Study
of taxation by SE Ireland covering
such topics as "The Scientific
Assessment of Land."
Valuing Buildings for Taxation
Real Estate Taxation in Foreign
Countries
The Classified Property Tax
Theorie's underlying value of
Special Assessments

likely practical result

Taxation in this country is a muddle
These and similar studies will help get
a scientific basis for the just distribution
of the burden of taxation. These principles
will have to be applied as do the results of
medical research, but without such
working out of a scientific basis we
shall remain in the confusion of
guesswork and prejudice.
Studies of business problems, as

1. The chain store by Palmer and Rhodes, covering types of goods sold. This method of distribution is adapted, its relation to the meat packing industry.

2. Statistical laws of demand and supply with special application to sugar by F. Schultz.

3. Warehouse questions by Buddy such as the Kansas Elevator Capacity of the U.S. and its distribution, and analysis of public merchandise trade in Chicago.

This is likely helpful in the adaptation of producers and wholesalers to a new system of method of retailing which seems viable in certain fields of food things. This will give the supply and demand does work and what factors interfere with its free action.

This will influence the present effort to help the farmer by facts on distribution and storage space for grain and...
By followed through the causes of non-voting.
Of methods used in getting out the vote and their effectiveness, and
Selection methods in Chicago.

January 1926

By White

of the city manager method of city administration and by conclusion of
municipal employment in Chicago.

Likely practical result

We live under a representative type of government which is auto-
matically becoming no representative because large sections of
the voters don't vote. These studies will help people really interested in
public affairs to find out how to make our present system better or to work
out a better system.
What is practical importance of work done here in Soc. Sci as shown by conf. of Pres. Hoover Prof. Merriam & Ogilvie.

I have heard it said by outsiders that U of C has one of the most, if not the most, important centers for Soc. Sci research in the country. Is this more than publicity optimism? How does U. of C. work in Soc. Sci differ from that in other universities in special line of attacks. Cf. Yale School of Human Relations.

What is the importance of $200,000 or more added to endowment. What would be done with it? What will be left undone or delayed if it is not secured?
Notes on Soc Sci from conference at Mr. Avening's apartment 10/8/29

Rockefeller gift

Churches

Education

Research - Medicine

Natural

Soc Sci

Humanities

Mr. Avening wants to know specifically types of studies in progress. What is the use for these practical results?

Mr. Hoover feels that practical results come from getting public opinion educated. When practical results follow as a natural flowering.
Practical results of research also come from getting people on to a higher level of understanding.

Mr. Ogami feels that in real war affliation there have gone ahead on fact that inventors are becoming sterile and enenichement of mind with pure research.

This effort is to make better merely to spread better already made.

Ogami's study in Mass. M'ly. Show that 1 out of 20 boys & girls of 15 yrs now alive will be in reserve.
of the 1929 marriages celebrated in 1929 1/5 will be broken by divorce. This does not take into account those broken by death.

There has been great progress in inventions especially in the field of communication - airplanes, radio, new ocean liners, telephoning across the ocean. Can we be certain that there has been equal advance in the social or human engineering? Is city government any more efficient or free from graft? Is the handling of crime becoming effective? Is the family becoming effective? Is divorce rate indicative of success in family life?
Human engineering based on self-fueling in a scientific spirit is taking the place of social service in the usual sense. Ever, will still be needed but research into causes of the invention of preventive measures promises much.

Anthropometric test is to measure racial differences & get out of hot air about trait differences, which hot air is based on ignorance, our information and prejudice.

T.H. asked Mr. Neumann to each to prepare a statement for not over 31 long for dinner.
Study of problems of police administration
Study of problems of city management
Studies on Public Finance
SE Leland CN

J. W. Blegen: Early history of immigration in connection with cultural forces
Anthropometric studies on human traits
measured instead of guessed at
Archaeology or prehistory of this region
Leland's studies in taxation
Studies completed or in progress

Japonica - Zeland

Measures:

Chanci Stores - igen - Palmer

in meat district - Rhodes

Schultz. H. Mathematical Laws of Demand 

Supply with Free Application Sawyer

Wolf - C. B. Le. P.

