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It is narrated that in addressing a graduate class a college president of a State University once said that the members of the graduating class were less well off in worldly goods than the inmates of the poor house of the county where the University was situated. An enterprising member of the senior class challenged the conclusions of the president and at once proceeded to prove that the statement of the president was inaccurate. He took an inventory of the possessions of each member of his class and also of each inmate of the poor house. To his astonishment he discovered that the conclusions of the president were correct, that the inmates of the poor house on the average possessed more wealth than the members of his class. He discovered that some of the members of his class throughout their course were financed by their parents, and possessed but little except what was advanced by their parents from month to month or from term to term. Others who were paying their way through the University had earned enough in advance, or were earning their way as they were receiving their education and had reached Commencement Day practically penniless. Still others had taken out life insurance policies and had borrowed on their insurance, or else had borrowed from other sources to pay their way through the university. All of this latter group were in debt,—some of them heavily in debt when they graduated.

In terms of worldly possessions at the time he graduates, the average graduate of the American University is a failure. All this is, however, as it should be. Until he graduates the University student is investing in himself, or somebody else is investing in him. The only real question to be considered is—is he worth the investment? David Starr Jordan once said, "You cannot put a $2000 education on a ten cent boy." A university education is worth while only if it
will make the student a more effective and efficient member of society, and this will depend on the boy and on the sort of university education he receives.

Our educational systems are artificial in the sense that they are creations of man. Primitive men were educated only by contacts with other men and with the forces of nature. The so-called self-made man of today is educated by the same instrumentalities as primitive men plus his contacts with the accumulations of civilization. Our educational systems are developments of the attempts of men to short-cut the routes of preparation for adult manhood and womanhood. The accumulations of civilization are organized and systematized and made available to the university student of today in such forms and by such methods that he may utilize them in his best possible development for the obligations and responsibilities of adult life and citizenship.

The great educational problem of the university today is the development and training of its students to a proper and adequate adjustment to the life of the world today—not the world of 300,000 or even 50 years ago, but of the world today. And the world today in its achievements and in its organization is a very different world than the world of 50 years ago or even of 25 years ago.

The story of the material developments of the last 50 years in the United States would read like a romance. 50 years ago we were in the horse car stage of transportation in our cities. We were in the candle and kerosene stage of lighting. The telephone and the radio were not in existence. The use of electricity was greatly restricted. Our present great modern stores were impossible then because of the absence of mechanical and other devices since introduced and because of the limitations on travel and transportation. The areas and popula-
tion of cities were much less than today and were necessarily so. The great bicycle industry has come and has practically gone within the period. The automobile industry was not in existence prior to the 90's of the last century, and the first report of the U. S. Census on the automobile industry was made in 1899. The production of the automobile industry in 1919 was valued at $3\frac{1}{2}$ billion dollars or 100 times what it was 20 years before. The capital invested in the manufacturing industries of the U. S. in 1919 was 26 times the amount invested in manufacturing industries in 1869 or 50 years previous, while the capital invested in agriculture in the U. S. had increased 10 times in the 50 years ending in 1819. In the same period the capital invested in copper manufactures increased 20 times, in cotton manufactures 14 times, in iron and steel products 14 times, in lint goods 50 times, while the value of petroleum products increased 50 times and of woolen goods 60 times within this period. From a material point of view the world has made more progress in the last 25 years than in all the ages preceding this period. All this means that the student who graduates today enters a radically different world than the one students of 25 or 50 years ago entered. All these extraordinary changes in material civilization in the introduction of new industries and new commodities, in the increase of capital and the increased production of wealth in the last 50 years have come about as the result of two great forces of civilization---scientific research and invention, and modern business organization.

The modern university makes certain very definite assumptions in its curriculum building regardless of the college in which the course is offered, whether the college is a professional or a technical college, or a non-technical or professional college. It is required of all students who graduate that they should have some work in English, a foreign
language, science, the social sciences, and mathematics or psychology. The amount required in each of these depends on circumstance and time. It is assumed that the student who graduates should have the broad point of view and outlook on life which at least a fundamental course in each of these various disciplines will give.

