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The Business of the College



by

Herbert Pierrepont Houghton, Ph. D.

President of Waynesburg College

Waynesburg, Pa.



The Business of the College

INAUGURAL ADDRESS

by

President Herbert Pierrepont Houghton,
Ph. D.



*Delivered on the occasion
of his*

inauguration as President

WESLEYAN COLLEGE,
MIDDLEBURY, VT.

July 15, 1910



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The Business of the College

INAUGURAL ADDRESS

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President Herbert Pierrepont Houghton,
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*Delivered on the occasion
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Inauguration as President

of

WAYNESBURG COLLEGE
WAYNESBURG, PA.

June 14, 1916

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The Business of the College

THE word school is derived from the Greek, σχολή which signifies leisure. School then, is a place where young people are given leisure in which to grow. In the largest sense, all life is a school in that it is given to us for the purpose of growth and self-development. In the narrower sense we speak of schools of several kinds: high schools, normal schools and professional schools. The professional school is an institution of learning in which a graduate of a college is given the opportunity for further investigation along definite and limited lines. In the medical school for example, the student is preparing definitely for the profession of physician. In the law school the student's only care is that he may become familiar with legal procedure. The theological school fits the man for the duties of the pastorate. In differentiation from these professional schools, stands the normal school, an institution which has for its only purpose the training of teachers for the public schools, primarily for the grammar grades. Certain principles of pedagogy must be followed; certain methods must be adhered to; certain courses, taken under supervision, for the benefit of teachers who will bring to

their work the best training, and who will obtain desired results.

The high school stands apart from all of these schools and has a two-fold purpose: first to fit for their life work, young men and young women who are not destined to partake of a larger and wider field of instruction. I place this use of the high school first, because I firmly believe that it is of primary importance, and that it should be given more attention than is given to college preparation. My reason for this view is self evident, since by far the larger proportion of our high school students will never enter college. The second purpose of the high school is to prepare for college; as such, the high school becomes a college preparatory school, ranking with the best private fitting schools and academies throughout our land.

Above the college and yet distinct from the professional school stands the university, the highest institution of learning recognized by our present system, aiming especially in its so-called schools of philosophy to prepare men and women, already possessors of the college degrees, to occupy positions on college faculties. The university does not aim to produce teachers though we are coming to feel that this ought to be its first work; for surely, if anywhere the best teachers from the instructional point of view are to be desired in college. The first hope of the university, however, is that it may inculcate in the minds

of mature students the yearning for special research, carried on under most favorable circumstances and with most complete equipment in directions of original investigation, culminating in the winning of the degree of Doctor of Philosophy.

This degree in itself cannot signify that its possessor is thereby necessarily an able teacher. It *should* indicate thorough scholarship and an almost complete mastery of one, two or three important subjects. In many instances we are bound to admit possessors of this degree are profound scholars, but failures as teachers. This is to be regretted, and is a fault which should be eliminated; the university should take it upon itself to prepare its graduates to perform satisfactorily the duties of the class room as well as the publication of learned treatises, fated to be read only by other specialists in the same line. The day may not be far distant when our universities will consider thoughtfully the necessity of requiring pedagogical training of every candidate for the doctor's degree. Possibly, however, there may evolve two clearly defined schools of university grade, in the educational system of the immediate future; the one to train specializing teachers, the other, investigating specialists.

Between the high school and the university we have placed an institution the exact counterpart of which exists nowhere outside the territorial limits of the United States of

America. We call it the college. In many ways the college corresponds to the great public schools of England, and to the Gymnasium of Germany and the Lycee of France. In some respects the American College is inferior to the type of schools just named; in other directions it is vastly superior to them. Even in our own country it is difficult sometimes, clearly to define college and university, inasmuch as our universities offer undergraduate training, and many of our colleges offer a year of advanced specializing study, similar in kind, if not of equal worth to the work done in the university. If, however, this sort of work be shorn from the college, we believe that there is still left adequate reason for the existence of an institution of such a character as the college. A rough definition of a college as known to us of the present day might be this—a school of learning above the high school, devoted to the pursuit of a more or less advanced group of approved studies, followed for a period of four years under competent specialists, leading to the degrees of B.A., or B.S. In many colleges the term of years is shortened from four to three years, and sometimes students are permitted to graduate from college in two and one-half years, if they have come from high schools from which credits may be obtained for courses acceptable as of college standard. A study of the college curriculum throughout the country, yields many diverse and interesting facts. In some