Spanish Elevators

Past Sci. - Out Merchandise Warehouse Place

Cornell - Getting out The Vote

1. Kennicott - Non Voting Tabules

World yWhite - Negro Voting - Total Of

Electoral of Municipal Employment in Chicago

Sociology

Friends of Pop in P
extraordinary individual freedom in patterns of the
family - in U.S. - foreign, homes, patterns, broken,
need, new patterns, restrictions - hotel living
no great deal of freedom from family, neighborhood,
community ways and habits - break up of the old
order -

Rhyne - Mary Richmond "Social Pergamons" -
analyzed & standardized procedures of S.W. Case work.

E. F. B.

Friday, 20 -

- informal

Case files.
Project for a series of pamphlets on Social Science.

1. How It Used to Be--I.
   (A description of common life before iron was discovered, wheel or arch invented, writing invented, agriculture or domestication of animals--in short neolithic culture)

2. How It Used to Be--II.
   (A description of common factors in life just before the "machine age", showing commerce, housing, manufacture, shipping, politics, home life, amusements, education, agriculture)

3. Who changed it and How?
   (Short biographies of Kepler, Newton, Galileo, Watts, Faraday, Cartwright, Fulton) (with accounts of their inventions and points of social incidence and importance).

4. Machines
   (The machine age in blossom--account of its process and contrast with old world--social change as correlated with machine--rapid factor of change now--disorganization as result of change) Invention of the great change factor in life of people

5. The City
   (Machines have made the city--dominant form of civilization--center of most typical processes--center of most rapid change--necessity of its study)

6. Change and Control
   (Shall change be directed or uncontrolled--control already possible in natural and biological field on basis of careful scientific work--element of control needed in social field--only possible on basis of research--to find out where and what we are, where we want to go, and how to get there)

7. The City Laboratory
   (Chicago a great typical mechanical city--its processes generic--its study fruitful--correlated attempt at understanding by all social sciences--all methods applied--statistical, biological, anthropological, group, family, psychological)

8. Descriptions of angle of approach--with discussion of projects
   I. Political, Sociological, Social Service, Education
   II. Economic

14. Conclusion - a windup - marvelous opportunities in investment and money
Long intertitle between
S. W. W. E. W.

Effect on Common Life

What are people to do with their freedom?

Art + religion

The City

Culture and Conflict

The Cultural Environment

A Proposal of Ways of Education or Prisons

I'm not sure.
"But there is even more to be said. It is worth while to interrogate the past as fully as we can, because the race is more important than the individual.

"If the individual were more important, our yesterdays would be like corpses and the past would really be a thing of the past. It would be better then, after having taken out of it every practical thing that it contained, to throw it away on the rubbish heap.

"But I believe, -- nay, I know -- that the individual is only a fragment of the race, that it is the race that counts. The tree is the real thing and not its transitory leaves. Each of us is but a leaf from the human tree. Or better still, the whole of humanity, past, present and future, is but one man. Origen had put it tersely some seventeen hundred years ago: 'universus mundus velut animal quodam immensum'.

"I believe that I am only a fragment of humanity, yet that I must try to look at things from the point of view of the whole, and not of the fragment. Hence there is no past, there is no future, simply an everlasting present. We all live in the present, but the present of the uneducated is narrow and mean, while that of a true humanist is catholic and generous. If the past were not part of your present, if it were not a living past, it would be better for you to leave it alone.

"What little we know, what little power we possess we owe it to the accumulated endeavours of our ancestors. More gratefulness would already oblige us to study the history of these endeavours, our most precious heirlooms. But we are not to remain idle spectators. It is not enough to appreciate and admire what our ancestors did, we must take up their best traditions, and that implies expert knowledge and craftsmanship, science and practice.

"Hence, if we are anxious to do our best and to bear our full share of the common burden, we must be historians, scientists, craftsmen; -- and we shall be true humanists only to the extent of our success in combining the historical and the scientific spirit.

"This is a considerable task and we may not succeed in accomplishing it, but it certainly is worth while trying. Some of us at least must do it and they should dedicate themselves to it in the same spirit that mediaeval craftsmen dedicated themselves body and soul to their art."
The history of a company - George Section

If the price is ever more to pay, the facts as listed on this page cannot be changed. If we can arrive at a decision that is important, we must write it now.

