

The JOURNAL

OF THE RUTGERS UNIVERSITY LIBRARIES

VOLUME XXXVIII

JUNE 1976

NUMBER I

DEDICATION OF THE MABEL SMITH DOUGLASS LIBRARY OCTOBER 23, 1975

BY WILLIAM S. DIX

Mr. Dix is librarian, emeritus, of Princeton University

IN April of 1956, upon the invitation of Polly Bunting, then Dean of Douglass College, I spoke at Founder's Day exercises in the chapel here at Douglass. My subject was of course libraries, and Dean Bunting's invitation to me was part of a campaign to raise the consciousness of everyone concerned about the need for a proper library building on the Douglass Campus. I said, "Our function is not only to have the books but to facilitate their use. We must provide not only easy accessibility but also a convenient and pleasant place to read and study. I look forward with confidence to the day when you will have on this campus a modern undergraduate library building . . ."

Well, my confidence was not misplaced. You have had a building which is at once beautiful and functional, and you have now enlarged it in a way which enhances both qualities. I congratulate everyone involved!

I hope that you will forgive me for not sticking to the announced subject. In the first place, the title which I had chosen, "The Library as a Place," because of a faulty telephone connection or something came out in the printed program as "The Library as Space," which I conceive to be somewhat different. Now, having got into a different train of thought, I don't want to talk about either of those subjects but about still a third subject, for which I have no title.

My text comes from a book published in Woodbridge, New Jersey, in 1760.

On the day that Samuel Davies took office on September 26, 1759, as the fourth president of the College of New Jersey, or Princeton College as it was often called even then, one of the first tasks assigned to him by the Trustees was to prepare and publish a catalogue of the college library. This assignment came not because he had any special familiarity with the Anglo-American rules of cataloguing. His particular qualification for this task aside from his excellent scholarship was rather that he had already demonstrated his skill as a fund raiser, for the real purpose of the publication was to solicit gifts for the library.

This interest is stated elegantly but directly in the preface to the completed catalogue, published in Woodbridge, New Jersey, on January 29, 1760:

“Its Library in particular, has been almost entirely formed of the Donations of several public-spirited Gentlemen on both Sides the Atlantic; whose Names Gratitude would not put herself to Pain in concealing, were they desirous, or even patient, of that universal Praise, their disinterested Charity deserves.”

“As some valuable Benefactions have been the spontaneous Offerings of unsolicited Charity, without any other Excitement than the Knowledge of the Poverty and public Utility of the Foundation; this Catalogue is published to give that Information to such, who are watching for Opportunities of doing Good; and to afford particular Benefactors the Pleasure of seeing how many others have concurred with them in their favourite Charity.”

Six years before the 29-year-old Davies had been persuaded to leave his congregation in Virginia to go with Gilbert Tennent on a trip of almost two years to England and Scotland to seek funds from the dissenters there for the young college. In spite of all sorts of theological schisms and in spite of his constant protests of his own unworthiness, he had been successful beyond all expectations. For example, he had called on no less a person than the Bishop of Durham and persuaded that pillar of the establishment to give five pounds to their little dissenting college in the colonies. After this achievement he did permit a note of satisfaction to creep into his journal of the trip: “It is a matter of pleasing wonder to me, that notwithstanding the present langour of my spirits, and my natural

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bashfulness, I can with freedom and composure, converse with these great men." (*Diary*, 109)

With this background it was natural for him to undertake new fund-raising projects when he was elected president. The catalogue with its eloquent preface was a rather good device with which to approach a dilemma not unknown to fund raisers of our day. One must demonstrate himself to be needy in order to be eligible for charity but at the same time must demonstrate great achievements in order to merit support. The catalogue says in effect, "Look how far we have come! We have come a long way, but we still have much further to go."

It is not, however, as an example of the skillful hucksterism of the 18th century divine that I introduce the Princeton Library catalogue of 1760. I call upon it rather because its preface contains the first manifesto which I know by an American college president setting forth why the library is important in achieving the educational goals of the college. Furthermore the statement seems to me remarkably liberal in its educational philosophy, a brief for independent study and the relation of the library to this sort of pedagogy which seems to me as sound today as it was more than two hundred years ago.

It is appropriate as a text today because it springs from that remarkably fertile seedbed from which both Rutgers and Princeton have grown. Indeed, as you know, I am sure, when both New Light Presbyterian and Dutch Reformed leaders were planning new institutions to meet the educational needs they felt, for a time about 1766 and again in 1793 there was considerable sentiment that they should combine forces and establish a single college to serve both. If the desire to maintain a separate Dutch identity had not prevailed by a nine to eight vote of the Rutgers trustees, college football might never have been invented!

Before I read you a part of the preface I must give just a bit of background. The intellectual and spiritual heritage of the College of New Jersey seems to have been to a considerable degree the "dissenting academics" of England which flourished in the 18th century. These institutions were not preparatory schools, but full fledged colleges with formal four and five year curriculums. Staffed in part by dissenting scholars driven from Oxford and Cambridge by the Test Acts, they provided education of a very high order not

only for the preparation of clergymen but also to the sons of families made prosperous by the Industrial Revolution and destined for high places in business and the state. They were notable not only for their liberal theology, but also for their emphasis in mathematics and science, for introducing English language and literature into the curriculum, for their personal and informal style of teaching in small groups, and particularly for their encouragement of independent thinking and intellectual freedom among their students. For example, in 1760, the same year in which the Library catalogue was published, the Reverend John Taylor, head of Worrington Academy in England, published for his pupils a statement of the guiding principles of the Academy. The third of the four points is this: "III. That if at any time hereafter any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall upon impartial and faithful examination, appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment." The fourth point begins "That you keep your mind always open to evidence . . ." and closer . . . "that you steadily assert for yourself, and freely allow to others, the inalienable rights of judgment and conscience."

