. Gilman told us in his Cornell address; but the colossal growth and impetus which we behold today is for the most part due to Mr. Carnegie. If I had done this work I should be prouder that I kindled the sacred fire in 1048 cities and towns containing 24,000,000 of people, than to have my name carved on 1,290 library buildings. The buildings will go

to decay but the animating spirit which resides in good books cannot die. The bricks and mortar may crumble, but Mr. Carnegie may feel the assured confidence of the latin poet who wrote:

"Exegi monumentum aere perennius."

His beneficent work is still going on.

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## COMPLETE LIST OF CARNEGIE LIBRARIES.

| Name of State or Country. | Total Population. | Aggregate of Population Served with Carnegie Libraries. | Amount Given or Promised for Erection of Buildings. | Number Towns with Carnegie Libraries. | Number Carnegie Libraries | Per centage of whole Population Supplied. |
|---|---|---|---|---|---|---|
| Alaska | 63,592 | | | | | |
| Alabama | 1,828,697 | 50,987 | $ 90,000 | 5 | 5 | 2.8 |
| Arizona | 122,931 | 16,834 | 54,000 | 3 | 3 | 13.3 |
| Arkansas | 1,311,564 | | | | | |
| California | 1,485,053 | 584,451 | 1,317,500 | 30 | 35 | 39.7 |
| Colorado | 539,700 | 222,798 | 433,500 | 11 | 11 | 41.3 |
| Connecticut | 908,420 | 6,125 | 20,000 | 1 | 1 | .6 |
| Delaware | 184,735 | | | | | |
| Dist. of Col. | 278,718 | 218,196 | 700,000 | 1 | 7 | 78.4 |
| Florida | 523,542 | 62,015 | 90,000 | 3 | 3 | 11.9 |
| Georgia | 2,216,331 | 182,343 | 267,500 | 8 | 9 | 8.2 |
| Idaho | 161,770 | 10,866 | 40,000 | 3 | 3 | 6.6 |
| Illinois | 4,821,550 | 419,060 | 1,038,250 | 53 | 53 | 8.7 |
| Indiana | 2,516,462 | 382,685 | 963,000 | 45 | 45 | 15.2 |
| Indian Territory | 392,060 | 8,890 | 25,000 | 2 | 2 | 2.3 |
| Iowa | 2,231,853 | 350,340 | 938,500 | 51 | 52 | 16.1 |
| Kansas | 1,470,495 | 141,412 | 265,000 | 12 | 12 | 9.4 |
| Kentucky | 2,147,174 | 354,747 | 533,500 | 10 | 10 | 16.5 |
| Louisiana | 1,381,625 | 293,784 | 260,000 | 2 | 5 | 21.3 |
| Maine | 694,466 | 77,965 | 176,000 | 11 | 11 | 11.2 |
| Maryland | 1,188,044 | 32,798 | 55,000 | 3 | 3 | 2.9 |
| Massachusetts | 2,805,346 | 147,607 | 361,000 | 21 | 21 | 5.2 |
| Michigan | 2,420,982 | 522,781 | 1,301,200 | 29 | 34 | 21.6 |
| Minnesota | 1,751,394 | 170,614 | 409,000 | 28 | 28 | 9.7 |
| Mississippi | 1,551,270 | 695,863 | 1,327,500 | 15 | 25 | 22.4 |
| Missouri | 3,106,665 | | | | | |
| Montana | 243,329 | 31,487 | 95,000 | 7 | 7 | 9.5 |
| Nebraska | 1,066,300 | 101,662 | 210,000 | 7 | 7 | 9.5 |

| Name of State or Country. | Total Population. | Aggregate of Population Served with Carnegie Libraries. | Amount Given or Promised for Erection of Buildings. | Number Towns with Carnegie Libraries. | Number Carnegie Libraries. | Per centage of whole Population Served. |
|---|---|---|---|---|---|---|
| Nevada | 42,335 | 4,500 | 15,000 | 1 | 1 | 10.6 |
| New Hampshire | 411,588 | 58,000 | 137,000 | 9 | 9 | 14.1 |
| New Jersey | 1,883,669 | 266,731 | 512,000 | 16 | 18 | 18.0 |
| New Mexico | 195,310 | 5,601 | 20,000 | 2 | 2 | 2.9 |
| New York | 7,268,894 | 4,050,112 | 6,360,000 | 39 | 119 | 55.7 |
| North Carolina | 1,893,810 | 59,110 | 100,000 | 4 | 4 | 3.1 |
| North Dakota | 319,146 | 73,723 | 77,700 | 5 | 5 | 7.4 |
| Ohio | 4,157,545 | 1,256,980 | 1,713,500 | 52 | 63 | 30.2 |
| Oklahoma | 398,331 | 30,332 | 88,500 | 5 | 5 | 7.6 |
| Oregon | 413,539 | 92,716 | 110,000 | 2 | 2 | 22.4 |
| Pennsylvania | 6,302,115 | 2,103,931 | 6,612,930 | 34 | 70 | 33.4 |
| Rhode Island | 428,556 | | | | | |
| South Carolina | 1,340,316 | 16,795 | 25,000 | 2 | 2 | 1.2 |
| South Dakota | 401,570 | 34,887 | 126,500 | 9 | 9 | 8.7 |
| Texas | 3,048,710 | 285,297 | 483,500 | 19 | 19 | 9.3 |
| Tennessee | 2,020,616 | 135,440 | 195,000 | 5 | 5 | 6.7 |
| Utah | 276,749 | 16,313 | 25,000 | 1 | 1 | 5.9 |
| Vermont | 343,641 | 24,449 | 65,000 | 2 | 2 | 7.1 |
| Virginia | 1,854,184 | 138,123 | 180,000 | 3 | 3 | 7.4 |
| Washington | 518,103 | 188,933 | 432,500 | 9 | 9 | 36.5 |
| West Virginia | 958,800 | 23,626 | 60,000 | 2 | 2 | 2.5 |
| Wisconsin | 2,069,042 | 296,960 | 692,000 | 33 | 33 | 14.3 |
| Wyoming | 92,531 | 25,963 | 92,500 | 4 | 4 | 28.0 |
| United States | 76,058,167 | 14,274,832 | $29,094,080 | 619 | 779 | 18.7 |
| Porto Rico | 955,243 | 32,048 | 100,000 | 1 | 1 | 3.4 |
| Canada | 5,579,666 | 1,051,213 | 1,475,500 | 45 | 48 | 1.88 |
| Scotland | 4,472,000 | 1,934,504 | 1,970,550 | 71 | 102 | 43.3 |
| England | 32,527,843 | 6,243,809 | 5,938,610 | 275 | 317 | 18.2 |
| Ireland | 4,458,775 | 746,587 | 598,000 | 30 | 36 | 16.8 |
| Australia | 3,598,284 | | | | | |
| New Zealand | 874,267 | 71,390 | 91,250 | 5 | 5 | 8.2 |
| Tasmania | 177,072 | 34,809 | 35,250 | 1 | 1 | 19.6 |
| West Indies | 1,350,000 | 25,500 | 22,000 | 1 | 1 | 2.0 |
| Total | 130,049,317 | 24,414,692 | $39,325,240 | 1,048 | 1,290 | 18.7 |

