I feel some hesitation in speaking to you today, for although the subject under discussion is one in which I share your profound interest and to which I have in the past given considerable study, I have not, for many months, been able to give to it the attention which many of you have given it. Since returning from China I have undertaken another task which consumes twenty-four hours of the day, seven days in the week—and the fragments of time which are left do not give me much opportunity to study the situation in China. Yet so deep and continuous is my interest in it that I have felt unable to refuse the request that I say a few words at least in regard to this situation in which I am so greatly interested, and the issues of which are of such great importance—even though almost all the things which I have in mind to say have just been said by Mr. Koo.

The first thing I want to emphasize is that we must face the present situation wholly without prejudice. We who are engaged in this great missionary enterprise must be ready to learn from our past experiences, from our mistakes as well as from our achievements. We must believe that the Lord leads us on. We have a present situation to face, and that situation calls for a careful consideration of the facts, unprejudiced by the practices of the past, or by the findings or recommendations of any reports which have been made in the past. Practices and findings may have been right three years ago and wrong today. We must face the situation anew without prejudice.

In particular I hope that all of us have foreworn, or afe
I feel some hesitation in speaking to you today, for ignorance
the subject much discussion is one in which I have great number of.
I present any of which I have in the least reason to complain but my
have not for many months seen able to give to the attention which
many of us have given to our common missionary work of the day, can give
more frequently with common sense few hours of the day, can give
in the week — and the measures of time which are left to not give me
much opportunity to snatch the attention to China. Yet so keep and con-
straining in my interest in it that I have felt myself to resume the re-
drants I was much of interest in regard to the measures of which I have
much more important and search for more of the Chinese work which I have in
mind to say have been said by me. This
The first thing I want to emphasize is that we must take the
present situation seriously without prejudice. We were prepared in this
Great misfortune encountered must be ready to learn from our past.
We believe that the Lord leads us. We have a general attention to
hear any great attention given to a general consideration of the facts,
understanding by the practice of the best of the findings. We
recommendation of our reports which have been made in the past. I
when any judgments may have been right have many abuses and many failures.
We must face the situation even without prejudice.
In punctuation I hope that all of us have tomorrow, or the
now ready to foresew, whatever prejudices we may ever have had against Oriental races, or in favor of Western civilization. None of us who have really known China and the Chinese can have retained such prejudices, if we ever had them.

My next suggestion is that we ought to try once more to define the purpose of Christian education in China; to say clearly why we are undertaking to develop educational work in China. I hope that I may not seem harsh, if I confess that I have never heard the purpose of Christian education in mission countries discussed without disappointment. I have been disappointed because so little attention has been paid to finding the answer to this question, and disappointed because there has seemed to be so little clear thinking in regard to it. Is this because there is disagreement in our thinking on this question, which we do not want to bring to the light? Surely it is not because we have not given thought to it. And surely it is not because we do not have convictions in regard to it. Ought we not to share our thinking and voice our convictions and come to some common agreement? I do not mean that we shall try to compromise, or give up our convictions, but that we shall together find out what our present difficulties are, try to solve some of them, and find a platform of purpose on which we can stand together.

That which seems to me absolutely fundamental in reference to this matter, and essential to recognize, is that Christian education, like any other Christian activity, is primarily the expression of the Christian spirit. The most effective way of carrying the Christian message to any people is to take to them the spirit of Jesus Christ. I believe that it would be possible to Christianize a people by living the Christian life in their midst, even if no other means of bringing Christianity to them were available, and that no other means can be
We must teach to tomorrow, whatever our language, we may never have read.

My next suggestion is that we ought to try once more to go

The purpose of Christian education in China is to study why
we are not teaching to develop educational work in China. I hope that
we have not seen faith. I have known that I have never heard the purpose-

of Christian education in mission committees. It is not the purpose-

of teaching. I have been attacking the way in which teaching and

Christian teaching is in China. In my opinion in regard to it,

the purpose is to do no little things to keep in our minds on the purpose,

which we do not want to bring to the light. Surely it is not necessary.

We have not given thought to it. And surely it is not necessary.

We have no convictions in regard to it. There we do not make any think-

and we will have convictions and come to some common experience. I do

the and voice our convictions and come to some common experience.

not mean that we shall try to compromise or give up our convictions.

not mean that we shall try to compromise or give up our convictions.

but that we shall together try out what our common convictions can

try to solve some of them, try to find a platform or purpose on which

can stand together.

That which seems to me absolutely indispensable in education.

The matter and essential to educating in that Christian education.

Like any other Christian activity, in mission, the expression of the

Christian spirit. The most effective way of carrying the Christian

message to any people is to try to bear the spirit of Jesus Christ.

I believe that it would be possible to Christianize a people by having

the Christian life in their midst, even if no other means of influencing

Christianity to form were possible, and that no other means can be
effective without such living. Christian missionary education is therefore, that it should be an expression of the spirit of Jesus Christ.

Applied to China and to Christian education there, this means that the fundamental purpose of Christian education in China is to make the largest possible contribution to the welfare of China. That of course demands that we understand China, that we consider what is involved in her welfare, and define it broadly and inclusively. It is not a true expression of the Christian spirit to see one's brother go hungry, or naked, and do nothing about it. For the religion of Christ does not consist solely in the acceptance of any religious belief, or the adoption of any religious principle, but in the application of the Christian spirit to the whole of life.

My next suggestion is that the specific purpose of Christian education in any land depends upon the conditions in that land. I have seen Christian schools in another country fulfilling a specific purpose which seemed to me to be an entirely right one for them, but which would not seem to me to be at all the right purpose for a Christian school in China. The conditions in the two countries are so different that the specific task must of necessity be a different one. In view of conditions as they are in China, I am convinced that the specific purpose of Christian education there today ought to be the development of a strong Christian community. I believe that we have reached the stage in our education in China, where this should be the primary purpose. But this purpose includes a number of things. It includes the winning of non-Christians to the acceptance of Jesus Christ as their Lord and Master. It includes the building up of an intelligent Christian laity, of men and women able to follow the leadership of strong Christian leaders, and the development and training of such leaders. It involves the creation in all Christians of the spirit of social service which
The function of any initiative, characteristic mission or association, is to express the spirit of the Chinese people. It is especially important that the fundamental purpose of the Chinese association in China is to make an earnest contribution to the welfare of China. That is why we must constantly seek to develop and to promote the association's spirit to serve the people, to serve the Chinese people's purpose of maintaining their grand tradition of culture and to advance the cooperation and collaboration among all associations. In this context, I have seen Chinese associations in many countries augmenting a specific purpose.

The conditions are different in different countries. The specific task must be different. I am conscious that the specific purpose of a Chinese association is to serve the people in China. I am conscious that the specific purpose of a Chinese association is to serve the people in China. We have received the Chinese associations in many countries. We have received the Chinese associations in many countries. We have received the Chinese associations in many countries. We have received the Chinese associations in many countries. We have received the Chinese associations in many countries.
shall express itself in the community, and shall permeate the community. I am convinced that if we put our emphasis upon the development in the midst of China of such a Christian community, animated by the Christian spirit, organized into or around a Christian Church, we shall be more able to see the goal of all our efforts clearly, and to coordinate them all wisely, than if our emphasis is placed upon any of the more incidental aims included in this larger purpose.

