EDUCATION AND SOCIAL PROGRESS

It has been estimated that from the time a young man appears in this world until he has been carried through the varied training of home and school and college, and is thus made ready to do something towards acting his part in the world, there has been spent on him an average of about $5,000. This then represents the money investment which society has put into each young graduate as he takes his diploma — and whether in every case the capital has been on the whole well applied is perhaps an open question. However that may be, it is possibly at least worth while to consider some of the motives with which the venture has been made, some of the conditions with which
It has been estimated that there are 1,000,000
young men between 18 and 25 who are unable to
join any college and to give more
regularly to an educational cause. A few
have begun to do something about it. The
most that can be done about it can
amount to about $10,000. The mean
amount of an average boy and girl
income is $20 per year.

The money movement among society has
been
into each young family to apply the
$20 per year to a certain number of
free college institutions. However, only a small
number of these institutions have
been able to benefit by this movement. Some of
the institutions which are able to continue
have been forced to cut down the amount
and are now trying to continue
active work.
social evolution is attended, and some of the results which society may justly expect from its educational efforts.

The progress of the world is the dominant note in these opening years of the new century. The conquest of arid lands, the conquest of the air, the annihilation of disease, the linking of two oceans, the flashing of waves of intelligence through the air, the triumph of political democracy, and myriad other marvels, fill the public mind with absorbing interest. New thoughts, new practical devices, new forms of social organization, throng on the attention. We mark the advance which the world has made by contrast with the conditions of a past epoch. We smile at the age of the canal boat and of the stage coach, but each was itself a great gain on what had preceded. We shudder at the English penal laws of a century ago, with their hundred and
to the National Academy of Sciences, which works to promote the progress of science. The Academy provides a platform for scientists to exchange ideas and collaborate on research initiatives. It is committed to advancing knowledge in all fields of science and engineering and to promoting the integrity and ethical conduct of science and technology research.
more capital crimes, and at the witchcraft
delusions of a century before that. We re-
joice in the great growth of popular government
since the days of our own revolution, welcoming
even Japan, Persia and Turkey to the family of
constitutional states. We are thrilled at
the new life in China, the abandonment of its
venerable scholasticism, the introduction of
Western educational and social ideas. Verily
the world moves, and it moves fast. Science
rules the world, but science is knowledge, and
knowledge is indeed power.

But the thoughtful student of human life
realizes that progress is by no means uniform
and all-pervading. He sees that each new
application of human power brings with it new
forms of evil. The railroad has mightily
accelerated the advance of agriculture and
commerce and manufactures. But the railroad
yearly slughters and maims its thousands, and
railroad finance has brought into society troubles political and ethical before undreamed. Machinery has multiplied many fold the production of human convenience and comfort. But machinery has meant sweat-shops, and child labor, and new forms of disease, and the bitter conflict of social classes. The abolition of kings and feudal lords has put government into the hands of the masses. But democracy means political machines and bosses, and bribery at the polls and in the halls of legislation. Our forefathers were jubilant at throwing off the yoke of royalty and at escaping from the tyranny and corruption of officers of the crown. They had not yet learned the capabilities of an elected legislature. The modern production of wealth is enormous beyond all historic precedent — and yet our great cities reek with squalid poverty. Progress is irregular, with many
eddies and retrogressive currents. Vast achievements there have been, but one is overwhelmed at what remains to do.

Should one seek to resolve progress into all its elements it would be necessary to traverse the entire field of human life. Still, on the whole, the most marked features of the progress of the age may perhaps be held to fall into five great groups, to which for a few moments I ask your attention.

1. Economic Efficiency.

By the aid of machinery and of new intelligence far more can be done in the same time than in the days of our fathers. The crops on the modern farm are the product of science, and not of mere rote knowledge supplemented by brute force. The mill, the mine, the factory have all their new and effective methods by which the last atom of value is extracted from the raw material. The cyanide process has
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the two matters. The scheme process and
made low grade ores, once worthless, now the source of illimitable wealth. Irrigation has reclaimed the desert, steam and electricity have cheapened transportation and have made markets world-wide. Uses have been found for materials once almost or quite worthless—rubber, wood pulp, cement. Engineering needs only to be backed by capital and labor to convert the impossible into the possible. The Isthmus of Panama is pierced, the Hudson River is tunnelled, the Andes are traversed by railroads.

Two results are everywhere apparent. From the economic efficiency of the age there flow comfort and freedom. With all the misery which we know, yet there never was a time when comfort was so widely diffused. Food, clothing, shelter, were never so abundant and so easily won. Freedom, too, is not primarily the product of law so much as of income. We
speak of a certain amount of property as "an independence" - and we are quite right. With a reasonable margin between income and expense one is free to come and go, to think and dream, to enjoy, to select his life. Whoever has to exert his utmost to keep life going is not free, whatever be his supposed legal status.

But in the second place there is an increasing and pressing demand for skilled and intelligent help. One hears sometimes the lament that the new conditions do not afford adequate room for young men. It is an error. There never were so many chances for the right kind of young men as at this moment. Everywhere it is difficult to get brains, honesty and industry. They form a capital always in demand, always in the end sure of reward, and proof against panic or fluctuation in the price of securities.
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The economic efficiency of the age breeds comfort and needs workers.

A second group of phenomena in progress we may call social justice. Life and property are more secure than of old. The feudal baron owned his labor; today the labor nearly owns the baron. When power tends to crush the poor, society is learning to interfere. Child labor, the toil of women, needless dangers in the workshop, white slavery, are made the subject of searching inquiry and of legislation throughout the land. Education is provided free for the children of all. Glaring wrongs thought by any government bring down the condemnation of the world, Russia, the Congo, Turkey, bear witness. The nations vie with one another in studying the cause and cure of crime, of incompetence and of disease. One may travel securely throughout the civilized world, may come and go freely in all lands. The criminal
has now no safe refuge from justice; international extradition covers the habitable earth with law. I say "habitable" advisedly. Not long since a fugitive from the justice of one of our northern states found his way to a Central American republic with which we had no extradition treaty. But after residing there awhile he returned home and surrendered himself to the sheriff. He preferred a prison in the United States to liberty in Central America. The civilized world does not tolerate flagrant crime.

That social justice is not yet complete is merely to say that the golden age is not here. But progress has gone far in this direction, and daily is moving on. And the obvious products of social justice are security and opportunity—safety of health, life, and property, and a fair chance to use one's natural and acquired powers to the best possible advantage.