# ADDRESS

BY REV. WILLIAM E. BARTON, D. D.

The most wonderful fact in human life, save its sense of ethical responsibility and its appreciation of spiritual relationships, is its power of thought. The most wonderful fact in intellectual activity is the power of communication of thought. The most marvelous of all human inventions are those which provide for the projection of thought. The greatest and most useful of the arts is that which at once disseminates and preserves thought. It is an event of importance to a community when a school is erected in which men are taught to think, or a church is instituted in which their thoughts are guided toward things that are highest and best. It is hardly less significant when a printing press is set up for the dissemination of thought. When a community already supplied with school and church and printed books, aye more, with art gallery and gymnasium, for the development of the physical and the æsthetic elements in life, with laboratories for the determination of the qualities of matter, and observatory for the survey of the stellar spaces, still feels a lack, and seeks to supply it in the erection of a building, there would seem to be little doubt what kind of structure would then minister most to the needs of the people. Beloit has been endeavoring to co-ordinate and supplement the work of its existing institutions and provide for the intellectual needs of the community, and of the college which, in this particular community, is so conspicuous and important a component part.

Today's celebration crowns the success of that endeavor. Friends from many and distant places congratulate Beloit today, the community and the college, on the dedication of this new library.

It is significant that this library is the gift of a man of wealth who is here repeating his benefaction to many communities throughout our land. It is a most significant fact in its relation to the temper of our generation that many men are not content to keep and spend upon themselves or waste in harmful luxury the wealth which is the product, not of their own genius alone, but of the marvellous productivity of our country. Too long has the accumulation of wealth held to the essential theory of the gentlemanly brigands of a few centuries ago,—

> "That he shall get who has the power,
> And he shall keep who can."

We are growing into a better consciousness of the moral obligations which accompany the delegation of great power. It is an important discovery, made by an increasing number of rich men, that their wealth is not solely theirs, that it is due, not wholly to their own sagacity and industry; that in the unequal social conditions in which the world has been slowly moving out of savagery, we have not yet arrived at the time in which wealth distributes itself with absolute righteousness among the various interests which combine for its production; that thus far the battle has been to the strong and the race to the swift more than has been meet; and that the man who has accumulated wealth has acquired with it immense obligations to his fellowmen. Rich men are discovering these simple truths. And so we have an increasing number of them, and none too many, going about like roaring lions, seeking what they may endow. May their number increase, and that also of the tribe of Orpheus, who can charm these lions into smiling benevolence.

In the important achievement of converting capitalists

into altruists, no class of men deserve so much of praise as college presidents. I am disposed to think that the Christian college is justified if only as a means to this important end. How else shall rich men declare just dividends on the vast sums which they hold in trust, save by liberal philanthropies? What shall prevent their piling their money in useless heaps of metal, or wearing their thumbs and conscience to a callus in cutting coupons which they cannot spend?

I have seen a letter from Mr. Carnegie to Dr. D. K. Pearsons, saying that Mr. Carnegie felt much indebted to our friend of the Christian college for teaching him the wise use of money. Dr. Pearsons taught Mr. Carnegie, and Beloit College taught Dr. Pearsons. Worthily now does Mr. Carnegie complete the circle, and bind it with this building. Considering the great good Beloit has done these two philanthropists, well may the college stand today in modest pride, and say, "Gentlemen, you are welcome."

The time has not yet been seen on earth in which there was not something to be said on both sides of the question. Is the world getting better? That question is still debatable. The world is getting better—and it is getting worse in spots. There are rising tides of righteousness and mighty undertows of sin. There are forces of sin, organized, boastful, defiant, with large vested interests, breathings of threatenings and slaughter . There are hosts of the Lord, alert, eager, intrepid, marching under a banner which has gone forward for nineteen hundred years. We cannot answer the question whether the world is growing better or worse by noting where this flag waves or that shot falls. It is necessary to survey the whole line, and to discover the spirit of the entire campaign. If we look for evidence of the growing goodness of the world, we shall find it not alone in isolated incidents of the long, hard battle, but in the general advancement of long battle lines.

These are among the facts with which the thoughtful man must reckon:

The focus of scientific research upon the eradication of preventable disaster.

The growing conviction of governments that it is a part of their legitimate business to provide for the protection of the poor against extortion, and against the perils of improper housing and sanitation, as truly as it is to protect the government itself from aggression or insurrection.

The increasing dissatisfaction of benevolent societies with the mere temporary attention to the ills attending poverty; and the determination to eliminate poverty of the debasing sort, by abolishing the conditions which produce it.