The important

If the important were taken too lightly, one generation would be like the

conspicuous, as would we all to some extent. If money to

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SYNOPSIS

The Social Sciences (dealing with the behavior of man) are in the first stage of a unique development at the University of Chicago. They are making a cooperative attempt at understanding and control of human relations at a time when all social problems have been intensified and complicated by recent development of the natural and biological sciences. This attack demands the utilization of new techniques, field study, statistical method and a laboratory building. The Social Sciences at Chicago have a firm basis of achievement in the past and a well-qualified and enthusiastic group now at work. Problems of the causes of war, civic training, and the life processes of a great, typical city, Chicago, are being studied. The next essential tool is a place to work—a laboratory building. No such building or research program now exists in the world. The effort is therefore unique, pioneering, significant. Funds are already available for the cost of half of the building. An unusual opportunity exists for a donor to cooperate with the University in doing a unique piece of work, and to connect his name with a significant pioneer effort in the understanding and control of human relations.
SYNOPSIS

The Society of Fellows is concerned with the preparation of a new generation of graduate students in the sciences. They are working to create a cooperative environment where the students can engage in scientific and technological research.

In recent years, science has been influenced by political and ideological factors. The Society of Fellows aims to address this issue by promoting a more objective and interdisciplinary approach in the sciences.

The goal is to create an atmosphere where students can collaborate and share ideas without the influence of political or ideological pressures. This will help to foster a more diverse and inclusive scientific community.

To achieve this, the Society of Fellows is working on a project to develop a new model for scientific education. This model emphasizes the importance of interdisciplinary collaboration and the importance of diversity in the sciences.

In conclusion, the Society of Fellows is committed to the development of a new generation of scientists who are prepared to face the challenges of the future with a multidisciplinary approach.
Housing:  Incomes and Standards of Living of Unskilled Laborer.

The Chicago Standard Budget

In more than two thirds of the families studied, the earnings were insufficient to provide a standard of living equal to that provided by the Chicago budget.

or

a unique study of family budgets
in relation to the Chicago Standard Budget

The Chicago Standard Budget and needs family budgets of unskilled workers
Merriman and Goulet, Non-Voting.
A study of the civic slacker.

Woodley, The Chicago Primary of 1926.
How our political overlords really work.

White, The City Manager
A new ideal of public life.
A civic renaissance

Thacker, The Gang
1313 gangs in gangland

Abbott, Historical Aspects of the Immigrant
Problem: America, Chicago, the winning and future?

Goode, Map of the Chicago Region.

Tanner, Trends of Population in the Chicago Region.
5,285,000 people in Cook County in 1950
Merriam and Gosnell, Non-Voting.

A Study of the Civic Slacker.

Woody, The Chicago Primary of 1926.

How our Political Overlords really Work.

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Thrasher, The Gang

1313 Gangs in Gangland

Abbott, Historical Aspects of the Immigration Problem.

America, Chicago, the immigrant - the future?

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Houghteling, Incomes and Standards of Living of

Unskilled Laborer.

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the earnings were insufficient to provide a standard
of living equal to that provided by the Chicago
budget.

or

A unique study of family budgets in relation to
the Chicago Standard Budget

or

The Chicago Standard Budget and actual family
budgets of unskilled workers.
Mettem and general non-voting

A study of the Civic Sector.

Wood, the Chicago Primary of 1968.

How our Political Candidates Really Work.

White, the Civic Manager

New ideas of public life

Active Participation

interests. The game

The Chicago

Appellate decision makes of the interpretation problematic.

American C.iffeso, the important - the innocent.

Test, Trends of Population in the Chicago Region.

2,000,000 people in Cook County in 1960.

Understanding Income and Standards of Living of

Understanding.

In more than two parts of the Family studies this
the statistics were important to provide a standardized
of living index. the population of the Chicago

budget.

A single study of family budgets in relation to

the Chicago Standard Budget and Current Family

budget of metropolitan motivation.
Merriam and Gosnell, Non-Voting.

A Study of the Civic Slacker.

Wooddy, The Chicago Primary of 1926.

How our Political Overlords really Work.

White, The City Manager

(A new ideal of public life

(A civic renaissance

Thrasher, The Gang

1313 Gangs in Gangland

Abbott, Historical Aspects of the Immigration Problem.

America, Chicago, the immigrant - the future?

Jeter, Trends of Population in the Chicago Region

5,285,000 people in Cook County in 1950

Houghteling, Incomes and Standards of Living of Unskilled Laborer.