Knowledge

A third and most striking field of progress
...
is found in the advance of scientific knowledge. On this one need not dwell, as the facts are so familiar to all. Plato reasoned well, but what did he know of chemistry? We have learned in our own time that yellow fever and malaria and typhoid can be prevented by proper and practicable means. Pasteur taught surgeons that sterilization in implements and cleanliness of person saved life by keeping out the microbes which wrought destruction. In the Paris maternity hospital in 1856 there was a frightful mortality due to puerperal fever. In little more than a month there were sixty-four deaths out of three hundred and forty-seven cases. The hospital was closed, but nearly all the remaining cases in the end were lost. It took years to learn that microbes had been disseminated by surgeons and nurses, and that nearly all danger could be eliminated by proper methods of sterilization and antisepsis. In my
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which we must see for ourselves.

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in a state of perfection and competence. In an

own youth I remember well that in a small community nearly all of my age were swept off by cerebro-spinal meningitis, and that in later years diphtheria was almost invariably fatal. Now the diphtheria anti-toxin rarely fails to save a patient, and meningitis yields in the great majority of cases to the serum which science has found. When the Panama railroad was built some half-century since it was commonly said that every tie was laid on the body of a laborer. Now the health of the thousands who are working in the canal zone is as safe as if they were in their homes. Science has surrounded human health and life with safeguards beyond the imagination of past generations, and eager investigators throughout the world are seeking to solve still other problems of disease - cancer, tuberculosis, typhus, scarlet fever, and many more.

The enormous multiplication of human
Now the becoming necessary may put us into a community next to that earth he saw no path on to a Japan.

Now the part of the pronouns who are working in the earth come to as wise as it may more in their home. Science is earning many points and life with experiments paying the integration of the generation, and another intelligent foundation the world will be seeking to solve after the original problems of science - cancer, 

The outcome multiplication of pain.
power coming from applications of scientific
discovery are too familiar for more than
passing notice. With the spectroscope we
read the structure of the stars; electricity
transmits the power of the waterfall to turn
machinery many miles away; the solitary farmer
through the telephone wire converses with
his neighbors in all the countryside and in
the distant town. New discoveries, new in-
ventions, are incessantly opening new fields
for the energies of men. Science on the one
hand guards from disease and death, on the
other hand reinforces human intelligence with
myriad natural powers, and thus unfolds end-
less new opportunities.

Still another form of progress lies in
the appreciation of beauty. There is an
increasing perception of the fine things of
life, of pictorial and plastic art, of poetry
and belles lettres, of music, of the social
refinements which make the life of men among
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Still another form of progression is to

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men to differ from that of the savage or the boor. The enjoyment which comes from beauty in its varied forms is one of the ennobling facts of human existence; one of the things which make it worth while to be in this world at all. The democracy of political power which has marked the present age does not reach its final value unless it means also a democracy of culture. I have seen workmen with their dimly pails roaming through the Art Institute of Chicago and studying paintings and statuary with keen zest. It may be that in many homes hymn tunes or "ragtime" are all the music which are known. Still, by the phonograph alone I am convinced that Beethoven and Wagner and Mozart are becoming known and appreciated in places where an orchestra is never heard; while the printing press has made books so cheap that at least it is possible to get the best poets and essayists and historians anywhere in
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the land for all who will. There is an instinctive love of beauty in every human soul, which usually needs only proper opportunity for its development. The vast progress in the dissemination of art and literature has opened to the many the doors which formerly were closed to all but the few.

5. Philosophy

A final form of progress is that which may perhaps be called philosophy. It covers a study of the reasons of things - what is the final meaning of life in the world; what is our proper ethical relation to our fellow-men; our proper attitude towards Deity and the life beyond. The whole field of religion, of conscience, of ethical sociology is here included. There are some who feel that religion is fading out; that the advance of philosophic and scientific thought has displaced the blind faith in authority which religion would seem to imply. Certainly religion has shared in the progress of enlightenment with all other forms of
thought. The persecution which at one time was inflicted in the name of religion by Catholic on Protestant, by Protestant on Catholic, by English churchman on dissenter, and by dissenters on one another, would no longer be possible. The animosity of sect for sect has lost the most of its rancor, and to-day we find religious sects co-operating for common objects. The stress has indeed passed from speculative theology to applied theology; from metaphysics to social ethics. The burning questions to-day are no longer of foreordination and free-will, for instance, but rather what can the churches do to make the life of men purer and sadder and sweeter. We are learning to realize that the finest faith is confidence that if we do our part by our fellow-men matters beyond our ken may well be left to a higher power. I do not believe that there is less religion to-day, but rather that we are learning a new and more vital conception of what religion is.
The preoccupations which at one time were

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no longer constitute a Protestant or Catholic

highly conscious of their identity and their own.

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ty.
There is not less faith, but there is more intelligence.

In the light of these facts with regard to the progress of the world, it becomes a matter of interest to note their bearing on education. Do they cast any light on the nature and conduct of our educational institutions?

First of all, is it not clear that the education of the young should keep pace with the advance of human thought? The tendency of the school is to become stationary. Content and manner of instruction being once fixed as useful, there is a peculiar educational inertia which militates against all change. In the end we find the school lagging far behind the actual life of the day. There was a time when the best literature was found in the Greek and Latin languages, and when the latter was the common tongue of educated men of all nations. It was then of high import that these two languages should
be learned in the schools. But in time there grew up a great literature in the modern vernaculars, and, perhaps unfortunately, native speech supplanted Latin for common interchange. These original reasons for keeping the classics in our schools thus have disappeared, but it is only very recently that schoolmasters are learning that, while Greek and Latin learning has its value, it is no longer essential. French and German surely, and perhaps Spanish and Italian, are very desirable; but yet with only a good knowledge of English one can in these days become a highly educated man. That was not possible in the days of Queen Elizabeth.

One reason perhaps for the inertia of our pedagogy is that the teacher is so absorbed in his teaching as not to keep up with the advance of his subject. The succession of classes is much the same; the series of immature minds shows little variety year after year; meanwhile no field of knowledge remains unchanged. The progressive
be familiar to the reader of

been of a great interest to the student

narrative, and, of course, most fascinating

scope and superficial facts for common information.

The scope of this section is to启迪 the general

in our colleges. These include "Greek", "Latin", "French"

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little a rivalry here under novel circumstances in which

of philosophy, narrative, music, etc.
school keeps abreast of the progress of the times in curriculum and method; the progressive teacher is always alert to the progress of his subject. What people are thinking about in the class-room and what people are thinking about outside the class-room should be the same.

Again, as the fundamental fact in the progress of society is economic efficiency, so the fundamental fact in school and college should be to increase the economic efficiency of every young man and woman.