The conviction that penal institutions are somehow to be made laboratories for the construction of manhood, out of material however refractory.

The growth of arbitration between nations, and the hope of universal peace on earth.

The determination of the Church of Christ to make the principles of Jesus the moral constitution of the world; though now having for the first time in history measured the world and taken stock of the difficulties to be encountered in this vast enterprise.

And to these and similar evidences of the progress of the world in righteousness, we cannot fail to add the unprecedented feeling of moral responsibility on the part of men of wealth.

I congratulate these men of wealth who have discovered useful and permanent investments such as this library. There is no safer investment other than investments in churches. Happy is the rich man who discovers how to plant a block of stock so securely and so profitably as this. It is not exactly an impertinence to thank him: it is more fitting that he be congratulated. When a man gives wisely, thoughtfully, and with such a promise of continued usefulness, it is more blessed to give than to receive. The friends of Beloit and the admirers of the benevolence of

Andrew Carnegie felicitate them both, the college and the capitalist, on such a timely and sensible gift.

Every village needs a library, and every college must have it. In the old days in New England while yet the axe was ringing in the virgin forest, and the rifle crack was heard in echo of the war-whoop, consecrated men began founding colleges by the giving of their books to establish libraries. The library was even then, on the side of material equipment, the germ and center of the college. But if libraries were important then, they are now indispensible. An education is no longer the acquisition of such facts as are bound between the covers of a dozen text-books. It is the training of men in the use of the accumulated resources of the centuries of thought and investigation; it is the development of the mind into controlling relations with the thought of past ages and with the living mind of the present. It is the mastery of that portion of the forces of thought which is essential to the successful accomplishment of a life work.

The founding of a library is, therefore, a fact of tremendous significance in the life of a college. This library is the fabled cave of Ali Baba: over yonder in the class-room the professors are to teach their students the magic "Open Sesame"—and behold, the gems of poetry, the treasure of wisdom, the pearls of philosophy, the sparkling diamonds of epigram, the red rubies of romance, the sterling coinage of science, the pure gold of ethics and religion —all are theirs.

Mr. Patton, the architect of this fine building, tells me that in recent library construction there has been steady progress away from the old methods by which readers were shut out from books, and had to deal with them through the inadequate intercession of librarians and of catalogues. The catalogues and the librarian are guides to the books, not restrictions to limit free access to the books. I count this a significant fact. There is earnest effort, and it is

increasing, to shorten all distances between the seeker after truth, and the mine from which the truth is to be digged. This library is a deep shaft sunk into the very heart of a vast lode extending in every lateral direction along the infinite radii of truth. Long may it stand a monument to its donor, and an inspiration to others, a deposit of knowledge, a blessing to the community, and an adjunct to every department of the college.

The establishment of a public library is no assurance of growth in righteousness on the part of every patron. I know a sad mother who says, "My daughter was a virtuous girl until she got to going with bad companions, and drawing books from the public library." Do you wonder at the combination? It is not wholly unnatural. The girl's reading served only to take her into a world of the imagination remote from ethical responsibility, a world to which she fled from duty rather than one in which she sought a preparation for duty; and her reading served only to minister to discontent and make easier her speedy undoing. I am a firm believer in the truth that mere intellectual training may become a dangerous thing apart from ethical culture and the inculcation of righteousness.

There is one spot on earth where the kingdom of God has almost come, and that largely through its public library of one or two volumes. I believe they had a prayer-book; I am sure they had a Bible. When the one white survivor of the lust and bloodshed which followed the mutiny on H. M. S. Bounty began to realize his own sin and his responsibility for the moral condition of his own and his dead companions' half-breed children, then living on Pitcairn's Island, he found in a sailor's ship-chest a sufficient literary equipment for intelligence, education, and virtue. Perhaps you noticed not long ago the official report of the British government of the present condition of that Island. Beginning a hundred years ago with the awful double heritage of sin, a heritage from heathen mothers and from God-

less, mutinous murderers, diseased and drunken sailors, the population of that island in four generations has outgrown it all. There are no heathen there; there is no lawlessness there; there is no drunkenness, no use of tobacco, no medicine, no sickness, no profanity, no Sabbath-breaking, but a simple-hearted community dwelling in mutual kindness and in the love of God. A very small public library produced this change. That Book, and the books which illustrate and apply its truths, the books which make character, constitute the essentials of a good library. The rest is of value in proportion as it furthers this end of establishing character. Language, philosophy, science, all are good, in proportion as they make manhood and womanhood. We may speak with the tongues of the Greeks and Romans, aye of men and of angels; we may study science till we can remove mountains; we may know all mysteries and all knowledge, but if we have not character, it is sounding brass and a tinkling cymbal.

I have heard that when the Boston Athenaeum was erecting its fine library building on Beacon street, the plans were examined and approved by a series of committees, and the contract was let and the work of construction well along before discovery was made of an important oversight. The walls were up and the roof was on, and it was noticed that there was no provision for getting from the first to the second story. Now, there are good things on the ground floor of the Athenaeum; but the treasures of literature and art are above. The same is a parable. This library will be a blessing in proportion as it produces character; and the supreme factor in the making of character is religion. May the stairway up to the best things be broad and the ascent easy; for the fear of the Lord is the beginning of wisdom.

Of the making of the many books there is no end. But of dedication addresses an end must be. And this one shall end with an expression of sincere good will to the col-

lege from the church I serve, a church long and deeply interested in this college, the church which gave Beloit its honored president. Long may the college stand and prosper. Long may this library add to and strengthen the work of the institution of whose equipment it is so important a part. May it serve the mind and the heart; may it promote research into many avenues of truth. May it minister to culture of brain and life. May it quicken the love of truth, and deepen all reverence for God and the passion for duty. May thousands of students emerge from its high portal wiser and better than when they entered. And may it stand, a blessing to them and through them to mankind, for many generations.