colleges until recently, the four years' course was prescribed, and a student was obliged to follow definite studies and even text books, which have been approved and accepted by the judgment of years. A revolt against this prescribed method led to the going over almost completely by some colleges to the free elective system which brought many disastrous results. A student in his freshman or sophomore year was found not competent to choose the best for himself. Thus a compromise has been established in the curriculum of some colleges, whereby a student is required to obtain an acquaintance with certain knowledges in the first two years of his course, and then is permitted to branch out, electing more freely and specializing according to predilection. This seems wise on the whole, and has been adopted in some of our universities, differentiating the two lower classes from the two upper, as junior and senior colleges. There are, moreover, outside the universities, a group of so-called junior colleges offering but two years of instruction in college work. A combined system of required courses and free elective is good, provided only that the makers of such a scheme, be fully competent to judge which courses are essential to the education of every young man and woman, who is going to live in the world outside of college. To require for example that every student must pursue a certain number of courses, during certain hours, weeks, months,

terms, or years, is a decision which must be reached only after careful gathering of the data, and serious weighing of the facts. For many years college meant a four years' course in Greek, Latin, and Mathematics. Later was introduced Natural Philosophy from which evolved our very important subject of Physics. Evidences of Christianity early became a required course of all candidates for a collegiate degree. Within the past decade the Social and Economic Sciences, Philosophy, History, English Literature, and Pure Science, have been forging to the front, striving to obtain a lead in an ever pressing race for first place. Educators have been in danger of accepting one course or the other, instead of holding their rudder true in the midst of the surge of conflicting waves and special interests. Presidents of colleges are often over-anxious to force forward to the more prominent position, their own specialty. If a president of a college has been a professor of Political Science, it is natural that he make Political Science the *sine qua non* for the B.A., degree. If he be a philosopher by training, the study of psychology, metaphysics and logic will find first place in the curriculum, even throwing it open wide for free election, by students of the freshman and sophomore classes. The professor of the classics becoming a college president, must curb his avidity for the promulgation of his pet pursuit, and must be willing to allow Greek and Latin to recede;

giving way to subjects admittedly more practical; however hard this may prove to be for the president, this he is bound to do, to realize that his own subject must not be given too much prominence in the curriculum. For a time it may be better for him to submerge willingly, the subject of his choice, thereby giving all subjects equal chance.

What then are the essential subjects which must be taught in the freshman and sophomore years of our small colleges? By small I mean merely the college which attempts to do with the best that it has, the best that it can do under the name of purely college work. The answer to this question as to what subjects are essential, would differ by as many presidents of colleges as there are in the State of Pennsylvania, even if each one were intent upon doing as I just a moment ago suggested, submerging or putting into the background, the subject in which he is most interested. Are there not, however, certain subjects upon which we may all or almost all agree as essential to the college degree? Putting it the other way, can we allow the degree of B.A., to become cheapened, by permitting it to be awarded to students who have pursued no cultural subjects; no subjects of broad liberal foundation, and no subjects other than vocational and professional branches? We cannot afford to do this; if the B.A., degree is to stand for anything, it by its very name should stand for

the liberal arts. This raises the vexed question of what are arts and what are sciences. Instead of attempting to answer that question, may I state that the bachelor's degree of whatever name in our colleges to-day, should be granted only at the completion of a four years' course of liberal study in the fields of both liberal arts, and liberal sciences, the differentiation, whether arts or sciences, being determined by the proportion of which ever of the two it has been the student's pleasure to pursue. The curriculum of the college of liberal arts should require each student expecting to obtain the degree to follow courses grouped in these categories: Philosophy and Education, History and Economics, Language and Literature, Mathematics and Science. A graded course of four years, during which one subject at least, from each of these divisions shall be pursued, would be the basis for the liberal college about which I am speaking to-day. I would require in the first and second years the study of a classical language, preferably Greek, because of its unquestioned influence upon our civilization, government, literature and religion; a thorough course in English for the sake of mastery of expression, as well as appreciation of our literature; an intensive study of some period of history; some branch of mathematics or a science. And then as a fifth subject, an introductory course in methods of thinking, whether it should be called philosophy, formal logic, or elementary