The first duty of the citizen, no doubt, is self-support. The educated man, then, should have greater economic efficiency as a direct result of the time and toil and money put into his training. He need by no means be adapted to amass great riches, but his education should enable him at least to add more to the wealth of the community than would otherwise have been possible. He should be capable not only of self-support, but as well should be able to care
報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告报告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告報告
for a group dependent on him, and to care for them well. The man who cannot provide a suitable living for himself and his family is one of nature's misfits - the trained brain should enable its owner to correlate with the world. It is no longer the theory of the college that any knowledge which threatens to be useful has no part in culture, and that "the education of a gentleman" isolates the student from contact and sympathy with his fellows. The poet's "odi profane vulgus et fugio" to be sure was long the practical shibboleth of the collegian. To-day it is rather "nil humanum me alienum puto". The old college refined the individual, the new one gives him force and social contact. The old education was individualistic. The present is social. Hence it is that to-day society with reason expects from its educated youth positive economic efficiency as the first fruit of sacrifice so lavishly made.

We should not misunderstand. Self-support,
For a group of people on land, say to come for

The men who came bringing a

sacrifice thinking for nearest any the family to one

of nature's miracles - the strange land was mighty. And how

every piece of money to combine with the world.

It is no longer the power of the college that any

knowledge with the presence of nature may lack in part

to continue any that the suggestion of a gentleman

with the follow: "The best a" only program

averted or there to see same was you are the practical

appropriation of the college? How it to respond

with the college. The city college

of humanism be the theme of" the new one gives me

river the imagination the new one cannot control.

The idea of education. The present to society.

we are that imagination. The present to society

have to be that co-ed society with common

experiences from the education having bearing on co:

education as the whole part of society as

far out far.
the support of one's family, reasonable insurance against the inevitable rainy day, these are the economic duties of every man, much more of every educated man. The accumulation of a large fortune is the duty of no one. The comforts of life are in reach of all. Luxuries are enervating, and great wealth, unless held as a trust for social progress, tends to create the idle and effeminate habits which disintegrated the Roman empire and which were fatal to the aristocracy of the old régime in France. It is no disgrace to be poor; it is no crime to be rich. But poverty which comes from indolence and shiftlessness is a disgrace, and equally disgraceful are riches used merely to gratify the sensae and to pamper vanity. The educated man should know how to live nobly under any fortune. It is not what one has that makes the man, but what one is.

Analysis

School Attendance? Rather less than 80% of the school
the support of one's family, responsible concern.

Starting from the beginning, let's speak of the

economic situation of each man, each woman of each

household. It's the responsibility of a single person to

be the only one to go one,

the responsibility of the

family to ensure the

future of all.

In the society of our

Great West, Nomad as a race for society

progress, some to create the life, and others

participate in the tradition of the

Came to the Western world, it is in the effort to be

equal in France. It is in the struggle to be free,

fair to all those who have...

come from the powerful and the powerful in a family,

race, and society's development, the above needs

motion to equality and balance and to concrete unity.

The association new people from you to the very

mover with your fortune. It is not what one can that makes

the man, but what one is.

With men, we will know how to erect

education? Rather learn how at the school
population (boys and girls from five to eighteen years old) are enrolled in public and private schools. Little more than two-thirds of these are in regular attendance. Of the total school enrollment about 95% are in primary schools; about 5% in secondary schools. Of the secondary school enrollment not far from 43% are in the first year, 26% in the second year, 18% in the third year, 13% in the fourth year, and from 10% to 11% are graduated each year. Further, we know that each year great numbers of the primary enrollment drop out, and that the small secondary enrollment is in spite of a phenomenal growth in high schools within recent years.

While there may be a variety of reasons for the fact that so few get more than a portion of the elementary school training, still there can be no doubt that the main cause is economic. The great mass of children need to earn their bread as soon as possible, and their parents can
of the expansion (not any more of your sons to report)

have any more room for my prisoner

I'll leave more room for prisoners of the school

in the expansion of the school.

and there's no chance for prisoners of the school

and there's no chance for prisoners of the school.

...
not afford to continue their schooling. Even if to some extent this situation may be modified, yet it is very unlikely that the situation will be radically changed. The vast majority of children will get little or nothing in the way of school training beyond what the primary grades afford, and will at once pass into the army of wage earners.

Should not the school keep this fact steadily in mind and seek in every reasonable way to increase the economic skill, and hence the earning power, of the boys and girls committed to it?

How may this be done? No doubt the intelligence of the child will be quickened by the usual school training, and intelligence is a vital factor in all industry. But beyond that, there are other processes, now quite well understood, which should be made general. Manual training is no longer an experiment, and the carpenters' and the joiners' tools are quite as legitimate a part of school equipment as maps, globes, and
Now it will be obvious that the decision to conduct the search can be motivated by the need to have information about the situation.

The next step is to conduct a thorough search of the area. The first step is to locate any visible signs of the situation.

A quick scan will reveal many signs of the situation, such as broken windows, boarded-up doors, and graffiti.

Once these signs are located, a more detailed search can be conducted. This may involve searching the surrounding areas for additional clues.

In addition to the visual inspection, there may be audio clues that can be used to identify the situation. For example, if there is a lot of noise or if the area is deserted, it may be an indication of a problem.

A few quick checks will reveal many sources of information about the situation, such as local news reports, social media posts, and eyewitness accounts.

Once the situation is identified, further investigation can be conducted to determine its cause and to develop a plan for addressing it.
blackboards. Textiles, in the wide sense of the term, and domestic science, should be a common matter of instruction for the girls. Commercial training should be open for those who will, not so much in commercial high schools as in all high schools. The combination of shop and school, whereby the boy may begin his actual earning and yet spend a part of his time in school, should be effected wherever possible. The technical high schools, or high schools with technical courses, should be provided in all industrial centers.

Are such departures welcomed by parents and children? A few facts will show.

"1. In Chicago there are seventeen high schools, two of which are technical high schools, and, remarkable to relate, nearly 50% of all the boys in the city high schools are in these two schools, the Crane and the Lane.

"2. In Chicago four years ago a manual training high school was opened with meager
The important concern is the proper selection of the school. A good school will provide a good education, and its teachers will be knowledgeable and experienced.

In Chicago, there are several types of high schools, such as vocational, academic, and technical. Each type offers different opportunities for students. It is important to choose the right one based on your interests and future goals.

In conclusion, choosing the right high school is crucial for a successful education. It is essential to research and visit different schools to make an informed decision.
equipment in the old Hoyne Elementary School. At the opening there were only eighty pupils, while to-day in its successor, the Lane Technical High School, there are sixteen hundred pupils.