# ADDRESS.

BY PRESIDENT CHARLES R. VAN HISE.

Upon this auspicious occasion I bring to Beloit College the greeting and good will of the University of Wisconsin. The completion of a library building marks a new stage of growth for Beloit. Of all the material equipment of a college of liberal arts a library is the most essential. For the humanities, which I hope may ever remain a chief line of work in the college, books play the part of both library and laboratory for the sciences and applied sciences.

With many I hold that for the graduate of the high school or academy the next step in education should be a course in a college of liberal arts. Broad studies in the humanities and the pure sciences taken without reference to ulterior usefulness, taken only for the purpose of gaining a sympathetic appreciation of the many aspects of humanity, taken with the purpose of getting a deeper insight into the universe in which we live, constitute the best course which has been devised for the making of men. If this be so the work which the college of liberal arts is doing is of the utmost importance. But it should be recognized that the aptitudes and tastes of many students are so strongly directed toward technical or professional work that it is almost impossible to induce them to pursue the general course, which upon the average has been found to be the most efficient. The "rod of the Roman schoolmaster" was never able to force Darwin to get anything from Latin. For many the rod of the mathematical teacher, however rigidly wielded, can not accomplish much. Therefore,

while I should not advocate the forcing of all through a college before beginning technical or special studies, so far as a youth can be brought to this work and taught to love it, it is indeed well that he should first gain the broad and general view of man and nature afforded by liberal studies. And some of those who cannot at first be brought to such work may later broaden their views as their horizons widen and they see how partially educated is the man who is content with professional work alone.

In framing the college course, it should be remembered that liberal teaching is not dependent upon the subject alone, but also upon the spirit in which it is taught. Greek may be taught so that it is as narrowly technical and special as kinematics, and horticulture may be taught so that it is as broadly educative as language. Liberal instruction depends more largely upon the teacher than upon the subject. The college of liberal arts, as its name indicates, stands for broad handling of all the subjects included within its curriculum. In this college each subject should be so handled as to show the relations of the theme to the whole realm of human knowledge. While it is believed that more depends upon the teacher than upon the subject, it is readily agreed that some subjects better adapt themselves to liberal treatment than others and such naturally constitute the major work of the college.

For many years Beloit has been known as a college of high standards. As the standards have risen in the country they have risen at Beloit. Beloit from the first has adhered to the line of work she originally undertook. Unlike many colleges she has not attempted to establish professional schools and schools of applied science. By concentrating her funds along the one line of strictly collegiate work she has succeeded in making that work strong. While Beloit has remained a college she early saw that liberal education was not to be confined to the old narrow curriculum of philosophy, classics and mathematics. She gave

modern languages a large place. She recognized the importance of the third great group of the humanities,—history, political economy, political science, and sociology. She saw that pure science must have a place of equal rank with the humanities in general education. Thus she furnishes the opportunity for training both in the humanities and in the sciences, and hence is able to produce liberally educated men in the best sense of the word.

Often the man who knows a very limited field thinks that field to constitute the essence of a liberal education and that he who lacks such knowledge is not liberally educated. The field may be science alone, language and literature alone, or philosophy and mathematics. I do not hesitate to say that one who knows only the humanities, that is, one who confines his studies to man and who ignores all of the remainder of the universe, is not liberally educated, nor do I hesitate to say that one who knows only science, or some part of it, and who ignores philosophy, language, literature, and history, is not liberally educated. The liberally educated man should know enough of language to appreciate the literature of more than one tongue; he should know enough of history, political economy, and sociology, to understand the governmental and social problems of the race; he should know enough of science to appreciate the marvelous order of nature; he should know enough of philosophy to be interested in the meaning of the universe and the destiny of humanity. Any man who lacks altogether one of these four elements has not an ideal liberal education. He who has this broad foundation may wisely become a specialist in some line of pure knowledge, or he may become interested in the application of knowledge to the concrete problems of life such as are handled in the professional schools and schools of applied science.

From what has gone before it is clear that a man is liberally educated who has studied a broad range of subjects in a liberal manner. The production of such men is

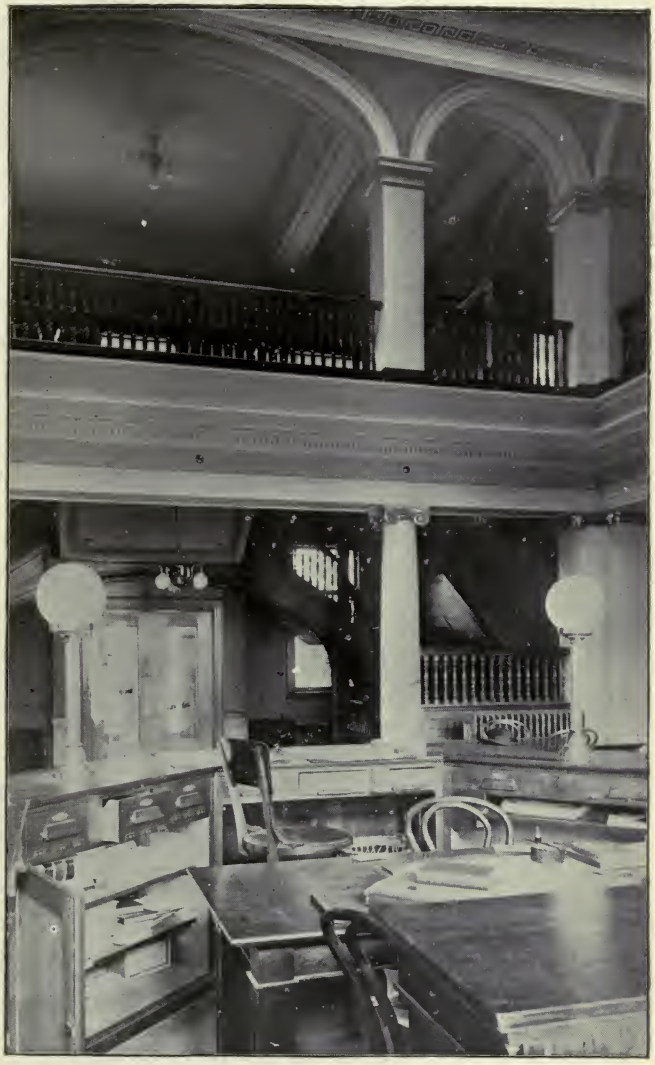
the opportunity of the college. The new library building here rounds out the material equipment of Beloit for this work; hence it is that she is to be so profoundly congratulated upon its completion. The University of Wisconsin shares with her the joy of this occasion for it means that the educational work of the state is to be better done. It means that more liberally educated men are to be produced. Beloit, the other colleges of the state, and the College of Letters and Science of the University of Wisconsin, are engaged in a common work. The amount of collegiate work which in the years to come will be demanded by the youth of the state will tax to the utmost the capacity of all its educational institutions. That which increases the efficiency of one is a source of joy to all. Again the University of Wisconsin congratulates Beloit and congratulates the state upon the occupancy of the Carnegie library which this day has been dedicated to the production of liberally educated men and women.