As the purpose of a university, from whatever other angle it may be viewed, is to prepare students for life in society, all university education should have some definite social objective or objectives. From this broad point of view utilitarian considerations should be fundamental in all university education. The higher educational facilities made possible by the State, and for which it spends its money, should produce results in a better citizenship of the graduates, in men and women who will be positive rather than negative factors in advancing the welfare of the State. If these results are not attained the State cannot justify the expenditure of its money for higher education.

It is very easy to say that the individual should be a positive useful force in the world today. But what is the criteria by which the useful and the positive may be measured? The individual may be a negative or non-useful factor in society when he thinks that he is both positive and useful. It is not possible in a discussion like this to state many of the criteria of social progress, but a few fundamental principles may be stated.

Professor Patten has used both objective and subjective measures of social progress: "a higher social structure is marked by increased activity, surplus, invention, wealth, and will power;" and his five lists for progress cover: "a desire for intenser forms of happiness, removal of fear, stability of social institutions, growth of voluntary associations, and spread of the spirit of toleration and decision by compromise instead of by combat."
An interest in human welfare is a matter of first consideration. The democratic ideal of sharing the superior advantages of life with the less effective in ways that will not contribute to their ruin and the detriment of society, is of course paramount. Progress must include material progress, an advancement in the standard of living, a better organization of voluntary associations and other institutions, an improvement in ethical and moral standards, an increase in intelligence, and the increased use of intelligence in arriving at and carrying out social decisions.

As stated before the wonderful material progress of the last 50 years can be traced directly to scientific investigation and business organization. The development of moral and ethical standards and social organization should keep pace with scientific discovery and inventions in the interests of social progress. In spite of the wonderful achievements of science, and they are many and varied, scientific discovery may be used as readily for the destruction of civilization as for its advancement. I was very much impressed with a lecture delivered in this city shortly after the close of the world war in which the speaker contended that by the use of discoveries already made or on the borderland of discovery, another great war might destroy civilization by destroying the wealth of the world and the progressive populations of all the leading nations. The world war certainly showed that scientific discovery and invention can be used as well for destructive as for progressive purposes.

In discussing the scope and functions of a university I can treat the functions of a university best in discussing certain phases of one of the divisions of the university which I represent, namely, commercial or business education. I can do this the better since some of the misunderstandings with reference to the functions of a modern university
are associated with the Colleges of Commerce or Business Administration.

One of the fallacies with reference to a College of Commerce is that it is the function of such a College to teach students how to make money. If the Faculty of a College of Commerce were capable of teaching students how to make money and did so, the Board of Trustees would have to build a wall around the campus to keep people from breaking in. It is the function of a College of Commerce to study business organization in all its ramifications and to discuss and interpret to our students the principles of business organization in the various lines of business. It is our purpose to give these men such training in the fundamentals as will enable these men after they leave the University to grow into business men. If these men will become so efficient in business organization as to enable them to command high salaries honestly earned, the Faculty of the College of Commerce and Journalism will have no objection to their receiving high salaries.

A second fallacy associated with a College of Commerce is that we are teaching students how to do things and not teaching principles, and on these accounts the subject matter taught is not worth while as a discipline. The charge in brief is that we are following the trade school rather than the university conception of an education. In the trade school students are taught how to do, much practice work is given, and students are expected to be efficient in the subjects taught on the completion of their school work. In technical or professional work in the university principles and theories are taught, and students are expected to develop a maturity of reasoning power which will enable them to apply their principles and theories to a variety of situations.

A fallacy also prevails among some business men with reference to what should be taught in a College of Commerce. The academic man says
our work is too practical, some business men say that it is too theoretical. The latter assume that it is our function to teach the techniques of business. It usually arises in this form. Such and such graduates did not know how to do a particular thing and usually what they have in mind can be taught in five minutes, and when once learned, can never be forgotten. The techniques of the different business occupations represent too great a variety, and moreover they do not represent legitimate contents for university courses of study. The technique of business, except when the student acquires it in his field work, can be acquired while in the business or in trade schools when the latter covers the subject matter.