psychology I cannot say. But I firmly believe that along with our pursuit of the studies bearing directly upon our history, civilization and literature, there should be one study pursued as a basis for all succeeding work in philosophy, psychology, and the social and economic sciences. In addition to these, I would require every student in the small liberal college to participate in a course in Biblical instruction, at least one hour a week. Such a course should be positively unsectarian and non-denominational, the purpose underlying such a course, being an acquaintance with the Bible at first hand. Furthermore, I should recommend the Bible in the Authorised or Revised Version as the chief text book. For young men planning to enter the Ministry, I would greatly develop the course so that the New Testament in Greek and the Old Testament in Hebrew might be read. The study of Missions at home and abroad, should also form part of such a course, and elementary apologetics and theism should find place here. Furthermore, I should require every young man and woman passing through the four years of college to endeavor to learn to speak acceptably in public. The method employed should be a course in declamation, one hour a week, for the first two years, and a thorough course in debates and orations in the last two years of the college course. The public speaking and the Bible, each one hour a week, I should require

throughout the four years. In addition to these, the courses of the first two years should be five courses of three hours each of prescribed, definitely approved work. During each of the two years known as junior and senior year, I should require each student to pursue five three hour courses of his own choice; especially in the senior year, my feeling is that the young man or young woman about to step out from the walls of college into life itself should, have opportunity to browse in the library, reading widely in many subjects, dipping into various books on many topics and following out, though not to the exclusion of regular college work, pet projects and pursuits.

While we are very clear as to the subjects we deem essential for every well educated, fully rounded man or woman, it may not be out of place to name at this point the subjects which appeal to me as essential. First, I would place the History of Philosophy, for the reason that it gathers up the strivings and endeavors of the earliest seekers after the truth and the light, brings us down through the dark ages when the light had failed; to the middle ages when it glimmered again, to the Renaissance when it flashed forth and to the present time when the result of all past experiences are being felt. Secondly, I stand for the study of the English Language and Literature as essential for the educated man and the educated woman. One egregious

blunder in the use of words; one barbarism of speech, or one solecism of grammar marks the uneducated man. Better turn out from our colleges young men and women expressing their thoughts acceptably and grammatically, than to turn out of our universities learned Doctors of Philosophy, who murder the King's English. Third, I place the History of the World at large, of Europe intensively, and of our own country *absolutely*. This should also include economics and sociology, and political science. Fourth, I believe the mastery of one language, other than English, be it Greek, Latin, French, German, Spanish, or Italian, makes for culture, and is the mark of the man and the woman, who have made best use of their opportunities. And last, I believe that two years of the study of one of the natural sciences; chemistry, physics, biology or geology; or two or more of these still better, would be illuminating, helpful and of great importance in opening wide the eyes of the mind. We have dwelt at some length upon the curriculum of the small college. The curriculum, however, is by no means all that there is; at least there are three other sides of this four square college, which we are endeavoring to build.

I come now to the religious or spiritual side of our four sided college. Denominational control of an institution does not necessarily make an institution Christian. It cannot be expected that the business of the

college, shall be primarily the salvation of souls. This business has been wisely handed over to the educated Ministry of our country. Every college, however, under denominational control or not, should and must stand for the highest Christian principles and beliefs. Otherwise the young men and young women going forth from our institutions, will continue to foster the irreligious atmosphere which has been spreading over our country. It is to the colleges and universities, that we must look for the young people who are to take their stand for the right in social and civic life, and steadfastly against the wrong in such matters as illegal liquor traffic, degenerative habits and loose divorce laws. The style of Christian desired, is to-day a more militant one than a decade ago. The young man or young woman who leads a consistent, dignified and faithful life, is of more value in college and out of college, than the convert made as a result of an appeal to the emotions. Strong factors in the building up of fine Christian characters in the college are the Young Men's and Young Women's Christian Associations. In the small college these organizations must stand not merely for the conducting of prayer meetings and for the giving of testimony, but for many other more important things: first, we look to the Y. M. C. A. and Y. W. C. A., for the leaders in the best college activities. By this I mean that they are to set the example to all the students in

the college in matters of college loyalty, *honor* and leadership. It matters not whether it be a baseball victory, a debate, a social gathering, morning prayers, or a distinctly Y. M. C. A. prayer meeting. In each of these we shall demand of the Christian young men and women in our colleges the best they have to offer of things of the Spirit. Secondly, we expect members of these Christian Associations to stand well in their classes, for the purpose of the college primarily, we must admit, is the cultivation of the mind. Graduates who are going out to fight the evil and to stand for the good, cannot be successful if they are one-sided. The Christian Minister to-day who lacks on the intellectual side fails not because he does not appeal to his congregation, but because he has not a broad enough background upon which to draw for his own mental satisfaction. Third, we call upon members of the Christian organizations to set the standards in social life. This means that they are to remember that college is the place where boys and girls grow into men and women, and that anything in social life that savours of the immature should be eradicated. A party is not a place for noise; a social gathering connotes also the element of edification. Fourth, and highest of all, the Christian young men and young women in the college must stand for *truth*. I place this last and highest, because I am firmly convinced that in the scale of moral and social virtues, to be honest,