But we must not forget that this purpose is itself a means to an end. We must not lose sight of the fact that our fundamental purpose is to make the largest possible contribution to China's welfare; and we must be ready to make any adjustments of policy or practice which may at any time be necessary in order to enable us to achieve this end.

One more thing I wish were possible, namely, that clearly defining the purpose of Christian education, we should also make it clear to the Chinese what we mean by Christianity itself. Many of them do not now understand. Many of them have gained from us a misconception of what it is. I wish that we might all have such a clear conception of what is really vital to Christianity that all our differences and difficulties might sink into the insignificance that really belongs to them; that the Spirit of God might so take possession of our hearts that we might, in all we do and say make clear to our Chinese friends what the spirit and gospel of Jesus Christ really are. Is this too much to hope for? Can we ever do our real work in China until it be attained?

So much then for the things which seem to me to be fundamental to our consideration of this situation. May I make a few practical suggestions?

In the first place let us act without unnecessary delay. Perhaps we have talked long enough. Perhaps we had now better come to a decision. Would it not be better to reach a decision that is only
apart experience gained in the community and apply that to the community.

In my experience, I have found that one can apply principles learned in the Christian community to the development of a Christian Church. I believe that if we can incorporate into our Christian communities, not only the spiritual experience of the Church, but also the practical experience and teachings of the community, then we can achieve more.

The spiritual experience helps to foster a sense of unity and to encourage cooperation and understanding among all people, regardless of their background. This is important because it allows us to overcome differences and to work together.

But we must not forget that the Church is a fundamental part of our society. We must not lose sight of the fact that our fundamental purpose is to make the Christian message clear to the world. And we must be ready to make any sacrifices necessary in order to achieve this goal. One more thing I would like to emphasize is that we must live in the same manner as the Christians we aim to serve. Many of them go out to the Chinese, and we must learn Christian teaching. Many of them go out to non-Christians. Many of them have become from a microscopic group.

On this note, I would like to make one final point. We are called to be witnesses of Christ, not only in our words, but also in our actions. We must be ready to serve others, even when it is difficult. And we must always be ready to share our faith with others.

Therefore, I encourage everyone to contribute to the development of the Christian community and to support those who are working towards this goal.
ninety percent right, and act on it, and think about the other ten percent later, than to delay action longer? I suspect that we have already delayed too long, and have allowed obstacles to stand in the way of decision. Has not the time come for some rapid thinking that shall bring us to decisions and forward steps? Let us be willing to take some risk, since any risk that we may take is better than drifting and delay. Let us dare to put the leadership of our educational task into the hands of the Chinese. They may bungle it for a while. Very well. Better let bungle it than keep it in our own hands, for it will always be bungled as long as we keep control of it.

Let us remember, as has been said so often today, that control by the Chinese, complete control, is the goal of our efforts -- that we are not in China to maintain a Christian movement which is essentially foreign. We are there, as was said this morning, to make ourselves dispensable as soon as possible. The characteristic of the foreign missionary movement is that it becomes successful by putting itself out of business. The Christian movement in mission fields must of course begin with the foreigner. He is at first all there is; then becomes fellow worker with his converts; then helper and adviser; and finally makes himself unnecessary. I suspect that if we could make our Chinese friends see that we recognize this, a good deal of their suspicion of us might be removed.

After all China belongs to the Chinese. Somewhere in the dim dark ages I seem to remember to have heard people speak of the "rights" of the Christian religion; as if we had a right to trample upon the national rights of other nations. This is much as if, in some American community, we were to claim that a Christian Church, needing a place to preach, therefore had the right to lay hands upon a piece of ground on which to erect a building for the carrying out of its work, regardless
minute between right and left, and one of us may think again about the other.

Before I began to gather my thoughts I supposed that I have of
never having his own home, and have allowed ourselves to stand in the way
of education. We must not lose too much of our time for some varying and
of education. But we are willing to take some
prize above our skill, and may come to better than an art, and help
and, after a while, that we may come to better than an art, and help
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and, after a while, that we may come to better than an art, and help
of the rights of those to whom the land belonged. We of the Christian Church in America have no right to violate the civil rights of our fellow citizens; nor have we the right to violate the rights of the Chinese in China. After all China belongs to the Chinese. It is no part of our mission, as Christians, to violate the very spirit of Christianity, by disregarding the rights of other nations.

Shall Christian schools make attendance at Bible classes and religious services compulsory? This does not seem to me an essential part of our Christian education in China. The quality of our education in Christianity is far more important than that it be compulsory. If it is not, it must compete, on the same level, with other subjects. If its quality is high we should not fear such competition. I hesitate to say it - yet if I am to believe the testimony of those who have been in immediate contact with the situation, it has sometimes been true in our mission schools, that Christianity has been less effectively taught than any other subject in the curriculum. My question is that a tolerable situation? Suppose we reverse the situation? Cease to make attendance at classes in Christianity compulsory, but make those classes second to none in the quality of the work offered and the ability of the teaching given, and what will be the result? Will students be more likely to be won to Christianity by being required to attend instruction of poor quality, or by being given the privilege of attending classes which are of the highest caliber of any work offered in the school? Do away with compulsion and substitute high quality, and I do not fear the results.

Finally, I believe that we ought to be ready to make any adjustment whatever in order to achieve the fundamental purpose for which we are maintaining Christian education in China. I should like
an essay on the rights of man to whom the land belonged. We on the Other hand, have no right to assert the rights of the Chinese. It is no part of our mission as Christians to assert the rights of the Christian, or to gather the rights of other sects.

The denial of Christian reports make acceptance of Pli in alleys and.

Religious reasons compulsion. The case does not seem to me an essential part of our Christian education in China. If Christianity be the nation, Christianity be the center.

In Christianity is more important than mere lip. In Christianity is not mere lip, but, on the same level, with other matters.

In the controversy with the mission, it has sometimes been said in our mission schools, that Christianity is been once again presented. The mission is that a top...

From my former support of the Christianity, but make those accurate in Christianity, compulsion, but make those accurate in Christianity. Accurate in the accuracy of the work of the work of the work, and the accuracy of the work of the work.

Christianity. Only if we can Christianity pr being ready to appear in the world of Christianity, and what will be the results. Will Christianity be more if...
to go just a little farther than some who have spoken today. I hope the time will never come when we shall have to face the question of conducting schools in which no religion can be taught. But if we should have to face that question what would be our answer? My answer would be that I would stay in China; that I would stay and seek to express the Christian spirit by giving the most helpful service I could render to the Chinese, even if they refused to let me give them in words what they can and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony through the Christian word. We must indeed not offer education that is not Christian. But we can make our education Christian by the spirit in which we conduct it, even if we are forbidden to give any direct Christian teaching. I, therefore, plead that we be ready to make any adjustments which may seem necessary, in order that we may continue to be able to make our contribution — as large a contribution as possible — to the welfare of China.
to go past a little farther than some who have spoken today. I hope
the time will never come when we shall have to face the situation of
communication between races in which no relation can be formed. But if we suppose
that indeed my views are right, that I would have any heark to express the
Christian spirit by giving the most helpful assistance I can give toward
the Chinese, even if they refuse to let me give them in words what
they can say, will not refuse me the opportunity of expressing in life
I would seek to be of constant comfort to the Christian life every thought and
whether good or bad, to the Chinese thought, that I can make our

expression of Christian faith to give any great Chinese recognition. I therefore plead
for the Chinese to make any statements which may seem necessary, in
fact that we may continue to do so as to make our contribution - as
leave a contribution as possible - to the welfare of China.
December 30, 1924.
Chicago Club
Ernest D. Burton.