In more than two thirds of the families studied the earnings were insufficient to provide a standard of living equal to that provided by the Chicago budget,

or

A unique study of family budgets in relation to the Chicago Standard Budget

or

The Chicago Standard Budget and actual family budgets of unskilled workers.
A study of the Civic Leader
The Chicago Tribune of 1860
How Our Political Parties Really Work
Will the City Manager
A new trend or public life
A civic Renaissance

1972 Census in Chicago
Appreciation: Historical Aspect of the Immigration Problem
Amera, Chicago, the Immigrant - the Future

3,369,000 people in Cook County in 1970

Confidential Income and Standards of Living (telephone report)

In more than two-thirds of the families studied
the estimates were insufficient to provide a standard
of living equal to that prevailing in the Chicago
budget.

A minute study of family budgets in relation to
the Chicago Standard Budget

Budgets of Operating Workers
Practically within the limits of our own generation man has begun, consciously and deliberately, to guide and control his destiny; with the aid of scientific knowledge to master and shape his physical environment, his social environment and even himself. This challenge confronts the social sciences.

All science is one; but clearly the particular branches of science which can best serve man in mastering and shaping his social environment to the end of effective living together are the social sciences. They are the sciences which seek to understand social organization - to understand the framework, the fundamental processes, the driving forces, and the institutions of social living together - and to provide the data and principles upon which any true technology of shaping this social organization must be founded. If these social sciences can meet the responsibilities of such a task, this new attitude of man will be justified by its fruits. They must not fail if civilization is to endure.

The increase of interest in the field of the social sciences - by all odds the outstanding feature of recent educational developments - deserves better things from these sciences than has as yet resulted. Notwithstanding the hordes of students who take this work at all levels of our educational system; notwithstanding the recent vast proliferation of instructors, courses, and printed pages; notwithstanding occasional true advances in spirit and technique, these sciences are still too largely mere opinion and their literary product is still too largely a type of superior journalism rather than measured, tested, mature achievements which grow out of the use of scientific methodology.
A new spirit, an effective organization for work, and a greater emphasis upon scientific methodology are essential in this field. Judging by all the signs of the times, this should be the century and even the generation of a great forward movement in the social sciences. The University of Chicago has studied the procedures and resources needed for its part of the task.

First, as regards the needed new spirit. It is essential that faculty and students alike should be imbued with the spirit of creative work, with the spirit of solving new problems in the scientific manner. At the undergraduate level this implies less attention to routine, factual, descriptive courses and more zeal for breadth of vision, mastery of method, independence of thought, and deep boring at some challenging task - these, plus an enthusiasm for improvements in our social organization and understanding of opportunities for service. At the graduate level it implies these same things, with an added maturity of outlook that will result in a minimum of the routine "research" which has no significant purpose beyond that of providing a doctor's thesis and a maximum of true research consciously directed toward matters and methods of fundamental importance.

Second, as regards the appropriate organization. There are here at issue both the organization of the presentation of the social sciences and the administrative organization of this part of the University's work.

With respect to the administrative organization of the University, the future should have in store a central nucleus of constructive creative workers devoted to the development of fresh viewpoints and methods in this field - fired with a passion to understand the framework, the fundamental processes, the driving forces, and the institutions of social living together.
It is conceivable that this central nucleus of scientists may continue to be grouped under the orthodox classifications of economists, political scientists, sociologists, anthropologists, psychologists, historians, and philosophers, but perhaps not; and certainly if this orthodox grouping is continued it should carry only the implication that specialized points of view are being utilized in studying one and the same complex of social processes. Around the central nucleus — permeated by its spirit, utilizing its personnel, and enriching and challenging it by contacts with the realities of social living — should be a cluster of schools of social technology known today by such names as a law school, a school of business administration, a school of politics, and a school of social service administration. These schools of social technology should also be staffed with men alive with the scientific spirit, who are keenly aware that they also merely represent specialized points of view in studying one and the same social organization, and in this case attempting to shape it. The whole organization — central nucleus and cluster of applied schools — would thus be devoted to the development of true social science and to applying this social science to the art of living together well.