to be true, to be fearless and courageous in standing for the truth is of far more importance than for example, to avoid the viewing of a wholesome play presented on the stage. It is often not what a man indulges in for his pleasure, that makes the man; it is far more the thoughts he thinks and the ideals by which he lives, that count. If only the Christian College will cease to try to fight so hard against the great outside sinning world, and will realize that the sins it must extirpate from the lives of Americans young and old, are complacency, covetousness, selfishness and hypocrisy, then and only then will the Christian College be worthy of the name. These standards can be set by the professors in the college. If the students in their formative years see that their professors are standing for high ideals of integrity and are preaching less and practicing more, they will follow their example. I have said many times, that the students are the college, but I am beginning to believe that the faculty make a college, and that just so far as you have in your college, professors who are big, broad minded, worthy, idealistic and of untarnished integrity, just so far will you turn out from your college the desired product. We who have gone farther on, must not forget that it was the example of our great teachers, as well as the precepts of our great preachers which set our lives in the right direction.

This social side treads close on the heels of the religious. I firmly believe that social education is of the utmost importance in our colleges to-day. A man is hardly a man unless he is a gentleman, and every woman desires to be regarded as a lady. The home environment of those who come to college differs widely, and so it behooves us as college professors to deal with each problem carefully, sympathetically, and helpfully. The four years at college offer for some, the first view of social life. The social life of a college should be *formal*. This may seem strange to some of you; but I feel that there is too much informality in the lives of our young people. We have gone a little too far in our love of freedom, so that we have begun to have respect for nothing, and respect for none. We regard all men as equal to such an extent that we fail to show courtesy to each other. This is true perhaps more in college, than at any other time of life. Students feel that they need not be polite to each other. Students regard those above them as in command and therefore to be disobeyed if possible. Students resent the slightest hint, no matter how kindly given, that there might be room for improvement in their manners. Any attempt to raise formerly low standards of social life to a higher plane of dignity and formality, is regarded with askance by both students and parents alike. Suppose we give up all social relations which have been established

and are accepted, and are willing to return gradually step by step to lower planes; from formality we descend to informality; from informality, if we are not watchful, we proceed to carelessness; from carelessness to absolute disregard for one another, and when that comes in, ethics have disappeared. I think the old Sanskrit idea of instructing young people in *Niti*, that is, *Conduct*, was extremely wise. The Indian Prince was taken by his tutor, and was instructed in the art of how to be a gentleman. He was told what things are regarded by the general public as right, as seemly and as decent. He was shown clearly the result of going contrary to those canons of conduct, and was made to understand that deviations from them would lead to degeneration. When we meet those who have not had the advantages of education, we notice their lack of social amenities. We do not despise such people; we do not pity them, we only wish we could lift them up and make them see that they themselves would be happier, if their social condition could be improved. Conversely, would you be willing to sacrifice the formal, social dignity which rules to-day, and return to the condition of the hermit who if he does not mingle with his fellows, and does not have presented to him your elevating influence, is, likely to degenerate into the selfishness of the cave man?

Cultivated as we are, under the skin we are barbarous, and so it behooves us as college

men and women to fight for the high standards of the social side of our educational life. The fully rounded college man or woman is expected to be cultivated and is expected to display, though not ostentatiously a true culture, honestly gained. Thus then, I commend to you who listen to these phrases to-day, the ideal of social cultivation as one of the necessities of our training, which we all to-day are giving in our small colleges.

In my address thus far, I have dwelt with the curriculum, or the *mind* side; with religion or the *spirit* side, with social life or the *heart* side, and I now approach athletics or the physical side. As I approach this subject I am free to confess, that while I shall handle it with more embarrassment than I have treated either of the other subjects before it, I must beg you to allow me to enunciate as clearly as I can, the *good* to be derived and the *evil* to be avoided, in this very important phase of college education.