It was to these dissenting academics that those responsible for the educational policy of the College looked to a considerable extent as models. It is this background that explains in part at least Samuel Davies' remarkable preface to the Catalogue of 1760.

"A Large and well-sorted Collection of Books on the various Branches of Literature, is the most ornamental and useful Furniture of a College, and the most proper and valuable Fund with which it can be endowed. It is one of the best Helps to enrich the Minds both of the Officers and Students with Knowledge; to give them an extensive Acquaintance with Authors; and to lead them beyond the narrow Limits of the Books to which they are confined in their stated Studies and Recitations, that they may expatiate at large thro' the boundless and variegated Fields of Science. If they have Books always at Hand to consult upon every Subject that may occur to them, as demanding a more thoro' Discussion, in their public disputes, in the Course of their private Studies, in Conversation, or their own fortuitous Tho'ts; it will enable them to investigate TRUTH thro' her intricate Recesses; and to guard against the Stratagems and Assaults of Error: It will teach them Modesty and Self-Diffidence, when they perceive the free and different Sentiments

of Men equally great and good; and give at least such Hints, as their Invention may afterwards improve upon, when they appear in public Life, in a Country where Books are so scarce, and prive Libraries so poor and few, that their principal Resource must be their own Invention.”

Four years later Samuel Blair in describing the College of New Jersey in similar words: “In the instruction of youth care is taken to cherish a spirit of liberty, and free enquiry; and not only to permit but even encourage their right of private judgment, without presuming to dictate with an air of infallibility, or demanding an implicit assent to the decisions of the preceptor.” Seniors, juniors and sophomores are “allowed *the free use* of the college library, that they may make excursions beyond the limits of their stated studies, into the unbounded and variegated fields of knowledge; and, especially, to assist them in preparing their disputations, and other compositions.”

This, it seems to me, is an admirable prescription for a library such as the one we are re-dedicating today. For this library is a part, a major part of the educational process, and Samuel Davies and his associates in the dissenting academic, surprisingly, knew that education does not consist of mastering the “state studies” in a single textbook. They knew that merely to read the Latin and Greek classics was not enough. They wanted students to “expatiate at large through the boundless and variegated fields of science.” It is my impression that their ideal of education was a kind of tutorial system with a great deal of latitude for independent study. As dissenters they believed in the right and even the encouragement of dissent. They *were* strong personalities, and in practice it may not have been so easy for students to think independently, but as a pedagogical ideal, the system outlined by Samuel Davies seems hard to beat.

This library is large enough to allow considerable “exploitation,” yet small enough to permit easy browsing. It can remain conveniently small, backed up as it is by the resources of the Alexander Library and the shared resources of the country to which we shall all increasingly have access. The ability to get within, say, three days any book ever published through some as yet unconstructed network, admirable as the concept might be for some purposes, would be no substitute for a reasonable number of books and journals here, now, arranged in some coherent order on open shelves.

The ability to retrieve great amounts of information in seconds

through the computer will not make this kind of library obsolete. I do not want to be thought hostile to the computer, which will probably be the solution of the great research library, but the very term "information retrieval" seems to me in some measure hostile to the spirit of undergraduate education. The student does not need information in the form of predigested facts delivered with the speed of light. The student needs to sharpen her intellect against others, to have her insights and her awareness deepened and broadened by sharing with the great thinkers, the great creators, the development and growth of ideas, the flash of inspiration. For this one needs not "information" but words and symbols, arranged in consecutive order, prose and poetry. The best method of sharing and transmitting this kind of consecutive thinking is still the book and the serious journal, assisted of course by a variety of devices for preserving and transmitting images and sounds.

As these records of civilization, from the Babylonian clay tablet to this morning's *New York Times*, become more numerous and more complex, the computer will have a longer role in bibliographic control, in leading, as to the records we want, in making networks of resources possible. But computer and networks will not replace the Douglass College Library. As we look into the future it is hard to discern the shape of the university research library. In order to survive it may have to evolve into something quite different. The college library, existing as a part of a process of genuine education, I venture to predict will not change much.

It stands there as a place, not just a pedological abstraction or an efficient process, but a place. When designed by an Eleanor Larrabee and her associates at Warner, Burns, Toan and Lunde and run with the intelligent humanity of a Daisy Brightenback and a Virginia Whitney, it can be an attractive and exciting place. One finds in this place enough of a sample of the total record of human achievement to engage his interest in almost any subject, indeed to get him hooked forever on the life of the mind. One finds people there—librarians who recognize the importance of the library in the educational process and put it to work accordingly, fellow students momentarily caught up in the excitement of books and ideas and wanting to talk. One finds quiet, not an impressive, enforced silence but the low hum of the dynamo, of power being generated.

I congratulate you upon the achievement of this kind of a library for Douglass College, a library rooted in the deepest and best tradition of the American college.