With respect to the organization of the presentation of the social sciences, the present welter of miscellaneous formal factual courses dealing usually in a routine way with "problems of the day" — and thus often more concerned with pathological incidents in society than with its great fundamental processes — must yield to a functional arrangement in which a relatively small amount of formal instruction will open the student's mind to a preliminary understanding of the framework, the fundamental processes, the driving forces and the institutions of social living, and another amount of formal instruction to equip the student with essential methodological tools.
Then the student must move promptly into critical semi-creative and creative work, where formal classroom instruction diminishes and finally disappears and where true analysis of problems may be undertaken. This organization of the presentation of the social sciences is designed to break down the compartments which have so often developed among the social sciences of American universities, and it is designed to challenge the creative interest of the competent undergraduate quite as much as it is to provide an opportunity for true graduate work. The essential point is this: the promotion of inventiveness in the social sciences depends in part upon really interesting a large number of competent persons in the task, and then making certain that these competent persons have a good equipment of content and method. Only thus can the needed fertility in combining and recombining of ideas occur. Only thus can the needed advance in the social sciences be assured.

It may perhaps be worth while to indicate that the foregoing statement of effective organization is by no means merely a counsel of perfection. During the last few years the Department of Economics and the School of Commerce and Administration at the University have worked out such an organization and it is now beginning to accomplish for this section of social science work the tasks here sketched for all the social sciences. The practicability of the program can hardly be questioned. The preliminary experimentation has been performed and we are ready for the general application of its findings.

Third, as regards methodology. Inventiveness, or fertility in combining and recombining ideas, is far more likely to take place at a rapid rate if many penetrating methods of work are in the quivers of the workers. Disregarding overlapping in classifications, the following methods have been fertile in social science work: historical method, observational method,
deductive method, and quantitative method. These methods should accordingly continue to be emphasized, but they should be supplemented by other types of method, such as the experimental method.

Furthermore, there should be thought-provoking combinations of the techniques of the various branches of the social sciences, such as would naturally take place in cooperative research or in cooperative granting of a doctorate higher in attainment than the present Ph.D. And, similarly, persons who have been disciplined in the techniques of other sciences (for example biology or physics) impinging upon the social sciences should be encouraged to work at social science problems and thus carry over at many points into the social sciences keen techniques and methods. In brief, there should be increased attention to orthodox methods applied to the central issues in the various social sciences; and there should be even greater attention to orthodox methods and to new methods applied to the problems lying at the points where the social sciences impinge upon one another and upon other sciences. Thus will bridges be built by means of which new technique may be carried into the social sciences to the end that inventiveness may be promoted.

A new spirit, effective administrative organization, effective organization of the presentation of material, and more fertile methodology are the keynotes of the University's program for its work in the social sciences.

When one turns to a contemplation of what such a program means in the way of resources it at once becomes apparent that its full development calls for a scale of expenditures in the social sciences that has not yet been visualized in our academic institutions; but only thus can the necessary libraries, statistical machines and other equipment, experimental work, seminar rooms, contacts with reality, research facilities, and competent staff be
secured; and only thus can a university play its part in enabling man
to master and shape his social organization. The proposed type of creative
work calls for large expenditures.

Fortunately, however, the project need not wait and should not
wait for resources which would at once bring all aspects of it to fruition.
What is needed in the immediate future is sufficient resources to enable the
social sciences to be pointed in a new direction; a somewhat more remote
future may be trusted both to bring the refinements of practice to bear
upon the program and to secure such additional resources as may be justified
by the fruits of the refined program.

A first need is felt to be a series of appointments of men thorough-
ly trained in basic techniques to bring their methods and temper of per-
sienceformance into the group of social/workers. The experience gained in the
work for local community research has pointed clearly to the importance of
this stimulation.

To secure the thorough co-operation which this program implies,
it seems extremely important to provide a building for social science in
order that the groups working on common problems may be in daily communica-
tion and in order that adequate space be provided for the housing of these
groups.

A fund for the promotion of the research projects is a most
important feature of the program, and a fund to endow fellowships for graduate
students, to promote interest in a doctorate in social science which will
combine the training of the several disciplines now divided by the departmental
system.

The following is a statement of the financial implications of such
In the field of the military economy...

It is clear that the economy of military

To some extent, this system does require a...
I Endowment to support additions to the staff $1,000,000.
II Social Science Building 1,100,000.
III Endowment for Co-operative Research 2,000,000.
IV Endowment for Fellowships 500,000.

Total Capitalization 4,400,000.

V An annual grant to support research over a seven year interval to match dollar for dollar funds raised elsewhere for this purpose, up to a maximum of $50,000 yearly.