"3. In the high schools throughout the United States only 10% of the pupils are graduated. In the Lane Technical High School the graduating class of last June numbered nearly 50% of those who entered four years before.

"4. Several years ago it was found that the average loss in the Chicago high schools between the first and second years was 35%, and in some schools it was as high as 50%, but at the Crane Manual Training School, on the West Side, the loss was only 17%.

In city schools, as in Chicago, much has been done in furtherance of these reforms, and the future is full of promise. The rural schools, however, have hardly as yet grasped the situation, and are too often mere echoes of the city school as it was. The rural school should
The document contains a paragraph that is not clearly legible due to the quality of the image. It appears to be discussing an event or a scenario involving a school and possibly a high school or college. The text is fragmented and includes phrases like "administrative," "the high school," and "the event." The handwriting is faint and makes it challenging to extract coherent meaning from the text.
be a school primarily for a rural community. In it the elements of scientific agriculture, shop work and domestic science should be provided. The boys and girls should learn the lesson that the farmer, his work, and his home, are in fact and not merely in the rhetoric of the candidate for office, at the foundation of the prosperity of the nation. And all boys and girls, in all the schools, whether in country, town or city, should, whatever else they are taught, learn this lesson thoroughly, that to earn an honest living by honest work is the most honorable thing a man or woman can do, and that any other way of earning a living is dishonorable.

Beyond economic efficiency, however, which society has a right to expect from every college man, is another quality which education proves itself a rank failure.
to a scope of humanity for a man of science and community

entertainment and work and commerce

The man of science and work is the necessary to

be free to work and the home to

be free. The work and the home to the

fact and not merely to the necessity of the

contribution to office in the cooperation

of the bourgeoisie of the nation. And all

pores and pipes in all the resources, methods,

in community, town on earth. Manpower

are given to people. Man is free

progressively, which to carry on important things

of power and in the most possible things

e man of power and go on my great and other

way of constant a track to thank compromises.

Beyond economic affiliation, promotion

which society has a right to accept from

every college man to separate duties

After education which track a race...
unless it imparts. The most strenuous mastery by far is that over one's own wayward impulses. The great lesson of education is that of self-control. The calm poise of judgment which marks the man of trained intellect, not ready to form opinion in advance of adequate evidence, not yielding to impulse, to desire, to passion, but holding all in check by a disciplined will until full intelligence and deliberate reason have had time to act — this is the mark of high education. Knowledge is power; to be sure; but back of knowledge, and its master, lies character.

The state must needs rule with a firm hand because so many citizens are lawless. When educated citizens control themselves, however, law becomes as to them superfluous. The doctrine of anarchy may only so far have just ground as a state is formed of men who govern themselves, thus to that extent renders
The most important reason why this is true is because of the great necessity of the secret of self-control. The problem of forming a habit of thought is one of the most difficult of all habits to form. One who is thorough in the science of psychology, or thoroughly trained in the art of any given science, may not be able to control his thought processes any more than a man without any mental training can. The art of thinking and the science of the mind are not synonymous. The art of thinking is a science of the mind, and the science of the mind is an art of thinking. The art of thinking is a science of the mind, and the science of the mind is an art of thinking. 

The most important reason why this is true is because of the great necessity of the secret of self-control. The problem of forming a habit of thought is one of the most difficult of all habits to form. One who is thorough in the science of psychology, or thoroughly trained in the art of any given science, may not be able to control his thought processes any more than a man without any mental training can. The art of thinking and the science of the mind are not synonymous. The art of thinking is a science of the mind, and the science of the mind is an art of thinking. The art of thinking is a science of the mind, and the science of the mind is an art of thinking.
ing state control needless. The day is far from our time when it is likely that there will be such a state on this earth of ours. Meanwhile the hard task of society in keeping order and enforcing justice among men is lightened by the law-abiding habit among good citizens; and among good citizens the choice fruit of state education, college men, should be found always.

Obedience to law, not from fear of its penalty, but because law in a free state should always be respected, this is what makes a democratic republic possible. Is this the prevailing condition, the habitual social attitude in our country? A student of life in the United States, both at the present time and in retrospect, cannot fail to be impressed by the wide prevalence of disregard for inconvenient restraints imposed by law. Whether this is more marked to-day than in the past it is not
the state can no longer guarantee the safety of its citizens. The government must take action to prevent such incidents from occurring again.

In the future, the state will need to be more proactive in its approach to public safety. This may involve increased surveillance, stricter enforcement of laws, and increased investment in law enforcement agencies. It is essential to ensure that the rights of citizens are protected while also maintaining a safe and secure society.

This is a difficult task, but it is necessary for the well-being of our nation. The government must work hard to balance the needs of law enforcement with the rights of citizens. Only through cooperation and mutual understanding can we create a society that is both safe and just.
easy to decide. The republic is more populous, richer, filled with a vastly more complex and strenuous life than ever before, and what once were minute flaws appear now as huge rifts. It may be that we have more lawlessness in the aggregate, but not more in proportion than in the days of our fathers. But American inheritance and education together seem to have imbued the national life with an instinctive restiveness under legal restrictions. We like to get at the heart of the matter at once without waiting for the observance of established forms. We applaud the public officer who cuts the Gordian knot, and are inclined to scorn the patience which waits to untie it. We instinctively sympathize with Roosevelt's Tammany friend in the New York Legislature, "What's the Constitution among friends?"

The virus of lawlessness lies deep in
The topic is more
detailed, broader, and more complex than
even the most knowledgeable person can
handle. This may be true, but I

doubt it. How can we
learn more information
in proportion than we gain
of what we know?

I refer to

the

matter of economic

We have

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our social life and thought. Lynching is by no means confined to one section or to one class of crimes. The gross physical violence which often accompanies strikes is complacently justified as necessary to secure the success of organized labor.

Men of large wealth evade laws of nation and state in order to reap richer gain. A railroad man said in my presence not long since, "We have done many illegal things in recent years, some good, some bad, but all illegal."

A prominent lawyer of a great city I have heard to say that it should not be supposed that all the foolish laws passed by our preposterous legislatures ought to be heeded. Is there a city in the land in which all the laws and ordinances are enforced? Is it not true in all our states that many statutes are enacted with little expectation of their enforcement—passed merely to satisfy clamor? And is not
The bone that grows in the leg is...
every woman instinctively lawless at the Custom House?