A large and increasing body of knowledge in business experience has been accumulated and classified in all lines of business derived from the experiences of business men; there are well-recognized principles of business established as a result of experience and experimenting of the captains of industry, and as these principles or rules of business have been established by experiment covering a great variety of conditions, they have all the force and validity of scientific law. This body of business experience and these principles or laws coming out of business practice constitute the subject matter of our Colleges of Commerce. This body of knowledge may be taught as effectively as any other body of knowledge may be taught. But what of its disciplinary value?

To an increasing extent the problem or case method is being used in business education. Most of the work of the business executive comes to him in the form of business problems. He has before him a certain set of business conditions from which he must organize his business and make decisions. Every executive can reproduce a large number of problems, which have come to him and which he has solved wisely
or unwisely. Problem books are being published giving business problems which have come up in many businesses. A comparison of these problems and their solution is very valuable to the business student. The chief value of the problem lies in its solution by the student himself. The problem method however cannot be used by the student exclusively. He must be given a background of the literature of the subject to assist him in the solution of the problems. In the solution of these problems, he deals with the same set of conditions as confronts the business executive. We believe that the mental discipline involved in the handling of problems of this character and by these methods is second to none.

The methods of teaching here described and the investigation and study of the contents of the field in higher business education do not differ essentially from those employed in other technical or professional schools. They are in line with Professor Huxley's views of an ideal university: A place where "a man should be able to obtain instruction in all forms of knowledge and discipline in the use of all methods by which knowledge is obtained."

There is a fallacy associated with the distinction between the so-called cultural subjects and the practical subjects of study. The so-called cultural subjects are supposed to give better training than the practical subjects. The mental training one gets out of a subject depends on a variety of things into which we cannot now go. I repudiate, however, the distinction between the so-called cultural and the practical. The practical study may very well afford more culture than the so-called cultural study. As a matter of fact, practically all the so-called cultural studies today were at one time practical studies and were placed in university curricula because they were practical studies. When they ceased to be practical, they were retained in the university because of
their supposed cultural merit. If a time ever will come when Accounting will cease to have practical value, we will doubtless retain it in the university curricula because of the culture its study gives.

If the social objective, the training of students to an adjustment to the social life of today, is to be kept always in view, then the utility of some studies and combinations of studies may be seriously challenged. Studies which play up the dry dead bones of things have little place in fitting people for the life of today. If the reactionary is not a load which society must carry, he has about as much influence on the progress of society as the barnacles on the bottom of a vessel have on the speed of the vessel. With all due respect and honor to the Father of His Country, some of the principles enunciated in Washington's Farewell Address are as far removed from the life of the present as the toll gate and stage coach method of transportation; the period to which the Farewell Address belonged is removed from the transportation system of the present. The Farewell Address is frequently revived now to bolster up antiquated methods and outworn theories.

For similar reasons certain studies and combinations of studies may prove to be a distinct disadvantage to certain types of students. The misfit in the world is a failure, no matter how brilliant he may be or how well he may be trained along certain lines. If a college graduate cannot earn his way in the world, he is a pauper or a parasite and is a burden which society must carry. Economic efficiency or the ability to support one's self is the first requisite to success in any field of human endeavor. Economic adaptation is important, but it is only one form of adaptation to this complex world in which we live.

RESEARCH FUNCTION

Research has always been regarded as a very important function of a university, so important that no educational institution should be
regarded a university unless it is organized for research. We cannot have a great teaching institution unless its faculty is actively engaged in advancing the borderlands of knowledge. A university faculty moreover is better qualified to carry on research work than any other agency or organization.

Within the last 25 years, organizations have been formed for purposes of research,—some of them public, and others private, which are destined to place the university in a subordinate role as a research institution unless its plans and methods are changed. Within the period mentioned, over 40 research bureaus have been established in the United States under private endowment; two great endowments, the Rockefeller and Russell Sage, have been formed; the U. S. Government is carrying on research on a wide scale in its various departments such as in the bureaus of the U. S. Department of Agriculture, the Federal Trade Commission, the Tariff Commission, the Department of Labor Statistics, the Children's Bureau, etc. Many of the large industries have their own research bureaus investigating the problems with which they have to deal. Considerable sums of money are expended by these organizations in financing investigators, in paying their traveling and other expenses, and in making possible cooperative investigations in which many people are employed. These investigations are definitely organized, and they are comprehensive in character. All these research organization are welcomed by the university as their researches improve the efficiency of the university.