The ancient Greeks believed that within the handsome body there dwelt a beautiful soul. We are told in the Scripture, that as a man thinketh, so is he. Recently a president of one of our large colleges for women, declared that the handsome woman was the more intelligent. All of these things work together; it is true, that our thoughts leave impressions on the mind; as we act so is our body developed. If we think and act properly our bodies will take on the *symmetry* and *health*

which combine to form *beauty*. Our special interest in considering the good of the training of the body is on the side of health. You remember that Cicero, influenced by Plato, the greatest Greek Philosopher of them all, gives rules in his *De Senectute* for the care of the body. He says: Only so much food should be taken as may benefit the body, not oppress it. Daily exercise should be indulged in, followed by a period of rest. By these exercises the mind is cleared and thereby better prepared for mental work. He also speaks of the joy and good feeling acquired as a result of proper exercise. So here we have it in those old treatises, and very little that we have done, has improved upon these laws here set down. They go back to the Greek, and the Greek was the finest athlete. He it was who knew how to care for the body; he knew that tight clothing hinders normal growth, and he knew that lack of exercise produces sluggishness, torpor, and death. The Greek established for us the ideal university, so cleverly reproduced by Hadrian with his villa near Tivoli. That university consisted of a great library, the heart throb of the university; adjoining it was a colonnade, surrounding four sides of an open court; in the center of the court, a swimming pool; between these and the covered cloisters the ground for athletic exercise. Such was his university; embodying, I believe, the four-sidedness of education for which we stand to-day. In the library, the place of the mind,

the student read and thought; in the covered cloisters, walking arm in arm with fellow-students or professors, there followed discussion and consideration of the matter obtained by study; when called from this labor to refreshment, there was at hand the athletic ground, for the exercise of the body, and the swimming pool close by for indulging in the bath after vigorous exercise. If we could establish some such school as that, and many schools of this type exist our country over, we should be getting all of the good and none of the evil attendant upon athletic sports to-day.

The problem which confronts college authorities in connection with athletic sports is that of the inter-collegiate contests. There has been a marked tendency in the past decade to increase the number of such contests. It is safe to say that the standing of a student who participates in more than one game of baseball or football a week is necessarily lowered. The hard and gruelling training through which the football candidate is put day after day, until the final game, taxes his strength and drains his vitality. It is said that colleges cannot succeed unless they aim to surpass each other in inter-collegiate athletics. Managers of baseball and football teams supported by the wealth of citizens and alumni, scour the country soliciting promising material. Colleges vie with each other in offering inducements in the matter of tuition, board and room to young men whose chief qualifica-

tion is weight or strength of body. On the other hand, graduates of high schools, catching their inspiration from student solicitors, offer themselves as willing candidates for entrance to college, not with the intention of adding anything to the college in the matter of intellect, spirit, or social life, but solely for the purpose of participating in athletic sports. I am not decrying athletics, far be it from me, but the evils which I have touched upon are too apparent to pass unnoticed. A football schedule of six games, free from unnecessary expense and pervaded with good wholesome college spirit is helpful to any institution, and should suffice for a season. One game of basket ball, or of baseball a week for a period of ten or twelve weeks should be the limit of our schedules. Thus we should conserve the best powers of our students; thus we should eliminate the preposterous expenses and glaring debts, which often face us at the close of a season. High prices demanded by coaches and paid to them, may be regarded as another striking evil of inter-collegiate athletics. Paid coaches may be dispensed with in the smaller colleges, if only the students themselves develop more confidence in their own training powers. A system of alumni coaches in many colleges has given excellent results; for here spirit is being fostered from outside as well as by the student body within the walls. Intramural athletics may be promoted in all small colleges; a tennis tournament between

members of classes, or members of fraternities; a series of baseball games between teams representing classes, clubs, and organizations, and a football struggle in the fall between the sophomores and entering freshman class,—all these are productive of the finest college spirit which can be desired. To blend the intramural sports with a mild form of the inter-collegiate is but an easy step. From the results of these contests within our walls, the successful teams and candidates should be selected to represent the college in its contests with one or two, or at most, three or four respected rivals. A college without spirit is dead. Athletics certainly do foster college spirit, but when the college appears to be administered for the sake of athletics, or when athletics seem to be so much in evidence as to control the very workings of the college, then athletics become a menace to a real educational institution. In our faculty committees and stated meetings, how much time is spent in the discussion of questions pertaining to athletics. In former years while serving as a professor in a prominent eastern college, I begrudged the time spent in faculty meetings over the discussions concerning eligibility, dates of games, auditing of managers' accounts, and other matters of similar nature, inasmuch as sometimes we spent from two to three hours in a session of the faculty dealing with no other matters at all, save those concerning athletics. May we not strike the balance; may we not strive to

put each thing in its proper place and its proper relationship to other things? Are we as college presidents and professors so weak that we are willing to admit that we are dependent upon our athletes and upon our athletics for our numbers? *Mere numbers do not make a college*; better far a faculty of *ten* men and a *hundred* earnest, eager students striving to gain fully rounded manhood and womanhood; than a mere mass of students, a majority of whom think more of success in football, than of attainment in scholarship.