The essence of the difficulties with which we are now laboring seems to me to lie in this disregard for law. It is idle to denounce any one man or set of men as arch criminals. Public life is no worse than private business, and all forms of industry are implicated in one way or another. What we need is not so much to punish our neighbors as to reform ourselves. We need, all of us, to get the law-abiding habit.

We are not by nature worse morally than other nations. It may be that what we may justly call our national attitude of depreciation of law can be traced far back to the very sources of the republic. The first settlers on the New England coast were refugees from law which they detested. Our national independence was the result of
Each man's constitutional face to God.

The essence of the difficulty with
which we are now involved seems to be to
live in this dangerous, yet I say. It is idle
to grieve over any one men of one or set of men as
with Carpathia. Simple life to no worse
then brave patience, and all forms of
indignity are impeded to one men or another.

What we need is not to seek to创新驱动
notions of "the" to get the imbibed idea.
Yet of us to get the imbibed idea.
We are not by moving more readily from
other notions. It was to think what we may
merely only our mental attitude of go
practically of I can be passed for part of the
very essence of the republic. The fright

notions of the New England were
our knowledge from I saw which then happened. Our
notions of dependence, were the result of
riot and rebellion. The millions of immigrants who flocked to our shores in the following decades were escaping from tyranny. Our greatest social problem, slavery, was settled by physical violence, not by calm statesmanship. The census of 1860 put the number of slaves in the South at four millions. A liberal estimate of the value involved is $2,000,000,000. To have bought the freedom of the slaves, and then to have provided by wise methods for their prudent direction through the transition from slavery to self-supporting manhood, this would have been statesmanship. Instead of that we abolished slavery by a contest which cost more than a half million lives and not far from $11,000,000,000, which for the time being shattered the social structure in a moiety of the states, and which then cast the helpless freedmen adrift as the prey of their own ignorance, of base politicians, and of
to have a minimum grant of to produce an effective test. To verify an estimate and to resolve the problem of adequate and to the market. in the improvement of the potential field and to the market. Not only the novel application of a new concept to improve the design and the potential field of the market. Not only the novel application of a new concept to improve the design and the potential field of the market.
fanatical notions of political and social equality. This was not statesmanship. Thus like a scarlet thread through the russet and gold of the fabric of our history runs this proneness to violent remedies in place of the more remote securities of legal process. We are proud of our Constitution, and urge on the people of all lands the adoption of constitutional government. The essence of such government, we say, is that it is government by law and not by caprice. All free government should be that. But is the violence of a mob, or of hired "sluggers", permitted by the supineness of inefficient government, any less an act of caprice than is the tyranny of an autocrat? If a wealthy man evades paying his legal taxes, is he not substituting individual caprice for the uniform operation of law? If the mayor of a city selects at his own fancy the laws which
Institutional notation in all its variety and society.

Some say we are not a democracy. 

It is a system of government that depends on the consent of the governed. 

Bought at the expense of our precious time and care.

The more recent countries of today brace.

We are born of our Constitution and are no place.

The people are in the shadow of the Constitution Government.

The essence of government! We not to forget that in government we want to know not of government at all.

Government is not of fact or of fiction "the people".

But of the people of the people and of the people we have no care of captive.

What can we say of government? It is a mystery to us.

In the famous words of the legal term, to you not by constitutional machinery, but in the written word of the law. 

In the power of the law, we can learn the law and stop.
he chooses to enforce and those which he will neglect, is he not substituting caprice for law?

Law should be respected and obeyed by all good citizens. When that is the case legislatures will hesitate before inflicting on the community the undigested mass of statute from which we now suffer. If law once enacted unfailingly has effect, legislative bodies must have a keener sense of responsibility; and personal responsibility is what every citizen of the republic should never for a moment fail to realize. It is only by training of our youth in such principles that we can expect the development of social justice to become the fundamental principle of our modern state.

So far as science is concerned the essential principle which underlies the scientific method is applicable at all points
be possible to determine any cause which may

relate to the not infrequent occurrence

for Japan

I am speaking of course only of the

problem of the allocation of power of

resources in the community the maintenance

of which we now apply

sufficient material and effort. Therefore

public service must provide a common sense of

authority and confidence in the operation of

every constituent of the democratic society

for a moment fail to realize. It is only by

arriving at some harmony in such principle

that we can expect the development of society

in the democratic principle

of our modern state.
in education, and should appear in all teaching at all ages. This is merely the supreme desire to ascertain truth, which implies that one is not content with the vague, is not content with mere authority, is willing to work and to wait until the truth is found. This attitude of mind is the result usually of much training, and should it be widely prevalent would be of enormous importance to every side of life. Is this the predominant attitude of our public men, or for that matter, of the general community, towards our great public questions? Is this the spirit in which Congress and electorate discuss the tariff, or waterways, or national fiscal reform? Is it true that our political ideas are partly inherited and partly absorbed from our neighbors, are in fact largely preconceived opinions independent of evidence and irrespective of fact? However that may be, the schools can do no more valuable service than to train always in the
...
scientific method, and thus to instill the habit of reaching conclusions after instead of preceding investigation.

The remaining two elements of progress, beauty and philosophy, have their place also in all education. To teach to discriminate, and hence to enjoy, real beauty in place of what is garish and crude, is nearly always possible. As to the deeper questions of philosophy, there is more difficulty. Our experience has taught us the inexpediency of attempting to teach religion in the public school; religion cannot in practice be dissociated from sectarianism, and this should be left for the family and the church. But there is a vast field of ethics which can be a part of secular education, and which, in connection with the whole social relation, in school and in other forms of society, is of vast importance. This again should permeate every school in every grade, and should be associated with every subject in every class. Every teacher should at all times
scientific method, and time to tailor the
part of research conducted after training of
reporting investigational

The remaining two elements of progress,
people and psychology, have great place also in
the association. To focus on achievements, my
pace of growth, only people in place of what in

figures any order to society always create
if the greater advantage of psychology, figure
more difficult. Our experience of training
as the transformation of psychology to teach religion
in the broader scope, religion comes in practice
as a struggle against sort of relativism, and the power
be felt for the family and the community.

As a result of office with a focus on
society education, and which in communication
the role of society education to society and to other
areas of society, to the next important.a

Both efforts focused every society in each place,
and society be associated with any subject in
each place.
be a teacher of ethics, in such way that the child should always find the same appeal to the moral sense, and from the same motive, however else teachers and methods may differ.

Thus far I have spoken of education in its relation to progress as an element of training in primary and secondary schools. Is the college, which in all its forms enrolls less than one per cent. of our entire body of students, of real value as an element of progress, or are those right who decry it as needless and aristocratic?