In brief indication of the type of appointment contemplated under additions to the staff, the following may be stated as examples:

First, a strong appointment on the quantitative side, for example, F. C. Mills of Columbia, or Holbrook Working of the Food Research Institute at Stanford;

Second, an appointment in technology and natural resources, for example, Mr. Tryon of the Bureau of Mines;

Third, in the field of psychology and social science, an appointment of the type of Dr. Elton Mayo of the Harvard School of Business or Dr. Josephine Gleason of the University of Pennsylvania;

Fourth, police and crime, - an appointment similar to that of Dr. Raymond Molay of Columbia University;

Fifth, economic history and historical method, - an appointment of the type of Gras of Minnesota;

Sixth, city planning, - an appointment of the type of Herbert Swan of Newark, New Jersey.

These fields and names are suggestive and the names are those of men already interested in the application of special techniques to social science. It is felt that extremely valuable results will be obtained by drawing into social science men thoroughly trained in basic techniques, even though they have/had, up to the present, the application to the social science field. This, for example, may hold in the case of biology and psychology.
If the capitalization indicated above seems impossible an alternate method of support could consist of cutting item III - Endowment for Co-operative Research, from $2,000,000 to $1,000,000 and adding a grant of $50,000 a year for seven years.

The scale of performance would be appreciably improved if addition to the above program were possible and $400,000 could be added to item II for the cost of absorbing and remodeling Foster Hall to be used as an addition to a new social science building.

A vital need is that of increased salaries for many of the men now engaged in the work, but it is felt that the other needs are so important that this should not be brought up at the present time.
Research in
The Humanities

Viewed from the dog-star Sirius, the world is an indistinguishable speck—a tiny ball, swung endlessly around the sun—a poor relation in the great galaxies and suns and stars; but the astronomer's view is not the whole view of the world. This planet is tremendously important to those on it. We can see ourselves as part of a dramatic evolutionary process—we are mid-stream in that process, which seems to have, for man at least, direction and significance. We know nothing about what the future may bring, enticing as speculation about the next bend in the river may be. We can only know something of the past. Hence the study of man, his origins, his body, his physical environment, his dreams, his values, his social status, his inventions, his acts of creative imagination—are eternally fascinating to all of us.

To one special side of this story of man, the humanistic scholar addresses himself—to the history of his spiritual life. It is the hope of all of the cooperating sciences and humanities that some day man may more fully understand himself and his world, see the picture early in his life, and so direct his conduct and conduct his common life, that he will act in harmony with, and not against, the natural and social laws which condition his personal life. The net and end result desired is an increase in happiness for human beings.

The Humanities began with speech itself. Since the first blurred ideas of man were labelled by words and eventually elaborated into an exact and flexible, though still incomplete, ever-growing and
Dear Sirs,

I am a student of economics and I am writing to express my concern about the recent developments in the stock market. It seems that the prices of stocks are fluctuating wildly, and I am worried that this could have a negative impact on the economy as a whole.

I believe that the government needs to take action to stabilize the market. Perhaps they could consider implementing tighter regulations or providing more support to struggling companies. I think it is important for the government to take a proactive approach to ensure the stability of the economy.

Thank you for your time and consideration.

Sincerely,

[Student's Name]
changing, language; since the first crude pictures fixed these ideas on clay tablets so that one man might leave his speech and his ideas after him; since this speech and these pictures were finally reduced to an alphabet, the common coin of communication; since this alphabet is now broadcasted by press, radio and telegraph to great masses of men — since all of these things came to pass, the humanities have begun and grown. These humanities record the dreams of men, their hopes, hungers, prayers, ideals, sufferings and fears, and these human things of the spirit now live through the humanities and are a common heritage.

Looked at from one point of view, the humanities set objectives, establish ideals, offer object lessons, which give a definite set to the experience of the individual who is steeped in them; they establish as conditioning facts for all of his future behavior, the reports of the best experience of his race; they tell us the best that the past has to tell about how to live.

Looking backward, man sees a long line of white stones marking the path that humanity has followed; looking ahead, he sees only a fog-filled wilderness, shot here and there with the white sunlight of insight and prevision. But the trail of the past which he can see, if he will, marks the direction of the trail of the future, and, by looking backward he may find indicated the course which he must follow in the future to live, and follow it.
acquaintance. For example, some of the most apparent examples of this type of communication show up in everyday life. If you open a newspaper, you see a story about a new invention or a new discovery. This is an example of how communication can occur. The story tells you about the inventor's latest achievement. It also gives you information about how the invention will affect people's lives. This type of communication is important because it helps us understand the world around us.