Some years ago the University of Chicago had occasion to formulate a motto which might be inscribed on its coat of arms and express succinctly its spirit and aims. Many suggestions were made, and there is still a friendly controversy as to who really proposed the motto that was finally adopted. But we bear it, and it consists of four Latin words: Crescat scientia, vita excolatur, which as you doubtless know, means, "Let knowledge grow, let life be enriched." That is really the motto of all modern universities -- only we were fortunate enough to have classical scholars who had caught the spirit of the university and could put it into four Latin words. Crescat scientia, vita excolatur.

To speak in the terms of business life these are the dividends which a modern university pays, the increase of human knowledge and the enrichment of human life, and it pays these to anybody who will prove his capacity to carry them away.

It accomplishes its ends chiefly in three ways -- by research, instruction, and dissemination. Each of these has its importance and each might at appropriate times be emphasized. But that which is most distinctive of the modern university is research, and it is of this that I want first to speak today.

Research is the pursuit of the unknown. It is the resultant of three causes -- human need, human curiosity and a world capable of satisfying the former and of exciting the latter.

A hungry man looks around to see where he can find something to eat and eventually becomes a fisherman or a farmer. He is cold, and to cover his nakedness and keep himself warm becomes
December 30, 1937
Officer's Club
Exhibit D. Button

Some years ago the University of Oregon had occasion
to formulate a motto which might be incised on the coat of arms.
Many suggestions were made and there is still a thinly-knit committee as to who
was the author of the motto that was finally adopted. Part we feel
best describes it. What, in its essence, does Oregon mean? "Let knowledge grow
as you advance in years". That is partly the motto of all modern
ministries, only we have contracted the spirit of the modern ministry and
found it to be the motto of all modern
times. That is partly the spirit of our
Oxbridge and the enlightenment of Parnassus, and et cetera.

It is the spirit of a modern university. The increase of human
knowledge and the enlightenment of human life, and it pays these
expenses, who will provide the capacity to carry them away?

It is the spirit of a modern university. The spirit of growth in these ways --
"research, instruction, and dissemination". Many of these areas it
importance and each might of supporting times of empirical study,
but that which is most characteristic of the modern university is the
research and the output of the work, and if I may be platitudinous, it is the
enlightenment of the mind. If we understand the importance of human
knowledge, human need, human curiosity, and a willing
capacity of satisfying these demands and of exercising the ideas
A university man looks forward to see whether we can find some
place to set and earnestly possesses a testament or a talent. He
is cogent and to carry the knowledge and keep himself with some
a hunter and trapper and a shepherd. He takes to himself a wife and begets children and becomes a builder to make a place to shelter them.

But among some peoples and in certain stages of civilization curiosity has been an even greater incentive to research than physical needs. All men are curious, being in this respect like their distant relative, the monkey. But it is the insatiably curious races that have become discoverers. Perhaps we might even defend the general statement that the rank of a nation in the scale of civilization is determined by the keenness of their curiosity. Knowledge is the product of research and research is largely the result of man's insatiable curiosity. Man looked up into the sky and saw the stars and eventually became an astronomer. He looked across the sea and wondered what was there and became an explorer and a geographer. He wondered what made the rocks so strangely laid down in layers and became a geologist. He met a man whose language he could not understand, wondered why he talked so differently from himself and became a linguist. He wondered what lifted the heavy lid of a teakettle and invented the steam engine, and steamships took the place of sailing vessels, and the land became covered with railroads. Franklin wondered whether the flash of lightning and the spark of the Leyden jar were of kindred nature, and there followed in the train of his curiosity all the marvellous discoveries and inventions in the field of electricity.

If necessity is the mother of invention, curiosity is the father, and often the father furnishes the major generative impulse. Modern research has been enormously profitable to the human race. It has diminished the hardships of life, it has added to its comforts and luxuries. It has given us the steamship and the rail-
road, the telegraph and the telephone, the radio and the wireless, anaesthetics and asepsis. It has multiplied the earning power of men by four within a century. Perhaps some of you noticed in the Atlantic Monthly lately an article entitled "A Woman’s Memories at Eighty-one". If you have you know that one half of the items in that list are the products of modern research. Ezra Meeker crossing the continent in his youth in an oxcart, and this year in an airship is a vivid illustration of the progress due to the researches made within the life of one man. Research has reduced smallpox and typhoid fever and cholera from major dangers to negligible incidents among civilized peoples. In 1891 there were 1997 deaths from typhoid fever. In 1923 with double the population there were but 56 deaths. It has exterminated hookworm and yellow fever over large areas and is on its way to banish them from the earth. Within the last year it has made such advances in the study of scarlet fever as to promise that this scourge of the children will be extinct.

But the contributions of research to human life are not wholly in the realm of the physical and the economical. We have learned that there are problems of human life, political, social, and individual that call quite as loudly for study as do the problems of Physics and Chemistry and Disease, and that the study of these is quite as rewarding as the investigations of physical problems. Indeed it has come to recognized by the physical scientists themselves that there is an element of danger in their discoveries if they are not accompanied by equally thorough studies of the human problems; that Chemistry may produce too many and too dangerous explosives for the good of the race, and that important as it is to save life by checking and curing disease, it is quite as important that those whose lives are saved shall also learn how to live amicably


...
in relation to one another. To our investigations of the world in which we live we must add quite as thorough study of ourselves who live in it.

And this leads us also to recognize that researches in the physical realm have a value that is not at all physical, but wholly intellectual and spiritual. Whatever their contribution to human comfort and luxury not less important to say the least is the contribution which they make to the broadening and deepening of human enrichment thought, and the consequent of human life.

Astronomy helps the sailor to sail his ship, and gives us methods of reckoning time that have enormous commercial value. But its highest values are in the immense stimulus and inspiration that its stupendous discoveries give to the human mind as it teaches us the relation of the earth to the other inhabitants of the universe and the tremendous distances into which our vision pierces when we go out at night and look up into the sky.

Geology has its value for the mining industry, but we could better afford to surrender all that than to lose what Geology has taught us about the history of the earth and of the life of plants and animals and man on the earth. It has probably had a greater influence in transforming theology and emancipating men from traditionalism than all the studies of the theologians themselves. Bryanism is largely an effort to cry down the facts that Geology has established.

Egyptology declares no very large dividends in the stock market, but it has yielded results for human thinking of far more significance than the rise and fall of stocks.