# THE LIBRARY AS A FACTOR IN EDUCATION.

BY SECRETARY REUBEN GOLD THWAITES.

The progress of a race is largely dependent upon an accumulation of physical and mental experience. Under ideal conditions, each generation stands on the shoulders of its predecessors. But conditions are not always ideal. Men of every age and race have, like children, often shown themselves unwilling to accept the experience of their elders as a basis of action, being insistent on undergoing the ordeal of their own personal experience. Indeed, certain kinds of experimental knowledge have never been taken for granted; we cannot or will not learn merely from the statement of those who have preceded us. The student of history is continually confronted by the fact that different generations of men are, each in their turn, stumbling over problems — political, economic, social — which have been solved over and over again. But as a whole, the race does profit in large measure by the great accumulated stores of human experience, and thereby spasmodically reaches successive plateaus of achievement. If such were not the case, all mankind would still be in the savage state.

How has experimental knowledge and thought been transmitted from one generation to another? In the most primitive stages, the young have early been admitted by their elders to the store of tribal experience — how best to fish, to hunt, to cook, to secure protection from the elements, to confound their enemies, to defend themselves from attacks of foes and beasts of prey, to cure or mitigate their ailments, and to propitiate the manifold demons of air



and earth and water, which hover about them eager to destroy.

Such was the method of direct instruction, for the pressing needs of self preservation. In the next higher step, the race became self conscious—pride of ancestry is a potent factor in intellectual development. We find generations bequeathing to their successors certain memorials of brave men, gallant deeds, significant episodes—in the form of oral traditions, handed down from father to son, supplemented by such rude but lasting records of impressions and experiences as carved bones, rock markings, and those Indian mounds which are so familiar to us of Wisconsin as to be commonplace, their historical significance as mausoleums as well as armorial monuments being lost upon the multitude. Still further on, we have symbolic ornamentation upon utensils, tools, dress, huts and wigwams, as in the case of the North American savage; and, higher up in the scale, the monumental records of architecture, symbolic sculpture, and mural decoration, such as are seen in Eygpt, Peru, and Mexico.

Then, with a mighty stride forward, the twilight paths of civilization were reached, and men had acquired the art of writing—in hieroglyphics, as on the walls and monoliths of Eygpt, Assyria, and among the Aztecs; in impressions upon tablets of brick, as in the recently unearthed libraries of Babylon and Nippur; and later, upon still more portable and lasting vehicles of expression, the clerkly papyrus and parchment, such as were made and used in the library at Alexandria and the monastic collections of mediaeval Europe.

Until the invention of the modern art of printing from blocks of wood or metal, none but the great and wealthy could own books wherein were recorded the choice thoughts and valuable experiences of men who had gone before, of those who had stood a head higher than the common throng. The records of the past had heretofore laborious-

ly to be copied by scribes, who sometimes spent the best years of a lifetime upon a single volume; now, they could be reproduced in almost endless number, and thus be made available to the most distant races of mankind. Now for the first time might at least the prosperous middle class of scholars and merchants walk with their elder brothers who had gone before—with Tacitus, Herodotus, Josephus, Homer, Caesar, all the philosophers, and poets, and wits, and historians of classic times; for the first time own and read the sacred Gospels of the Christian faith.

But although a prodigious advance had been made in the popularizing of experimental knowledge, printed books were at first quite expensive. The methods were laborious: types and ink and paper were costly, being hand-made; press-work was of the painstaking sort, with one pull on the hand-lever for each impression, and nothing short of perfection allowed to emerge from the shop — the result being those splendid examples of artistic mediaeval typography which we vainly strive to imitate in the costliest *de luxe* editions of our own day.

There were as yet no public libraries; there were collections at courts, and in monasteries and colleges, often chained to the shelves — an arrangement which the modern librarian sometimes covertly envies, when, his missionary zeal lagging for a moment, he contemplates his annual record of books misplaced or stolen. Even in the village sanctuary, the Word of God was stoutly fastened to its oaken desk, a reminder of the past that still survives in such churches as that at Old Chelsea; while several examples of chained monastic and college libraries are preserved to us in England and on the European Continent. Thus we see that the popular use of books spread but slowly in the first years of the "art preservative of arts."

With the slow march of improvement in printing machinery, there was a steady cheapening of the cost of production; although, unfortunately, it was gained at the

expense of excellence. The price of books steadily fell, and with this fall came an ever increasing circle of buyers. Great public collections of books now began to appear in most of the large communities — monster libraries in which could be consulted or from which might be borrowed the literature of all the ages of civilization which had passed; the literature of the ages being but another name for the experience of the ages, the records of their thoughts and deeds, more or less attractively set forth for the entertainment and instruction of posterity.