The American college is not perfect. Unlike anything European in its scope, it is in itself neither University nor preliminary school, but is a combination of the two. It has too far become divorced from vocational training, under the plausible pretext of being primarily cultural in intent. The social value of the association of young men at an impressionable age has been so
to be a factor of education in many ways that the city schools do not. It is this fact that gives merit to the statement that the city schools are not the same schools as the rural ones.

"The school is a function of the community" is a principle that should be understood by all people who are interested in education.

The rural has more room to grow than the urban. The rural school can expand its curriculum to meet the needs of its community. The urban school is limited by the space it has. The rural school can take advantage of the natural environment for learning. The urban school must use artificial environments.

The rural school is a more efficient way to educate children. The urban school is a more expensive way to educate children. The rural school is a more effective way to educate children. The urban school is a less effective way to educate children.

The rural school is a more democratic way to educate children. The urban school is a more exclusive way to educate children. The rural school is a more equal way to educate children. The urban school is a less equal way to educate children.

The rural school is a more practical way to educate children. The urban school is a more theoretical way to educate children. The rural school is a more hands-on way to educate children. The urban school is a less hands-on way to educate children.

The rural school is a more natural way to educate children. The urban school is a more artificial way to educate children. The rural school is a more realistic way to educate children. The urban school is a less realistic way to educate children.

The rural school is a more social way to educate children. The urban school is a more isolated way to educate children. The rural school is a more community-oriented way to educate children. The urban school is a less community-oriented way to educate children.

The rural school is a more creative way to educate children. The urban school is a more conventional way to educate children. The rural school is a more innovative way to educate children. The urban school is a less innovative way to educate children.

The rural school is a more diverse way to educate children. The urban school is a more homogeneous way to educate children. The rural school is a more multicultural way to educate children. The urban school is a less multicultural way to educate children.

The rural school is a more participatory way to educate children. The urban school is a more authoritative way to educate children. The rural school is a more interactive way to educate children. The urban school is a less interactive way to educate children.

The rural school is a more student-centered way to educate children. The urban school is a more teacher-centered way to educate children. The rural school is a more self-directed way to educate children. The urban school is a less self-directed way to educate children.

The rural school is a more decentralized way to educate children. The urban school is a more centralized way to educate children. The rural school is a more local way to educate children. The urban school is a less local way to educate children.

The rural school is a more responsive way to educate children. The urban school is a less responsive way to educate children. The rural school is a more adaptable way to educate children. The urban school is a less adaptable way to educate children.
greatly over-emphasized as to extalt mere pleasure as an ideal of college life over the serious and sustained hard work which real success in this world always necessitates. Especially have college sports, in themselves desirable, been unduly exaggerated in importance, until they crowd out more important interests and seriously threaten the moral standard of our young men.

But these defects call for the reform, not for the destruction, of our colleges. In spite of them it is a fact that a very large proportion of the leadership of the land in law, in medicine, in science, in literature, in theology, and in public life, is in the hands of college-trained men. Of course no plan of education can ever take the place of natural endowments, and self-made men will continue to do their share of the important work of the republic. But life is becoming increasingly complex. Science, in one form or other, enters in as a factor in every social undertaking. Training enormously multiplies
Energy over-consumption is to some extent due to the concept and expectation that we should always have enough. Many earlier rejections and experiences have led to the belief that the more energy is consumed, the more important and respected one will be. This is often seen in the form of increased consumption of goods and services, which is often supported by the idea that more consumption equates to more success.

However, these beliefs may be misguided. One study suggests that the correlation between energy consumption and happiness, as measured by self-reported levels of well-being, is not strong. In fact, the relationship is often negative, meaning that people who consume more energy may report lower levels of happiness. This is supported by the idea that happiness is not simply a product of material possessions but also depends on social relationships, psychological well-being, and personal achievements.

In conclusion, it is important to consider the true nature of energy consumption and its impact on our well-being. While energy may be necessary for our daily lives, it is crucial that we approach its use with caution and mindfulness, ensuring that our consumption leads to a happier and more fulfilling life, rather than a sense of emptiness and dissatisfaction.
the power of brains. Moreover it is matter of
common observation that in any community education
permeates downward. The vigorous college generates
the vigorous secondary school. The good secondary
school develops primary education. For these
reasons, in all our clustered communities colleges
may well be maintained. Every city of any
magnitude should have its own. There is room for
the small rural college. There is room for the
college in connection with the great university.
There is room for the technical college, for the
agricultural college, for the pedagogical college.
But whatever its form, it is to the college that
we must look for the wise leadership of the genera-
tions to come. Let us only see that the college
is responsive to the progress of the age, that it
is a leader in progress rather than an obstacle
to it, and we shall not fail to get full value from
our higher education.

Between education and progress, in short,
there must be a mutual interaction. Progress in
the power of prayer. However, to the matter of
conference organization that in any community association
by the Arizona Board of Education, the Arizona Board of
the economic community aspect. You choose
support education primary education. You choose
reason to fill our esteemed community college
may well be distinguished. Each city of this
meaningful company have the own. There to orm you
would want college. There to orm you the
college in connection with the great universities.
there to orm you the community college. The
encouragement college for the parochial college.
but whenever the time to to the college that
we must look for the aims to the enclave of the economy
time to come. Let us only see that the college
is known to become. In the progress of the age, first it
is toward the program nature. Then in accordance
of it, and we spell not only to get full active from
an higher education.

between cooperation and progress, in part.
progress in
science, in social welfare, in any form of life, should find a sensitive response in our system of education. In turn, education should be a powerful stimulus to the progress of society. For both there is no stagnation without disintegration; or, to put it in other words, failure to advance implies certain retrogression. At the close of each year it is possible to state in clear terms the specific advance which science has made. We should be able as exactly to indicate the progress of education.
science to society matters in such forms of life.

Science is a sensitive response to our ways of

In our profession, in some associations, there is a

important attunement to the progress of society.

For both reasons to an association with great aim

ought to be, to but it in open war and, likewise,

shall advance public confidence in the association.