The highest values of research and education are not measurable in commercial terms; ultimately these values are all intellectual, social, spiritual, and only very partially reducible to commercial terms.
None
You can calculate the commercial value of the telephone to the stock holders of telephone companies, or perhaps to the commercial houses that use it. But who can reckon its enormous indirect educational and social values? You may be able to calculate how many days' wages have been saved by the practical abolition of smallpox; but who can estimate the total benefit to mankind of this achievement, or of the extirpation of hookworm and yellow fever? You can find out how much salary the professors of history in America earn, or how much profit the books on history yield to their publishers, but who can measure the enormous value of the fact that our intellectual vision is not bounded by our personal memory, but extends back over thousands of years and is every year penetrating more deeply and more widely into the past?

Of what worth is to divide by 1000 the time it takes to send our thought around the world, if we have no better thought to send? Of what use is it to double the rate of speed at which we travel to distant lands if when we arrive there we have no eyes with which to see their beauties, or perception of hearts to understand their problems?

Research, I repeat, has enriched the world immensely both materially and spiritually; but the spiritual benefits always outweigh the material, and the material have their chief value in that they enable us to avail ourselves of the spiritual.

In the progress of research and the making of its results available in the service of man the modern University plays a very important part. It stimulates and organizes curiosity for the effective discovery of the unknown. It trains men to become discoverers, never forgetting that man who discovers is more important than his discovery, for the latter is valuable only as it is converted into
You can appreciate the commercial value of the telephone to the
stockholder of telephone companies as to partake of the commercial
profits that arise if but who can reckon it to human interest alone
clinical and social interest. You may people to understand how many
years have passed since the first application of the telephone and who
cannot estimate the total benefit to mankind of this advancement or at
the extraction of knowledge and yellow fever? You can talk out your
own mind the processes of physics in America and to whom many
people apply for technical aid to technical problems, and who can
write the poem on a poem to poetry. Now to technical problems, and who can
present the commercial value of the local that will not be technical
vision or not providing any new technical meaning, but extraordiary book over puppies
or larvae and are much more dangerous more deeply and more widely
into the past?

At what work is to giving by 1000 the time it takes to send
our thought across the world? If we are no better than the sun
at what ease is it to compile the tale of a free spirit, which we transfer to
great indians? When we write the new we have no share with why
see their possibilities or desperation of nerves to mechanism and
program.

Reception, I respect more critical than the world's emergency, and
materiality and spirituality, not the spiritual penalties alone, material
the materiality, and the material it is that which vena in that they
waste us to say essentially of the spiritual
in the processes of reception. They make the modern utileaity play a very
important part, it stimulates and organizes activity for the absence
the emergence of the modern. It teaches men to become universalists.

universal for the letter is unnecessary only as it is connected into

human betterment, and that character is a vital factor in all processes of education. It gives out to the world without price all the knowledge that it possesses and all the discoveries that it makes. It is the nursery of research.

Of course research is not confined to University laboratories nor are all discoveries made there. What can be justly claimed for the modern universities is that they are the chief cultivators of the spirit of research and that from them come the most fundamental discoveries on which all practical inventions are based.

To mention only a few instances, and these chosen from the discoveries of very recent years:

The wireless telephone was made possible by discoveries as to the nature of the atom which Millikan made in a purely idealistic spirit in the Ryerson Laboratory at the University of Chicago. Insulin and Ethylene are both products of University laboratories; and the recent discoveries in respect to scarlet fever were likewise made not in commercial laboratories but by University men.

The commercial laboratories and private research have their place and their record of achievements. But to the fullness of achievement the University is an essential factor, and it is responsible for that which is most fundamental and far reaching.

The University of Chicago opened its doors October 1892. For just about a generation it has been carrying forward its work of research and education in its buildings on the Midway. Beginning with about 600 students, it now registers annually 14,000. It had at the beginning about 100 professors; it now has about 600. But its claim to the serious attention of the citizens of Chicago
human performance, and that approach is a vital facet in all processes.

It is essential to the world without question all the knowledge we possess and all the circumstances that make. It is the

interplay of factors.

At some level, what is not confined to University Laboratories

not are all circumstances made there. What can be fairly claimed for the

modern universities is that they are the archaeological site of the

spirit of research, and that from them come the most fundamental
deepstone on which all practical invention is based.

To mention only a few instances: and then open from the

graculation of very recent years.

The wireless telegraph was made possible by graculation

of the nature of the firm whose Milhnms made a unique intellectual

return in the Haydn Laboratories of the University of Chicago. Now

and explain the way developers of University Laboratories and the

recent graculation in respect to recent research made historically, make not

in commercial Laboratories and private research has been placed

and great success of companies. But to the influence of science

ment the University is an essential facet and it is indispensable

for that which is most fundamental and for teaching.

The University of Chicago opened its doors October 1896.

not that some a generation it has been striving today for the

of research and acquisition in these times of the Middle. There

with more than 600 students, it now maintains annually $1,000,

at the beginning and now 100 professors, it now has more than

but the claim to the nation's attention of the choice of Chicago.
is not the fact of its increase in numbers or in buildings or endowment. That claim rests rather on the fact that it has steadily laid its emphasis on the three things which I mentioned a moment ago as characteristic of a university, namely, research, instruction and dissemination. It struck again in 1892 the note which Johns Hopkins first struck in 1876, in declaring that it would steadily seek to find out new things, to add to the sum of human knowledge and means of enlightenment. And a mere list of the discoveries that have been made in its laboratories and libraries would take far more time to read than you could spare today.

It has steadily, and never more earnestly than today, emphasized the importance of personalities, and it has sent out from its walls a whole army of men and women most of whom, I may confidently say, have carried with them not only knowledge and skill, but ideals of character and service that have made them valuable citizens, and an honor to their various professions.

It has from the first recognized that its duty was not only to the students within its walls, but to the whole community. It has sent out lecturers, published books and periodicals, and extended its influence to practically all the lands of the world where the English language is spoken. It has a lecturer at this moment in India, a representative somewhere else in the Orient and three exploring in Africa; and scarcely a year but has seen one or more of its faculty rendering some important service to other parts of the United States or in far distant lands.

To increase the sum of human knowledge, to develop strong
To increase the rate of human knowledge to develop science
and useful personalities, to give what it has gained the widest possible dissemination -- these have been and still are its aims.

It has reached a point in its history which, as all who are associated with its work recognize, calls for definite enlargement of its resources and development of its work.

Convinced of this fact, we have been for more than a year studying ourselves to define more exactly the directions in which, and the extent to which, we ought to make progress.

As a result we have definitely reached the conviction that the emphasis of our thought and effort must not be on expansion but upon improvement, not on bigness but on betterment. Our ambition is not to make the biggest university in the country, or the richest, but one which will render in its situation here in Chicago and the centre of the country the best possible service to our constituency. Some expansion there doubtless ought to be. In some fields of research and instruction we are doing nothing, or quite too little to meet the needs of our situation. To meet these needs will call for new departments and possibly even a school or two. But I repeat that our aspiration is not after size, but quality. We are convinced that by this and not by our size will our service to the community be measured.

To make a University requires men and buildings. And of these, men are the chief. Buildings are a necessary adjunct of education, but men are essential. And to such a University as we aspire to make men of the highest ability and character are necessary. Mediocre men, no matter how numerous, do not make a University that really makes a contribution to knowledge and the improvement of educational method. It is the pride of the University of Chicago that from the beginning it has had on its faculty
and the community of men and women. And at
these new men there are particular "university"
functions as well as the "university" itself. And to
make a university of its own, the university of
the university. We must not to make men of the
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possible.