At first, the public library was merely a collection of books to the use of which any qualified person might subscribe — the library of an open association, like the Young Men's or Mechanics' associations which in the memory of most of us here present prevailed so generally in our own country a half century, or even less, ago; of a corporation of scholars, such as an institute, an academy, or a college, the most famous example of which is the Bodleian of Oxford.

Not until a half century ago — but yesterday, in the story of a race — did the now obvious idea take root that the library, wherein was preserved records of the experiences of preceding generations of mankind, should be open to every citizen, and should be supported by public taxation; just exactly as the public school is supported — for what is the school, if it be not a means of conveying to youth the experiences of the ages, through the joint media of oral traditions and of books? A time-honored method, surely; for have we not seen barbaric man supplementing the oral traditions of the tribe with monumental records of the cruder sort than printed books, but hardly less eloquent.

The school and the library have sprung from the same parent—their joint historical origin being the attempt of the first man to convey to his child the fruit of observations along the rugged path of life. The school — as was

natural, for its office is, or rather was, largely oral — was first to gain popular recognition as a necessary department of government. In our own happy day, the library, from being the possession of a favored few, has at last become generally accepted as a proper and essential tool in the educational uplift of the race. In modern life, the schoolhouse in each civilized community is but one phase of the ever-pressing, ever-needful task of teaching by experience; the library building is another. And is it not recognized at last, that the librarian and the schoolmaster are equal factors in one and the same work? — the librarian being the custodian of the records, the schoolmaster their expounder; although not seldom, in practice, their respective duties so overlap one the other, that the line of demarcation is not easily defined.

We are assembled here to-day formally to emphasize what is certainly one of the most important events in the life of this honored seat of learning — the opening of a new library building, far better adapted in space and in technical equipment than was its predecessor, for the work which it is doing and is to do. The event is indicative of the fact that, everywhere in our college world, the library is coming to its own. A few months ago, a philanthropist asked a certain university president of my acquaintance, wherein he might best expend three-quarters of a million dollars which it was his purpose to present to the institution. The answer came, quick as thought, that the erection of a library building was by all means the greatest and most immediate service that he could render; and plans are now under way for a structure which shall worthily house that university's records of the past.

The library is to-day generally recognized by thoughtful men as the storehouse of accumulated knowledge, the laboratory of the humanities, the nerve-centre of the college. Such was the thought which induced President Low to place his magnificent library in the centre of the fine

group of buildings which house Columbia University—the largest and most artistic of them all. Princeton and Cornell, in constructing their new library buildings, exhibited the same wise appreciation; Yale is gradually evolving a structure which shall eventually take rank over all its architectural colleagues; and Harvard is but awaiting a generous giver, before making her library the dominant feature of her campus. Such is the note heard upon every hand in our own country; while abroad, one often finds the library building the central factor at seats of learning. The college library must be centrally located, in order that it may be convenient to every department; it must be lacking in no mechanical device which may facilitate the use of its treasures; while its commanding importance in the work of education, and its dignity as the repository of the records of human experience and achievement, alike demand that its architecture be artistic and if possible impressive.

We have seen that the college library is both a storehouse of experimental knowledge, so far as it is recorded in books and manuscripts, and a laboratory for such forms of present-day instruction as need these tools closely at hand — and there has of late been a rapid increase in the uses which instructors are making of the library, with every indication that the demands upon that department are as yet in their infancy. This leads us to the familiar inquiry as to how far the college may safely go, in the scope of its collection. The records of knowledge have, especially within the past century, become so various in character and so vast in extent, that no library in existence contains a tithe or even a hundredth of them all. Such colossal stores as those at Berlin, Paris, London, and St. Petersburg, for instance, are weak in many important lines of collection. In the now rich department of Americana, for example, the British Museum is the only European library where can be found anything more than

a scattering and unrepresentative collection — but the Museum remains the one resource for American scholars who are studying some of the phases of our own history. In the United States, no one library — not even the National, at Washington — may be regarded as sufficiently rich to satisfy scholars, save in a limited range of subjects. The specialist in almost any department of human study finds it essential to visit many libraries, if he would exhaust the possibilities of his subject, and he may even feel obliged to supplement his investigations by a tour to the European collections.

This condition of affairs is in no sense a criticism of library administration or policy. It is simply inevitable, in view either of the immense stores of books which exist on many topics, or the extreme rarity or the enormous cost of others. All of which proves that no librarian, however well supported by plethoric funds, can hope to exhaust any one field of importance. The investigating scholar in all unusual and intricate lines of investigation will, probably until the end of time, be obliged now and then to travel; save that the growing system of loaning books from one library to another, for the benefit of readers, will enable him more and more to broaden his field of inquiry without stirring from his favorite alcove.

It being clear, then, that no library can aspire to the possession of all the books, it is only in a few centres of research, where favoring conditions exist, that very large collections of unusual material need be stored. For each European country, one or two such centres of collection are probably sufficient. But in so vast a land as our own, whose cities are few and far between, and where great expenditures of time and money are essential for the most ordinary journeys, it is desirable that this number be greatly increased — possibly on the average of every three hundred miles or so, between the oceans. Of course no such merely artificial distribution is practicable; but in

general terms, we are fast approaching what is essentially that condition. When we contemplate the very considerable number of important reference libraries upon the Atlantic coast — at Boston, Cambridge, Worcester, Providence, New Haven, New York, Ithaca, Albany, Buffalo, Philadelphia, Harrisburg, and Washington — and watch the rapid growth of the large university, state, and public libraries at Pittsburg, Cincinnati, Cleveland, Detroit, Chicago, Milwaukee, Madison, Minneapolis, St. Louis, and at three or four points upon the Pacific tidewater, there is every reason for optimism. The special investigator at Beloit, who finds this excellent general collection a pent-up Utica, is fortunate indeed, in being closely in touch with two of the most important centres of book collection in America — Chicago, with its several differentiated and practically co-operating libraries, and Madison, where two state-supported libraries (that of the State Historical Society and that of the State University, to name them in the order of their size), have been so admirably housed through the exercise of a true legislative wisdom.