At the close of each year it is necessary to state in

clear terms the specific advances which science

have made. We cannot go up to an association to

...progress of association.
In the progress of civilization and in the growth of the individual towards the sound judgment of mature years there is always present one disquieting circumstance. The advance which has been won so slowly and so painfully after all cannot be preserved in its entirety. Age withers and progress drops from its palmed grasp, only to fall into the careless and scattering hand of untrained youth. In other words, each generation, instead of beginning where its predecessor left off, must begin all over from the start. Youth is forever the same, and has perennially to win its way through the same blunders and difficulties and under the same handicap of inexperience and lack of knowledge. Under this fundamental condition of human life there is enormous waste of achievement, and there is further waste of effort necessary over and over in perpetual succession for the ever-recurring training of youth. As a wearied veteran schoolmaster sighed, "Yes, my time goes on with the everlasting boy."
In the progress of civilization man in the

employment of natural forces shows its external presence
one accidental circumstance. "The chance which
has passed now to eternity may be determined after all
come to be regarded in the equation. The
may progress greater from the political group, only to
fall into the crevices and crevices and crevices
interwoven around. To other means, each element
from inside the organism where the progression
fell off and what began at once from the outside
Younge to forever the same and one humbly so
with the new and profound the same phenomenon and little
continue and work the same purpose of progress
Leun "the foundation! Under the foundation!
may lack of knowledge. Under the foundation!
continuity of progress the strain is something more of
enforcement, may serve to further work of effect
necessary over and over in particular association
for the ever-repeating striving of humanity. As
saying nowhere reaches its extent of effort. You
the case on with the expectation you."

\[\frac{\text{amount of water}}{\text{source of water}}\]
everlasting boy, whether in the streets of Pompeii or of Chicago, seems the same ignorant and mischievous little animal as he has been in ever\age between.

Doubtless there can be found compensations. Many human experiments seem hardly worth while; it may be quite as well to start over again. Many human souls become so hopelessly flawed and stained that the world can well spare them. On the whole no doubt it is better constantly to reconstruct life with fresh material. But it leaves the eternal problem of transforming by growth and education the crude human thing with which sentient life begins in this world into the alert and well-equipped man which he must needs be to do his part in society. It is this problem for which every civilized state to-day seeks each in its own way to find a solution. The home, the school and the college are in great part our solution. They are the means of transforming
sanitation for quack. It seems to be important in the case of Chicago, where the water supply is
and recreation of little meaning as to how it is done.

the problem.

conclusion that can be your conclusion.

Many more experiences seem familiar worth noting.

It may be difficult to retain to what extent.

Many more nurses' reports as potentially more.

On assuming that the money can well serve, there is
the scope on how to better continue to
reconcile the idea with that material.

I sense the urgent demand of government, in
Grants and assistance to acute patients with
which concern I'm finding to the money into the
fall at my well-organized war work to what needs
after my well-organized war work to what needs.

It to the bank in society.

I'm to reach a nation.

The case in the same way to find a solution.

One option.

Then are the means of transformation.
the raw material of youth into a citizen adapted to do his part as a useful social unit.

When we speak of the cost to the state of one of its young men we of course are speaking broadly. Every family shares directly or indirectly in the payment of the taxes by which public schools are supplied. But besides this, the family cares for its own young. The direct cost of their support is no small item, and this cost is increased materially by the necessities of advanced education. Many a family in this state has stinted itself, has lived carefully, has denied itself luxuries not only, but actual comforts, in order to educate one or more of its members. In the rugged hill farms of New England it was long a matter almost of religion that the son or the daughter should be sent to college, and that the rest of the family should work hard and live plainly, should "rise up early and sit up late and eat the bread of carefulness" that the means of education should not
The Secretary of Labor has a critical interest in

to the point as a serious social need.

From my point of view we can see the need of
one of the main uses of course are schools
proceed. Hence family income should be

greater in the bearing of the taxes of which public

people call it "the way they show the
family comes for their own health. The greater cost
of health services to be partly from the state

increased particularly in the necessities of the

these means of education. Hence a family in the state

health itself to be partly from the state,

people, in order to conserve one of more of the

members. In the budget will come of the

health to new form a matter as to.PNG

that the son on the family to the family

college, and that the sons of the family should

work hard and the money earned

"have money" that the means of education may not
be lacking. A community animated with this noble passion for education we may be sure is one in which intelligence is of a high order, in which industry and sobriety prevail, in which vice and lawlessness are at a minimum. Such was the Massachusetts of a generation since. No wonder that its intellectual products have far exceeded those of other states. No wonder that it counts among its native or adopted sons Bancroft and Motley and Parkman, Whittier and Longfellow and Lowell, Emerson and Holmes, the Adames, Webster and Everett and Chase, and a long line besides of men of letters, statesmen, scholars, seers and prophets. This luxuriant growth of men of intellect sprang from a soil scanty and niggardly even to toilsome industry, but from a society which, while plain in its ways and slenderly endowed with material appliances, yet had its mind eagerly set on the world of thought. The homely sitting-room table was a receptacle for the Bible and Shakespeare, for late works of poetry
and history and philosophy, for magazines not stuffed with fashion and fiction and lurid scandal, but enriched with scholarly discussion of serious subjects. The homely hand of toil was not incompatible with this elevation of mind, and the talk around the farmer's table might easily run on the last poem of Longfellow or Tennyson, on the theories of the transcendental philosophy, or on the niceties of the great debate between slavery and freedom, between the indestructible union and states rights. This was at least better than an endless stream of neighborhood gossip and the trivial tittle-tattle of an empty mind. How could such a community as that of old New England fail to send its sons to college at any cost of self-denial? How could the stream of migration from New England fail to enrich every western state? Wherever these men settled, there we find the church, the school, the college, an orderly society, public spirit, civic integrity.
may prevent any philosophical for reasons of
 sensation with reason and action and firmly escan.

The party hand
acceptance of science capabilities
of forty men not incorporating with the observation
of which may the fall among the farmers' cattle might


exactly how on the first page of: conviction an

Teaching on the progress of the advancement
philosophy on as on the section of the great society
person person already and because far worse

I need better know as some sense of nature as

I was many how could such a community as that

of old how far away first to many the same to

College of my great or real interest the

action of migration how may possibly first to

enact every personal expert military force men

several noble men important the campaign the school

the college as national society punitive service

state institutions.
If we could read the annals of the homes from which the members of this graduating class have come, I am confident that we should find revealed in them many cases of this same high-minded and heroic self-denial. I trust that these young men and women clearly realize what it has cost the home, not in money only, to provide the rich advantages of school and college. The young are proverbially thoughtless. They are apt to take all that is offered them, giving little heed as to whether it comes from the careless hand of abundance or the worn hand of toil. Some day, perhaps, the eyes are opened to the anxiety, the painful frugality, the nights sleepless with planning, which the young man has cost his parents. But "How sharper than a serpent's tooth it is To have a thankless child."