It is the province of the University
with the Chicago School from the beginning it was not in the University
men of distinction - men who have made the discoveries and published
the books that have set science forward and enriched the life of
the world.

As our older men reach the age limit and retire as some
of them have done, and others will soon do, they must be replaced
by men not of mediocrity but of outstanding ability, and we must
find them where we can in Europe or America and pay them salaries
commensurate with their abilities. As our own young men rise to
distinction as such men as Millikan and Breasted and others have
risen, we must make it possible to hold them here against the calls
which their eminence will inevitably bring them.

Some of our departments are undermanned, and do not ade-
quately cover their subjects. We must bring in additional men to
round out the staff and enable us to deal adequately with all the
subjects that we treat.

For these purposes we need at once $6,500,000. to yield
an additional income of $325,000 for professors' salaries. We
have increased our salary roll by $700,000 a year in 5 years. But
we need to increase it at least $300,000 more to enable us to do
our work effectively without adding any new departments. To do the
latter would call for still higher figures.

But we need also buildings. War prices have prevented that
normal and gradual increase of space which would year by year have
taken care of our normal growth. Now we are crowded to our utmost
limit and the educational development of various departments is
being seriously retarded by lack of space.

I am not talking about room for more students. I am
men of achievement - men who have made the acquaintance and partnership

the paradox that have set ourselves to break and entering the life of

the world.

An older man seems the age limit and retire as some

of them have gone; any other will soon be seen where he went or replacing

by men not of mathematicians but of constitutional philosophers, and we want

him where we can in Europe or America and pay them salaries

commensurate with their abilities. As our own younger men rise to

authority as such men as Millikan and Byrnes and others have

indeed we must make it possible to hold them here against the call

which their eminence will accordingly draw them.

Some of our great eminences are as great or even greater

as anything can be in science; we must place in authority men to

serve them and support us to keep us abreast with all the

supercilious that we must.

For these purposes we need at once $50,000,000 to start

on additional income of $50,000,000 for professors' salaries. We

have increased our endowment by $75,000 a year in 5 years, but

we must increase it at least $75,000 more to enable us to go

on work adequately with our students and with the

talent which we have attracted; may the time come

but we must also anticipate. We have been able to take

hope and hopeful increase of space which means very much that

we are going to our utmost

limit and the adventitious development of various departments

of

possible essentially restricted in space of space.

I am not familiar with room for more enlargement. I

speaking of room for those we have and for the professors to teach
them and carry on research. Kent Chemical Laboratory was ample
thirty years ago. But Chemistry has become a new science in thirty
years, and our students have increased in number and today we need
at least double our present space. A similar situation exists in
respect to Mathematics, Pure and Applied - a field in which the
University has won high distinction, but in which its further progres-
severely is seriously menaced by lack of cubic feet walled in from the
weather. The Libraries and the departments most closely associated
with them are in scarcely less desperate case. The School of Edu-
cation is in like serious state and we greatly need a general Adminis-
tration Building.

I should like to say a few words about the colleges. In
the first place we have decided that it is part of our task, while
carrying on research and developing the best possible kind of
Graduate and Professional Schools to build up also the best possible
kind of colleges. To do this we are convinced that while retaining
their place in the University and sharing the University atmosphere,
they ought to have the opportunity to develop a life of their own.
For this reason and because we need all the space on the North side
of the Midway for our graduate and professional schools, we are
hoping to develop our colleges on the south side of the Midway in
buildings built specially for them and adapted to their needs. Here
we hope to produce a better kind of college life than now exists in
America - a life permeated by the spirit of research, but not less
dominated by the recognition of the fact that men are more than
knowledge, and that the purpose of all increase in knowledge is an
I am happy to see a few words about the colleges.

The first place we have gotten that is part of our farm white.

Our university and its principles are built up as the best possible kind of college. To go to the university and graduate the best possible kind of college.

Great place in the universities and expanding the university's scope.

For the reason and because we need all the space on the earth after

At the university for our graduates and professionals to grow up into the best possible kind of college. There is no hope to graduate and professionals on the earth side of the world. People in the universities want students to grow up into the best possible kind of college. The students there from many races and nationalities do not fear from each other in knowledge, and that the purpose of all learning is knowledge.
our motto suggests - the enrichment of life, the development of strong personalities.

I shall not undertake to tell you what it would cost to realize all our ambitions and hopes for the University, though in the presence of such men as are here today, accustomed to great enterprises, I do not hesitate to say that within the next ten or fifteen years we ought to double our present resources. But what I want especially to say now is that our immediate needs call for $11,000,000 for buildings in addition to the $6,500,000 that I have already mentioned as needed for salaries. Our goal this year 1925 is $17,500,000, and we must look mainly to Chicago to provide it. Chicago men have given generously in the past and its future is largely in their hands. Mr. Rockefeller has given to the University, and in so doing to Chicago, $35,000,000. He accompanied his last gift by the statement that it was his last and that he was committing the University to the citizens of Chicago. I am sure we shall not look in vain to them to accept and fulfill this trust. They have given the University most of its buildings. We feel confident we may look to them to meet the present situation also.
We feel confident we may look to them to meet the present situation.

They have given the University most of its Philanthropy.

We feel confident we may look to them to meet the present situation.

We feel confident we may look to them to meet the present situation.
President Burton's Radio Talk
November 24, 1924.

Education is the process by which people become adjusted to the world in which they live. From the selfish point of view its purpose is to learn how to get the most out of life. From the social point of view its purpose is to enable one to make the largest contribution to the common good.

Everybody is educated, only some are well educated, some are badly educated, some get their education at home, some get it in the streets, some get it on the farm and some go to school for it.

A school is simply a device for educating people faster and better than they can be educated in the shop or in the street or on the farm.

In no country in the world do so many people get their education in school as in America, and at no time in the history of the world have so many people gone to school as in America today.

So much is this the case that our chief concern from now on must be not how many people are going to school as how good an education they are getting. Not numbers but quality is what we must need to be concerned about.

This is true of elementary education, and it is true of higher education.

The University of Chicago is just entering upon an organized effort to raise $17,500,000. And it intends to use all this money not to increase the number of its students, or to give an education to more people, but to give a better education to its present number of students. The University believes that it
Principal Secretary's Radio Talk

November 8th, 1955

...question in the process about what people become educated.

The moral is to make them work more.

The purpose is to learn how to get the work out of life.

The social point of view is to make one want to work for the common good.

Everybody is expected to work some at the same age.

Some have to work for a living, some to learn a trade.

Now this is a point to remember that people need not go to work.

Some have to work to earn a living, some to learn a trade.

Some have to work at school.

If education is a means to a higher position, and if it is free at

the University of Oxford, is that attitude sound or not?

Is there a limit to what one can learn? How many people are in the

University of Oxford?

...many of the people who have to work to get a living are in the

University of Oxford.

...if you pay the fees, you can work to get a living.