Situated, then, as Beloit is, she is happily enabled to centre her funds upon a general, standard collection, which is, or should be, the norm of every college library. Having, I believe, no aspirations to pose as a university, and "holding fast to that which is good" in the direction of a conservative classical education, her library funds need not be expended upon the unusual or the severely technical branches. She needs few public documents, a department which grows like the green bay tree, and whose intricate problems of collection and handling puzzle and distract even the most optimistic bibliophile; no curiously involved "sets" of the learned societies need arise as nightmares to disturb the slumbers of her library committee; costly mediaeval collections, overflowing alcoves of continental "sources," the singular perversions of British patents and parliamentary reports, the ever-expanding out-

put of expensive genealogies, the problems of the map and manuscript departments, and the unwieldly octopus of general newspaper files (the local files should of course be kept), none of these come to drive her librarian mad.

The college library may safely avoid specializing, leaving that to its more strenuous and probably better-supported sisters at neighboring centres of research. In building up a collection of the essentials of a well-rounded laboratory of the humanities, it will find abundant use for its funds and best serve its constituency of teachers and students.

We are dedicating, to-day, a building erected through the munificence of one who perhaps more thoroughly than any other man of his time, realizes the historical origin of the library, and its immense importance as a factor in our modern life. The dream of Andrew Carnegie is, that, having the tax-supported school, each community shall have a tax-supported library as its supplement and confluent — he furnishing the plant, if the public will liberally operate it. The Carnegie library is generally a gift to the town; seldom indeed has he opened his purse-strings to a college, as here at Beloit. Possibly it would have been better, had he been more generous to the colleges, where libraries exercise such direct and potent influence over the scholars from whose ranks come those who shape popular education. But we are admonished not to examine too closely the teeth of the gift-horse — we must take our Carnegie libraries as they come, or not at all. There are those who think that we suffer somewhat, in accepting gifts from so wholesale and, it is to be feared, so indiscriminating a source; that it were far better for a local philanthropist to present the library to the town, or a philanthropic alumnus to give it to the college — perhaps better for us, certainly better for the philanthropist. Mr. Carnegie ought not to be allowed to reap all the reward which awaits the cheerful giver — but lacking any other

donor, we certainly must recognize the Carnegie libraries as a distinct boon to mankind, and let us be thankful for them, and ask no questions.

The opening of a Carnegie library building, here as elsewhere, certainly means that a new impulse has been given in the community to the interests of education, that new and better advantages are offered unto the sons of men for the acquirement of that wisdom which comes from the contemplation of the thoughts and achievements of those who have gone before. It means that in that community, be it scholastic or popular, every boy and man, girl or woman, may henceforth, when need be, dwell in the glorious company of the past and the present; with philosophers, poets, historians, and scientists; with men of action and men of thought; with Shakspeare, Milton, Shelley, Byron, Moore, Tennyson, Lowell, Holmes, and all the sweet singers of yesterday and to-day; with Newton, Bacon, Darwin, Tyndall, Huxley, and Spencer; with novelists like Fielding, Scott, George Eliot, Dickens, Thackeray, and Robert Louis Stevenson; with keen essayists and wits, like Lamb and Hood; with men of the golden era of Samuel Johnson and Goldsmith and the inimitable Boswell; with historians like Gibbon, Hume, Macaulay, and Green; that, in biographies, they may walk with the leaders in statecraft, the church, invention, and the masters of industry; and with the great explorers, like Marco Polo, Lewis and Clark, Fremont, Livingston, and Stanley — a glorious company this, our elder brothers on varied fields of human endeavor. Wise the generation which can stand on the plateaus of such achievement, and press forward to still higher vantage points.

And so, sir, on behalf of the parent library of our state, I bring to you its cordial greetings and congratulations on this interesting occasion. The opening of this beautiful structure will surely be followed by a still deeper popular appreciation of the great importance of your

library in the educational work to which Beloit College is committed, and, let us hope, an increase in the bearing of gifts. The interest in your own ranks will likewise be stimulated, and with enlarged interest will come increased usage, and consequent demand for wise and generous development. Your new hall of records, sir, will surely bring rich rewards in the higher life of Beloit, her gown and her town.

# THE LIBRARY—A UNIVERSITY FOR THE PEOPLE

BY PROFESSOR NATHANIEL BUTLER.

It was Thomas Carlyle, I think, who said that a great library is a University for the people. The term is well chosen and is to be understood to describe the library, not only as the distributor of knowledege, not only as a means of education, and not only as a University in that it is an aid to research and a repository of its results, but as standing for that highest and most human product of education and research—culture, for which, at last, the University itself stands.

And precisely what do we mean by culture? I think we may define it by noticing what especially marks the man whom we call cultured. There are two of these marks: first, we find in the man of culture an intelligent taste for the finer things of life—for art, music, literature —yes, and for the still finer things—courtesy, charity, religion. It is these things that sweeten life. Indeed, these are what give significance to life. For if a man draws his wages or his salary merely that he may live to draw more wages or salary, what does that signify? But all this earning and living has meaning if he, in the intervals of making a living, knows how to live. You cannot explain why a man should live at all save in terms of culture.

The second thing that marks a man of culture is intelligent and sympathetic interest in other men's pursuits. He may be, must in these days be, a specialist. But he conceives his specialty in the light of its relations to what

other men are doing. Otherwise he does not conceive it aright. It is this that makes the father and mother able not only to clothe and feed the children, but to create a home life through sympathy with children. It is this that saves us from being mere artisans, traders, professionals, and scholars, and makes us citizens. It is this that makes us see in our own vocation one of many activities that are together bringing in the kingdom of God. Culture I repeat is chiefly a taste for the finer things of life and an intelligent interest in all human pursuits.