While all this organized research is taking place on a wide scale beyond the university, the university is doing little or nothing in financing research or in promoting organized research. It is true that in places universities have organized bureaus of business, economic, educational, and governmental research, but these bureaus have been so inadequately financed except in one or two instances, that they have
had but little influence on the research work of the university or the country.

The researches of the university are still individualistic, haphazard, and upon the whole unsystematic. When Rountree made his study of the Life and Labor of the People of Belgium, he employed scores of investigators, paid them salaries, and paid their traveling and other expenses for a considerable period of time. But Rountree was a wealthy man and chose to use his wealth in the way indicated, but what Rountree did the average professor cannot do. The average professor must adjust his time for research to other factors in an ordinarily heavy teaching schedule. His income does not enable him to employ investigators to gather data for him, does not enable him to pay very much for traveling and other expenses, including stenographic hire. He moreover works alone and is consequently unable to carry on researches of wide-reaching significance. In some divisions of knowledge it is possible for the investigator to work on his problem alone without incurring much expense, but in others this cannot be done, and these differences should be adequately considered.

If the university is to regain or retain its place as the great research organization, it must finance research work and make possible organized research on a wide scale, and it should make it possible for the professor to be employed a portion of his time in research work as well as in teaching.

CONCLUSION

We are about to welcome you into that relatively narrow but increasing circle of so-called educated men and women,—the university graduates. But when a student receives his bachelor's degree, he is
not in a real sense educated. He has only a fair start in an educational career. As to whether the graduate becomes an educated man or woman depends on the start he has received in the university, and the circumstances associated with his life after he graduates. The majority of college graduates do not become in a proper sense educated. If, at the time of graduation, a student has developed a definite interest or interests, then the intellectual interests developed in the university will as a rule become sustained through a series of years, in which case he will become an educated man or woman. Then he will be able to live in the realms of the intellect and enjoy those higher satisfactions in life which can come only to educated men and women. If, upon the other hand, the student has no definite intellectual interest when he graduates, he will have no intellectual interests to which to cling in after life, and in the great majority of instances, he will not become educated.

The changes that have taken place in your attitude of mind and in your point of view of things in the last four years are greater than any that have taken place in these respects in an equal period of time in your past life, and they are greater than any that will ever take place again in an equal period of time. This is one meaning of a university education.

Has your university education been worth while to you and to the state? An answer to this question is to be found in your attitude and point of view of things. If you go forth from the university disposed to climb upward on the backs of others, and perfectly willing and ready to drag others down who stand in the way of your narrow selfish interests and ambitions, then your university education is neither worth while to you or to the State that has aided in financing your education. If, on the other hand, you are going forth better equipped
to pursue your calling in life and ready to give every one else a square deal, and willing to grant to your rivals and competitors the same privileges and opportunities you claim for yourself, then your university training has been worth while both to you and the state. Much more is your education worth while if you are going forth ready and willing to work with your neighbors and associates in the various voluntary associations to place the conditions and standards of life on a somewhat higher plane than they ever have been before.

The utility and effectiveness of voluntary associations in a democracy cannot be discussed at any length here. It is sufficient to say that they make and unmake law, make possible changes in constitutions, make public opinion, create economic, political, and social standards, and function in carrying on the work of various agencies and organizations which are essential factors in civilised societies. From some experience in these associations I am compelled to say that the majority of the people I have met in these associations were doing more harm than good because of their point of view and their ignorance of the things with which they were dealing.

There are in these associations as in all departments of life the three classes of people as given by our commencement orator of last Spring—the leaders, the led, and the bossed. As you affiliate with others in these associations when you leave the university, to which of these three classes will you belong? That will all depend on your ability, your point of view, and your knowledge. You cannot be real leaders unless you have the proper qualifications.

At the outset I emphasized the importance of social objectives in all education. I come to the same conclusion at the close. The
most valuable product of democracy is the socialized citizen as he is the most important agency in bringing about the things which should come to pass.

J. E. Hagerty
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