The number of people who have to work to get a living is around

3,000,000. And it is necessary to make all

...more people work to increase the number of the educated, or to give

an education to more people, and to give a better education to

the people who are educated. The University policy that it
has been giving its students a good education, but it is ambitious to do still better by them - to give them the best possible education.

Perhaps some of those who listen to me tonight may have a curiosity to know how a University can spend $17,500,000 in just making its education better.

A part of the explanation is to be found in the size of the institution.

The University has 44 buildings, a faculty of a little over 600 and about 14,000 students a year - about half that number at any given moment. It conducts graduate and professional schools for students who have already finished a college course. In these schools it aims to train men to become investigators and to prepare them for their chosen profession, - to become teachers, preachers, physicians, lawyers, business men or directors of social enterprises. Education on this level is very expensive.

The University also conducts colleges for those who having finished the High School are going on for a Bachelor's degree.

The central aim of the colleges is the development of personalities - the making of men and women who can not only get the most out of life, but also make the largest contribution to life - the life of the community. This involves a certain measure of knowledge, a large measure of trained intelligence, and not least of all sterling character.

The great increase in the demand for college education in recent years, has so crowded the colleges and universities with students that it has been almost a matter of necessity to deal with them in large masses or classes - and in this case classes and masses mean the same thing. The close contact between student and
The University now as a principal feature of a little over 500,000 students and staff, is the highest and best institution of higher education in the world. It is a comprehensive and progressive institution that has trained and prepared students for various professions and fields of study.

The University also offers graduate and professional programs at various levels. It is a leader in research and innovation, with a strong emphasis on interdisciplinary collaborations. The faculty includes some of the finest minds in their respective fields, providing students with a rich learning experience.

Recent years have shown the growth of the University and its contributions to society. The University has played a significant role in advancing knowledge and fostering intellectual growth.

The University has a strong commitment to diversity and inclusion, ensuring that all students have equal opportunities to succeed. It is proud of its rich history and continues to strive for excellence in all its endeavors.
teacher that was possible a generation ago has become difficult or impossible.

The University of Chicago deplores this tendency and is setting itself to correct it by seeking to deal with all its students as individuals, establishing and maintaining close connections between students and professors, so that the students may be educated by hand, so to speak, not by machinery.

Teachers who can deal with students in this way successfully are neither numerous or easy to find. To develop a college of the type of which I am speaking means more teachers and teachers of exceptional qualifications.

This brings me then to speak of the second reason why the University needs $17,500,000, in order to give its students a better education.

It must increase the amount which it expends for salaries and professors. This it has already done in a marked degree. It has increased its annual expenditure for salaries by $700,000 in five years, or 72% of what it was paying five years ago. Yet it recognizes that it must go still further in this direction. The high cost of living which has evidently come to stay, a great demand for teachers, and especially for really good teachers, the competition of many business enterprises which now call for scientifically educated men in far larger numbers than a few years ago, combine to create a situation that can be met only by paying more adequate salaries. This is not to say that men teach for money,—but men who teach must have money in order to pay high rent and butchers bills, to buy books and to educate their children, and it is wholly unreasonable to expect that they will prefer to teach in an institution that does not furnish them the means for these things
The University of Chicago maintains close connections with the National Academy of Sciences, and the University of Chicago Press is a leading publisher of academic books and journals.

Teaching at the University of Chicago is an exciting and rewarding experience. Faculty members are expected to excel in research and teaching, and to contribute to the intellectual community of the University.

Unquestionable needs of $500,000. In order to raise the endowment a great deal must be done in the next few years. The past years have been difficult, but now we have a chance to make a great stride in this direction. The highest cost of living which can be successfully carried by an academic institution is $500,000. This amount is necessary for the maintenance of the University. It is estimated that the cost of living will increase to $500,000 in the next few years.

If you would like to support the University, please consider making a donation. Your contribution will help us to continue our mission of excellence in education and research.

Thank you for your support.
rather than in one that does.

But to carry out the University's ideal of giving a better education it must also appoint new men to fill the vacancies which from time to time are arising by death and retirement, and to strengthen departments which are at present inadequately staffed.

In filling these positions the University will seek for two classes of men, - men of outstanding ability and achievement, men who have made their reputations and will by their proved ability add materially to the strength of the faculty. These are the men that make a University. The University of Chicago has had its share of such men in the past. As they complete their careers they must be replaced not by men of mediocre power, but by men of outstanding and demonstrative ability.

The second class of men among whom the University will search for additions to its faculty is made up of young men of promise but whose achievements are largely in the future. There are two reasons for searching among these. First, because in this way we have already gained some of the ablest men of our faculty, - men who came to us young and unproved, but have remained to add effectiveness and distinction to our faculty. And the second reason is that there are not enough men of the first type to fill our positions.

But the University must have not only men but adequate equipment, materials with which to work. Modern education is not to any great extent doled out from a text book. It is a matter of observation and of deduction and conclusions from observed facts. The University spends $170,000 a year on current equipment, which is an increase of 129% over what it spent 5 years ago. But to this
...after than in one that gos.

but to vary out the University's need of filling a post
for observation it never has been known to fill the accommodation
which now time to come are station of faculty and teaching.

In filling these positions the University will seek for
two classes of men - men of outstretched ability and experience,
men who have made great reputation and will play great prony ability
and materiality to the strength of the faculty. These are the men
that make a University. The University of Chicago has made the same
of each men in the past. As fewer accomplished great correctly what
are to become not of men as opening power, put Py men of outstretched
and great experience ability.

The second class of men want the University will
seek for ambition to the faculty to make up of young now of
prement and young accomplishments arefaculty in the future. These
are the reasons for cooperating more those. What passes in these
why we have already casting some of the greatest men of our faculty.

We have already casting some of the greatest men of our faculty. And this reason
is that there is no money now of the first type to fill up one post.

The University must not have not only men but resources
employment materials with which to work. Modern education is not
only meant to gain but also to gain an expert and make a master.

The University sends 14000 a year on graduate abundance. Which
in an instance of 12900 will not about a house etc. but to fine
amount a further increase must be added in order to furnish materials for investigation and instruction in the sciences which are being rapidly developed from year to year.

But the University also needs buildings. Not because it wishes to make a fair show of progress in visible ways, but because its educational work is being seriously hampered by lack of space in which to do its work.

Two buildings are now in process of erection, one for the Divinity School on the main Quadrangle, and one for the Rush Medical College on the West Side of the city. Three more buildings, we hope, will be begun within the next six months, one for the new Medical School on the South Side and second, the great University Chapel which is to be built on the Midway, and the third, a Field House, which will also be an Assembly Hall, on the Athletic Field.

But it still remains that in addition to these we are in urgent need of a new building for Chemistry, a new one for purely Applied Mathematics, still another for Modern Languages and the Libraries, yet another for History and the Social Sciences, and yet another for the School of Education. In each of these cases the departments which a few years ago were very adequately or possibly provided for in existing buildings have so developed that their work of instruction and research are now seriously hampered for lack of space in which to carry it on. In more than one of these departments it is impossible to increase our staff, and difficult to hold our staff because of sheer lack of cubic feet for desks and apparatus.