Now the library stands for this higher culture because the library is primarily the repository and distributor of Literature. And what is Literature?

In the broadest interpretation of the term, Literature may be defined as *any* written record of thought or sentiment. The man who first wrote down what he thought or felt is, in a sense, the father of all literature. In this view treaties between primitive tribes, dry and meagre chronicles, your dictionary and your telephone-directory are Literature. But we may as well narrow our definition at once for no one understands the term in so broad a sense. Literature, as we understand and use the term, means that body of writing whose main purpose is, not to instruct or inform, but to convey noble pleasure through appeal to emotion or imagination. The motives of Literature, then, are the motives not of science, but of art. Literature then is one of the Fine Arts. Now one of the main purposes of the Arts is to give this emotional and imaginative pleasure. The work may express profound truth. It may convey valuable information. But over and above the truth or the information, the thing that holds and claims us, and takes us again and again to the same work is the artist's peculiar way of seeing his subject, and of making us see it. He has, indeed, mastered his theme, but *his* heart has vitalized it, *his* fancy has played about it, we see it through *his* eyes. Hundreds have sung about

the daisy. And yet except what Chaucer, and Burns, and Wordsworth have sung we do not much care what the rest have given. Not only the substance, then, but the manner, the "way of putting it" holds and charms us, and so constitutes the immortality of the work. It must appeal not only to intellect, but first of all to emotion and imagination.

We must therefore revise our definition and say that Literature consists of any record of thought or sentiment such that it *delights the reader.* But again we must narrow our definition. Surely not everything that gives pleasure can be called a work of art. The book that amuses for nine days, and after that lies unnoticed, the book that everybody reads for a month, and that nobody reads after that, we cannot call Literature. Of whatever deserves that name one of two things is true—either that it continues to hold and charm men, or that it is inseparably associated with some interest that continues to hold and charm men. When a book, a poem, an essay, continues to be read, not only by the writer's own countrymen, not only by men of his own time, but by other men and in other times than those in the midst of which it was written, we may safely call that a work of Literature. We must therefore again revise our definition and say that Literature consists of any written record of thought or feeling such that it survives the writer and his times, and *delights other men and other times than those in the midst of which it was written.* Here without doubt belong Longfellow, Lowell, Bryant, Wordsworth, Browning, Tennyson, Milton, Dante, Shakspeare.

But, agreeing that the writings of all these men are Literature, we can hardly include them in one class. Of Shakspeare we say that men have delighted in him for more than three hundred years. And we are certain that in five hundred years men will still be delighting in this great interpreter of life, unless the race should perish or

undergo a change that is inconceivable. We cannot say the same of Longfellow or Lowell. We can not be quite so sure of it even in the case of Wordsworth or Milton. We shall say, then, that Literature falls into two classes: first, those writings that survive the author and his times, but do not at last attain immortality; second, those that become a part of the imperishable property of the race. Homer, Dante, Shakspeare — the world will hold fast to the works of these men, as it will to those of Beethoven and Michael Angelo. Time sifts the books and gives us Literature. Then it sifts Literature and gives us the classics. Here we have Literature in the narrowest, truest sense. And we may define it as *the record of the best that has been thought and said in the world.*

Having now defined Literature let us ask what is its function.

In his essay on Alexander Pope, DeQuincey has made for us a very useful division of books into two classes which he calls respectively "literature of knowledge" and "literature of power." The function of the first is to teach, that of the second to move, arouse, stimulate. What DeQuincey calls "literature of knowledge" we should hardly call Literature at all. An arithmetic would be "literature of knowledge." So would a statistical table or a scientific report. But "literature of power," pure Literature, would be represented by Shakspeare, Goethe, Browning; these men do not so much instruct as they move, arouse, stimulate us. What gives chief value to a work of literature, as such, is not the information it affords, but that it radiates and communicates power of some kind. Carlyle regarded as the chief value in any book its power to generate in the reader "self activity." "The chief use of reading to me," said Montaigne, "is that it arouses my reason, it appeals to my judgment not my memory." "The tendency of education through books," said Mark Pattison, "is to sharpen individuality,

to cultivate independence of mind, to make a man cease to be the contented servant of the things that perish." We read, not that we may take on the individuality of the author. We read Emerson, not that we may be like Emerson. We read Browning, not that we may give up our personality for his. On the contrary we read that *we* may be awakened, aroused, stimulated and made to live the life natural to us in our best condition. The question as to the function of Literature may be answered once for all by saying that Literature is of no value save as a help to living, giving us what we may translate into impulse, motive, character, conduct — what promotes self activity.

Literature is thus seen to be one of the prime educational agencies. That through this library, it will become so in a larger degree than heretofore, there can be no doubt. In this college and in this community are preserved, as in very few Western communities, the traditions that magnify the humanities, the traditions that emphasize culture not as opposed to technical or special training but as the pre-requisite to these, the traditions that assert that education that has no reference to vocation is the indispensable foundation of education for a vocation. From the standpoint even of modern utilitarianism, the cost of this new library has been most wisely invested. The common judgment of men approves these words with which Mr. Chauncey Depew closed an address: "He who gives money to the hospital gives well. He who gives to the asylum gives well. But he who gives to the school gives best. For," said he, falling into the familiar language of the railway, "the money that goes to the hospital goes for repairs; but the line can never be made as good as new, and the earnings are never sufficient to keep the concern going. The money that goes to the asylum, where are the incurable in mind and body—that is where humanity is in the hands of a receiver, and the money goes to keep the receiver

in funds, to keep a bankrupt concern going. It is all very well, all very well. But the money that goes to the school goes for *construction*— a new line, new cars, new locomotives. The line runs through regions where God's acres have never felt the beneficent influence of the plow. It runs through the region where the mill may be built, where the home may be established, where towns and cities may spring up, and it carries out and distributes, right and left, the missionaries of God, for the enlightenment of mankind and the salvation of the Republic."