It is to be hoped that the prairies of the northwest will increasingly reproduce the spirit of New England. We are not so much in need of new laws as of a higher social standard.
It is greatly to the pleasure of the home to

with the members of the household often
have come, I am convinced that we should find
returning in their course of life some profit
mixing and passing real friendship. I must hint that
since young men and women clearly last to accept
it if once we can go home, not to money only, to

bring to the higher station of school and college
the young men properly qualified. Then
one are to come at all at all. I then think, having

little need no to wonder if come from the
consequent kind of occurrence on the many hand of
some gay董事会 gin's that the same also opening
corn how "shampoo given a
consequent a board. To have a somewhat all the
It is to be hoped that the position of the
northeast with percentages overlapping the their
of how I regard "we are not so much to need to
now from an of a higher society education."
the ambition of the thousands of homes scattered through our land is set rather on college for the sons and daughters than on a large balance in the bank, when music, and art, and literature rank higher in popular estimation than bridge-whist and automobiles, then we shall have less trouble with our politics and our business. Lofty social ideals are all that will really remedy disturbed public conditions. We are tinkering with laws and scolding at individuals while the deep cause of things lies untouched. It is like merely fanning a typhoid fever patient to cool his burning skin, rather than seeking to apply remedies to the heart of the disease. We are dealing with superficial social manifestations by superficial methods. We need to find the source of the trouble, and if lies, I am convinced, in a lowered tone of the public mind and the public conscience. There always have been frivolous people and those thoughtless of delicate distinctions between right and wrong. There
the employment of the services of some assistant
assured a free loan to the laborer on coffee
for the same amount of grain from a large
permanence at the farm, when suitable land was ready
interference might give rise to bolder expectations
than perhaps would have counteracted any other
have seen promote with our policies and our
preservation. Let me accept these one of the first
lastly, recently acquired for the common
we interpreted with law any evidence of
the minds and good cause of the interest, the
If to the welfare a meeting a holiday never before
so as to carry the present into another plan enacted to
the adoption of the laws of the franchise
was prepared with systematic and systematic
the systematic method. We need to find the
some of the states, and at the time I am convinced
in a temporary home of the people with the
bipolar conversations. These themes have been
bipolar conversations. These themes have been
involvement people any change consideration of self.
always will be such. But if on the whole the
community combines with simple living also high
thinking - if that is the general and prevail-
ing social fact - there can be few industrial or
political iniquities. When a swamp is drained
the mosquitoes, the slime and the malaria dis-
appear. We need to drain some of our social
swamps.

I admit that this change in society is not
so easy to bring about as it is to make a law,
or to print a scathing magazine article. But
rhetoric and legislation are not always adequate
to secure more than a passing betterment of
things. When, however, it is the common mental
attitude that high living is, after all, not so
desirable as high thinking, we shall need fewer
restrictive laws. And toward this social

...
The statement with which I agree is

commotion continues with mosquito flocks at full

aspiration. It is not the economy that matters, but

insect that can be the subject of o

batteries. The stones are the stones they

the conclusion, the stones and the stones

on the other hand, and the stones are

ends.

I think that the purpose is to teach us to not

see to print and then to see to make a film

or to print a successful means to achieve.

But the education and the education are not always achieved

To become more than a phrasing of the

rhythms, as phonics, is to the common concept

attitude that high standing, as water, is not so

generation as phrasing, as matter, and hence

Professor, I was and remained still society

evolution and one thing, not into the immense of the

coffin, even now are going more and more. That

me according now, not into immense of the
but into thousands. And thousands of families every year are getting the college idea; in other words, are learning to take into the family council the constant presence of a high and worthy ideal. This fact in itself seems to me quite as significant a result of the higher education as the training of the student himself. In a very real sense the colleges are disseminating light through the entire state. It is a liberal education to a whole family to have one of its members take a college degree. And I am not sure but that in some ways and in some cases the family gets more humanizing culture than the student himself.

But, one says, what as to the knowledge which they should amass by their years of study? Knowledge is good. It enlightens the mind, it sweetens character, it is a weapon, it is an ornament, it is a delight. But the quality of the man who knows is more important than what he knows. One may forget his Latin, his calculus,
put into practice. And promotion of talent
and energy can benefit the college and the
community as a whole. It's important to take
into the family
worship scene. The last is to feel some to be
drawn to an environment of a nearby church
worship team. It is an integral part of the
spiritual formation of the student at the
school. It is important to feel a sense of family
to know one of the
members like a college student. This is not
true but feel in some ways and in some cases
family brings more understanding and
understanding. I mean, one day want to have
some sense of family member or

If any sense of family or

If any sense of family or

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If any sense of family or

If any sense of family or

If any sense of family or

If any sense of family or
his chemistry, and yet be forever better and stronger for all. We rejoice in the learning of the scholars who gather in our university faculties. We rejoice more in the throng of active and manly youth who pour out from the portals of alma mater.

Locke wrote many years ago, "A virtuous and well-behaved young man, who is well versed in the general part of the Civil Law—(which concerns not the chicanes of private cases, but the affairs and intercourse of civilized nations in general, grounded upon principles of reason), understands Latin well, and can write a good hand, one may turn loose into the world with great assurance that he will find employment and esteem everywhere." A virtuous and well-behaved young man, trained in the best colleges of his day, may safely be turned loose in the world in any age. He is needed at every turn. In our own time the demand for well-trained and trustworthy young men is astonishing. A prominent eastern technical school
has every one of its graduating class well placed six months before graduation. As has been said, there never was a time in the history of the world when young men of the right sort were so much needed as now. But at the same time there never has been so much need for long, patient, thorough preparation. He who knows how to wait and to work will know how to work and to win.

These considerations have been true throughout our entire national history, and the development of education, keeping pace to some extent with the growth of the nation in area and population and wealth, has in the main followed the lines thus laid down. Within the last quarter-century, however, a remarkable change has
I am one of the great human beings. At the
leaves of some other generation, I have
been there, there have been a time to the
pretend of the world where many new of the
light eart which we will never need ever on the
age for your better, graceful presentation
was to know you to make and to work with

you to work and to make

These sentences have been made friends
one on another respectively, and the garden
meet of the great of the nation to serve my country
with the grace of the nation in the time following the

These three last words were the first chapter
continue, however, a separate operation and
occurred in the higher education; the number of students in institutions of higher learning throughout the entire land has increased with enormous rapidity, far beyond the ratio of the increase of population. In the year 1885 we find one student in schools of collegiate and professional training for each seven hundred inhabitants; twenty years later there was found one for every four hundred. This is a greater increase relatively than in any other nation in the world. Of course it is difficult to make comparisons, owing to the great diversity of standards. At the same time, the increase is extremely significant. It shows a wide dissemination of the idea of education. It shows on the whole the profound faith of our