The buildings of which I have thus far spoken are for educational purposes, laboratories, class rooms, and libraries. But the University is also in great need of residence buildings for its
The penetration of water into the earth's surface, leading to the formation of rivers and lakes, is a natural process. Water, in its liquid form, flows downhill due to gravity, seeking the path of least resistance. This movement is influenced by the topography of the land, the presence of obstacles such as mountains and valleys, and the permeability of the soil. Over time, these factors can shape the landscape, creating a network of waterways that are essential for the sustenance of life on Earth.

The study of hydrology, the science that deals with the movement, distribution, and quality of water, is crucial for understanding the dynamics of water systems. It helps in predicting floods, managing water resources, and combating droughts. Hydrologists use various techniques, including the analysis of rainfall patterns, the monitoring of water levels in rivers and lakes, and the examination of soil properties, to gain insight into the behavior of water bodies.

In the context of agriculture, hydrology plays a significant role. It influences the availability of irrigation water, affects crop growth, and can impact soil fertility. Understanding the hydrological cycle and its impact on agriculture is vital for sustainable farming practices. By managing water resources effectively, farmers can enhance crop yields and ensure food security.

Planetary processes, such as the formation of oceans and the movement of tectonic plates, also influence hydrological systems. The interaction between tectonic activity and water bodies can lead to seismic events that disrupt the normal flow of water, causing floods and other natural disasters. The study of these interactions is essential for developing strategies to mitigate the impact of such events.

In conclusion, the study of water and its role in shaping the natural environment is fundamental. From the everyday task of drinking water to the grand scale of climate change, understanding the principles of hydrology is crucial for the well-being of our planet.
students. Of the 5,000 students at this moment in residence at the University some 600 live in University buildings; nearly as many in Fraternity Houses, two or three times as many in their own homes; but there still remain between 16,000 or 18,000 who live in rented rooms in the vicinity of the University. For all of these, the University would like to provide a home in its own buildings; and this not for financial reasons, or especially for the comfort of the students; but in order to give them a better education. This need is greatest in respect to the college students. The graduate and professional students may perhaps be trusted to take care of themselves. But college life is not simply a matter of attending classes and passing examinations. It is quite as much personal contacts and friendly associations with fellow students and with teachers. The college students who lives in lodgings loses a large part of the possibilities of the college course. It is the ambition of the University to develop for these college students a type of life in University Halls which will mean that the process of his education goes on not three hours a day in which he is in class-rooms, but all his waking hours.

Looking back over the history of education in this country and England it is clear that some of the best influences of college life have come through such an association of students with one another and with their instructors as is possible only when one builds something comparable in a measure at least with the Colleges of Oxford and the old small colleges of New England. We cannot turn back the pages of History, nor do we wish to. But it is the desire of the University of Chicago to develop in the city of Chicago a type of community life for its college students which will, while adding all that recent experience has shown to be good, bring back
Students at the University, some 800 live in University apartments, many as many in Presbyterian House, and at three times as many in fraternity houses. At least 100 or 150 live in sorority houses. For this reason the University would like to provide a home in the same philosophy and spirit for financial reasons or otherwise for the comfort of the undergraduate. The Graduate School is in part to give them a better education. The graduate needs in respect to respect to the college education. The graduate.

The college I live is not simply a matter of accommodation, but the college I live is not simply a matter of accommodation, but the college a college student who lives in college. A college student who lives in college.

The college education of the college student is to the education of the college student. Is to the education of the college student to the education of the college student.

The college education is to the education of the college student. Is to the education of the college student to the education of the college student.

Looking back over the history of education in this country and whether or not the pursuit of knowledge at college...

If we have some reason why we associate or combine with one another, then there is social interaction in a sense of social with the College.

Putting something comparable in a sense of fact with the College.

The problem may be the small college at New England. We cannot turn back the wheel at Haverford, you go we wait to put in the college.

Looking back over the history of education in this country and whether or not the pursuit of knowledge at college...

If we have some reason why we associate or combine with one another, then there is social interaction in a sense of social with the College.
back also from the past what is adapted to our present day situation. This will mean that we shall create probably on the South Side of the Midway, across that great Boulevard from our present University buildings a group of University Halls in the midst of which there will stand a building, or group of buildings, devoted especially to the education of our college students. Here we shall hope in full sight of the work of the graduate and professional schools, but measurably separated from the, to do better work for the colleges than ever before, and incidentally to furnish the conditions for better work in the graduate and professional schools.

To these three purposes, therefore, the University will devote the $17,500,000 which it hopes to raise before the end of the year 1925.

First to the increase of its endowment in order to pay better salaries and add to its staff $6,000,000.

Second, for the erection of educational buildings, chiefly for the use of graduate and professional schools $8,000,000.

Third, for the better development of its colleges $3,500,000.

When these sums are raised the University will have other urgent needs to present to its friends.
pack into some bag which is acceptable to any present and the

of the Kingdom. Some great events in the past.

University of Manchester, a group of University halls in the midst of

which efforts will involve a planning, or plan, of planning. Easly, we shall

especially to the association of our college, and of our, and of our

hopes in full sight of the mark of the beginning of the

college, and especially, especially, we can, and especially, to enhance the

conditions for better work in the establishment and, and establishment, and


canata the $1,000,000 which it hopes to raise, because the same

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to the furtherance of the establishment of the

College of Engineering and to the furtherance of the

College of Engineering and to the furtherance of the

College of Engineering and to the furtherance of the

College of Engineering and to the furtherance of the

...
A COLLEGE STUDENT AND HIS RELIGION

1. You have been taking a preview of your college course. You have discovered that it has many aspects--your living quarters, your place of eating, the buildings, your teachers, your studies, physical culture, recreation.

Today I wish to speak to you about your religion.

2. I assume that most of you have come from religious homes. This is true of the great majority of students. The ambition for a college education is much more likely to be developed in such a home. I hope you will never allow yourselves to be ashamed of the fact that yours is that kind of a home.

3. Most of you are yourselves religious. You believe in God. You have had habits of prayer. You know there is a difference between right and wrong, and you associate your ideas of righteousness with your religion. Even if you have come from a home in which there has been little expression of religion, even if you have no very definite conviction on religious subjects, you have a more or less unformed religion. You have ideals and convictions and aspirations and you recognize, I am sure, that behind and beneath and above all these outward tangible lives of ours, there are larger realities, invisible, eternal, with which we have something to do.

4. It is my deep desire that your days in college shall
A COLLEGE STUDENT AND HIS RELIGION

1. You have been called a prayer of your college. You have given a part of your time and energy to the religious activities of your college. Your place at service, the university, your living desires, your place at seeking, the purification, your consecration, your attitude, your discipline, have all merged toward a single goal.

Today I wish to speak to you about your college religion.

2. I believe that you may have come from different homes. This is true of the great majority of you.

The ambition for a college education is much more firmly to be developed in such a home. I hope you will never allow yourselves to be depersonalized or the fact that you are a part of a home.