The high schools are becoming over zealous in athletics also, thus imitating our larger colleges. This seems to be a mistake, since often the student is thus led to choose his college on the basis of athletic prowess, rather than to look for the institution that will fit him best for life. Headmasters of preparatory schools have before them the opportunity of guiding their students aright; yet often we find them recommending to college, young men who have made splendid records in the shot-put or in the polevault, but have been sadly lacking in English and Mathematics.

From what has been said you will have judged already, that what we intend to stand for here at Waynesburg College is the *four-sided* education. We intend to continue to send forth from our halls young men and young women of promise, who shall represent to the world the ideals herein set forth. We cannot expect all to be equally developed.

We can strive to give them the best for which each one of these four sides of education stands. Upon us rests the responsibility, upon us as teachers in this worthy old institution, which has stood here for sixty-five years. Not one of its time honored traditions or ideals shall be altered or lowered; instead, each one of them will be cherished and enhanced whenever necessary. We shall aim to make college the place of the *mind* first; the place of the *spirit* always; the place of *physical* development; and the place of the *heart* for ever.

Waynesburg College

Waynesburg, Pennsylvania

INAUGURATION OF

*HERBERT PIERREPONT HOUGHTON, PH. D.,
AS PRESIDENT OF THE COLLEGE*

Wednesday, June Fourteenth, at two p. m..

1916

Alumni Hall

P R O G R A M

Procession of Trustees, Delegates, Faculty and Students

Music

Invocation

Address

*Honorable James Inghram
Ex-President Judge of Greene County
Vice President of the Board of Trustees of Waynesburg
College*

Address

*Major Edward Martin
Vice President of the Alumni Association*

Address for the Faculty

Henry Dudley Patton, M. A., Professor of Latin

Address for the Students

Floyd Spragg Strosnider, President of the Senior Class

Address

*Greetings from the Colleges of Western Pennsylvania
President Leroy Weller, of Beaver College*

Address

*Greetings from the University of Pittsburgh
Professor Charles B. Robertson, Director of Extension*

Music

Inaugural Address

*President Herbert P. Houghton, Ph. D.
"The Business of the College"*

Music

Benediction

Recessional

Inaugural Committee of the Trustees

Judge Joseph Warren Ray

Congressman Thomas S. Crago

Judge James Inghram

I. Haveley Knox, Esq.

William J. Kyle, Esq.

Senator D. S. Walton

Life Sketch

HERBERT PIERREPONT HOUGHTON was born at Brooklyn, N. Y., January 22, 1880, the third son of the late Joseph Goodhue Houghton and Sarah Pierrepont (Edwards) Houghton. He prepared for college at the Stamford High School, Stamford, Conn. He was graduated with honors from Amherst College in 1901 with the degree of Bachelor of Arts, and received the degree of Master of Arts from Amherst in 1904. From 1901 to 1903 he was a master in Chestnut Hill Academy, Philadelphia, resigning to pursue graduate study. From 1903 to 1907 he was a graduate student, Scholar and Fellow at the Johns Hopkins University in the departments of Greek, Latin and Sanskrit under Professors Gildersleeve, Smith and Bloomfield, and received the degree of Doctor of Philosophy in 1907. From 1907 to 1908 he was an instructor in Greek and Latin at Princeton University, resigning to accept a call to Amherst College in the department of Latin. He was called in 1915 to the Presidency of Waynesburg College, taking up his duties there in July of that year. He was inaugurated President on June 14, 1916.

He is a member of the Psi Upsilon Fraternity, the Phi Beta Kappa Society, the Archaeological Institute of America, the American Philological Association, the Modern Language Association.

He has published: *A translation of Cicero, Cato Maior De Senectute* 1911; *Moral Significance of Animals as Indicated in Greek Proverbs* 1915.

He traveled and studied in Europe in 1905, 1910 and 1914. He married, April 20, 1908, Kathleen Bagwell of Onancock, Va.





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