KIND OF A HOME

3. Most of you are homesick. You are

to God. You have paid prices of prayers. You know the sense of love, light, and movement, and you associate your idea of righteousness with your religion. Even if you have come from a home in which you have seen no direct expression of religion, even if you have no very definite connection of religion and your conscience, you have the idea of love in your religion, and your conscience and your recognition of what is right, the way we say, that having and being are

more or less involuntary religion. You have the sense of connection and recognition, and your conscience. I am sure, that all the

sense of love and song with great courage and confidence, I have of course, there are

sense of love and connection. What a difference to have

4. I am almost certain that your goal is college study.

...
not destroy your religion, or weaken its influence on your lives, that you shall not suffer deterioration of character, but that when you come up three or four years hence to take your degree you shall be men and women of stronger richer character and of deeper richer religious experience than you are today or have ever been.

5. With that desire in mind I want to say to you a few things about what you will meet in college.

You are going to have to be self directed and self controlled to a greater extent than ever before. Home influences, the influences of your church will be less obviously present and potent. You will be making new acquaintances, coming under new influences. Make up your mind that you are going to stand on your own feet, that you are going to reach your own conclusions and hold your own convictions. Don't be ashamed of whatever religion you have had. Don't get the impression that it is old fashioned and out of date to have, and to acknowledge that you have, religious convictions. You will not be alone in holding them. The statistics of college life show that a large proportion of the students in American colleges hold religious conviction and are members of religious organizations. If you chance to fall in with the scoffer and the irreverent don't assume that you must be like him— he is the peculiar person, he is the outlaw. Stand on your own feet, do your own thinking, hold your own convictions, follow your own practices.

In particular, though not as if this were the most important thing that I have to say, I should like to advise you not to abandon the habit of church attendance. Some of you will continue
to attend the churches with which you are associated in the city; some will connect yourselves with churches in the city—this is good. If neither of these things seems to you best, then I strongly urge that you make it your regular practice to attend the Sunday morning service here in Mandel Hall. You will find here good preachers, good music, and your attendance will be the continuance of a good fellowship, a good habit. Probably many of those in the house with you will lie abed till after the hour for the service. Have the courage to do the wise thing. Get up and go to church.

It is a matter of course that you will attend the chapel service on the appointed day of the week. But I want to urge that you accustom yourself to thinking of this, not as a burden or a University requirement but as an opportunity and a privilege. Here too then will be good speakers, good music, good fellowship. Come gladly and take a hearty and appreciative part in the service.

6. But it will not be in social contact with your fellows only that you will meet new ideas. The professors in the class rooms, the books that you read, the addresses that you hear, will bring before you ideas about religion that will be more or less novel. I want to warn you against two extremes. (a) Don't believe everything you hear, just because someone has said it; don't set yourself obstinately against everything new. Listen with a judicial mind. Don't go with the crowd because it is a crowd. Keep an open mind to all the winds that blow but don't go with what happens to be at the moment the prevailing wind. Stand on
To succeed and accomplish, with which you are associated in the city.

Keep your mind open to new ideas and opportunities in the city.

You will find far too.

good music, good readings, good fellowship, good people, good things, and your reception will do the continuance.

If you stay with you will see the good that you can do for the service.

Have you the courage to go to the wise people to help and go to work.

This is a matter of course that you will receive that service.

your service on the approach that of the week. This I want to urge that you are connected in the city.

University of South Carolina, to thinking of faith, not as a part of a

universally important part in an opportunity and a privilege.

Come and take a position and be active part in the service.

But if you will not be in social contact with your fellow,

you will only find that you will meet new people. The procession is the

of the room. The people that you see, the people that you meet, will

will give you the people that you need. The process of the

listened to.

I want to make you realize how important.

I want you to make some someone who will give you

a lecture on the city.

Go to work with open mind to till the mine of the good.

Keep an open mind to be of the moment, the prevailing mind. Stand on
your own feet. Do your own thinking. Whatever you do don't end in negatives. You will need in this world positive convictions. No life is made up of not doing things or not believing things. What you do believe, what you do do is far more significant than what you don't believe and don't do. The ten commandments are rather largely prohibitions. But a modern man's religion must have more positives then negatives.

If as you go forward in your thinking you find that to be true to yourself and the facts as you have learned them, you must modify the beliefs with which you have come to college, make the change courageously, calmly, seriously. Let there be no snap judgment. Let there be no vain boasting that you no longer believe as you once did. It may be a serious duty to modify old beliefs, but it is not a thing for idle boasting but for serious thought and decision.

Don't abandon what you have believed and have practiced till you have something better to put in their place. Don't think that religious questions can be settled without hard thinking. Take this side of your college life as seriously at least as you do any other phase of it.

But especially let me urge you not to abandon any of the good habits you have brought with you. You will need them here not less but more than heretofore. Hold fast to all that is good, and change not by gradual pressure, but if at all be deliberate conviction that you have found a better way. And if perchance any of you have come to college without definite religious convictions or habits—if religion has never yet become a vital factor in your life, let me urge
It appears the text on this page is not legible. It seems to include a mixture of English and possibly another language. The handwriting is difficult to decipher, and the content is not clear due to the quality of the image.
you to face the question of the place that religion ought to have in life frankly and earnestly. You will never face a more important question, and you will hardly find a better place and time to face it than now and here. There are people here whom you will easily find if you look for them, who will be glad to talk with you, or point you to books to read; and you can find here as you will hardly be able to do later, time that you can give to serious thought. Face the question, settle it when you can. Make religious convictions a vital factor in your life.

I heartily welcome you to the University. I hope that for everyone of you the years you spend here will be rich with enjoyment and with profit. I hope you are going to make a contribution of your own to the life of the University—that you will not only receive but give—and that when you assemble for your diplomas, the ideal of University life will be higher than it is now because you have been here. I am sure this will be the case if you fill your college life with that combination of cheerfulness and seriousness which I am commending to you.

Whatever is true, whatever is honorable, whatever is right, whatever is brave, whatever is lovely or kindly, whatever excellent or praiseworthy—think on these things—and may the God of Peace be with you.
You to face the question of the place that religion occupied to you in
life. Honesty and courtesy. You will never lose a more important
advantage and you will instantly find a perfect place and time to live.

If you can know and face the true facts, you will certainly
find if you look for them, who will best go to work with you.
But if you go to work to learn and you can find peace as you will partic-\nularly go to work, you can give to veritable thoughts. Here
the dreamer, secretary, or even you can. Make efficient conversation
aid to peace in your life.

I personally welcome you to the University. I hope that for
everyone of you the peace of mind will be step with enjoyment
and with profit. I hope you are going to make a contribution of your
own to the life of the University—part you will not only receive
out of life—and that means you somewhere to your diploma. The years of
University life will be happier than it to you because you have been
there. I am sure life will be the case. If you fill your college life
with the contribution of spirit, ideas, and entertainments which I am com-
mi with you.
THE BUSINESS OF A UNIVERSITY

So writes Professor William James of the Harvard University.

The THE BUSINESS OF A UNIVERSITY

By WILLIAM JAMES

The President of the University of Chicago.

I apprehend this opportunity of addressing the faculty of the University of Chicago to speak the business of the University. For, in fact, I am not sure whether the opportunity is much larger than that of any other University of the United States. It is for me to begin not in be

at the University of Chicago.

it is to get, not to recite in accordance with the first lecture on the history of the University. The second lecture on the history of the University to give

the University,