Another example is the presence of communication in art. When you look at a painting, you can see that the artist has used colors and shapes to create an image. This image is a type of communication. The artist is trying to convey a message through the use of visual elements. The message could be about love, nature, or any other topic.

Looking back, we can see how communication has evolved over time. In the past, communication was limited to oral or written words. Today, we have a variety of methods to communicate, including the internet, social media, and mobile devices. These methods have made communication more accessible and faster.

In conclusion, communication is an essential part of our daily lives. It helps us understand each other and the world around us. Whether it's through a newspaper article or a painting, communication is a powerful tool that we use to connect with others.
Main Lesson of Evolution

Somewhere in the current of evolution and nowhere near its finish - before man endless future for his perfection and future development. We are privileged not only to see but to assist in them - also duty

Man formerly helpless pawn of outside forces - epidemic - things changing

In certain parts of world environment and competition have stimulated evolutionary process - others opposite - prolonged blood infections, like malaria - easy climate - too easy food - developments at different rates in different rates - decided inequality in physique, brain, resistance to disease.

"Favorable circumstances that drive them on" - the whites fortunate.

Backward races are only belated - not inferior - belated races give away where contact with advanced groups.

Lessons for physiology and medicine - hanging - displaced organs - ulcer - duodenum - changes in circulation - heart troubles connected with lack of accommodation to upright posture and human habits - varicose veins.

Advances in cerebral cortex - latest part of brain - most sensitive - brain made extremely rapid growth in few hundred thousand years - most psychoses where brain most used.

These are exhibits of incomplete or imperfect evolution - the appendix, a portion of an intestine - change of food, in man, changed function in man - things changing, not so useful as before - teeth - perfect sets very rare - weakened and do not any more resist infection - similar degeneration in loss of hair - sometimes it runs in families - some people or families lose it at 18 - deeper course is that of lack of evolutionary need.

Progressive evolution, also in process - study on old American families - stature increasing, average higher than any large group in world - change in shape of our skull - old skull narrow, long and low - a more rounded skull appears later - where narrow skull has persisted, it has grown higher - also skulls increasing in breadth and height - do not understand change, but it is an evolutionary change - true of Bohemia - by measurement - brachycephalic

Indications that brain has been increasing in size - especially white man's - different from backward people non-brain users - in last 1000 to 2000 years.

Old American families - part well-educated - part Appalachian mountaineers - decided difference, stature for stature, in size of brain between old Americans and Appalachian peoples.

Brain increases up to forty or fifty years of age - sound mental work responded to by growth of brain

Chairs in human and organic evolution - research - results only will form a sound basis for eugenics
Men done away with influences of environment - men has negated bad influences of natural law.

Isolation one of most potent of evolutionary influences - there is no isolation.

Potent agency has been natural selection - survival and propagation of the more fit and elimination of less fit - weakness and lack of immunity counteracted - now only utterly unfit are eliminated - they propagate and increase and spread their weakness.

Here we recognize the old healing power of nature - many of less fit are not less fit mentally - lacked immunity to typhoid.

No weakening here to human race.

Sometimes with weak there is a definite reparation - syphilized families (15th century) regenerate.

What about evil, religion, morals, on which present system has been built (above only body).

Object of science ultimately if not immediately is truth and service - basis of faith (toward something better).

None of findings of science affect the soul - has no instruments to measure this - no danger to human spirit in science.

These sciences of anthropology and genetics old - centuries and centuries - no point in development of human being where it changes from living thing to thing with soul - same for race - shared by all living creatures.

Faith, hope, love is center of religion - next one is morals - great reason for human morals - old concepts of morals founded - no eugenic direction - bad morals are diagenic - Dogma, third part will change and evolve as other social ideas and forms do, as knowledge of facts increase.
In the context of mental health, the influence of environmental factors on mental health is significant. The interaction between mental health and environmental factors is complex and dynamic. Environmental factors can affect mental health in various ways, including through exposure to stress, trauma, and other adverse conditions.

The relationship between mental health and environmental factors is bidirectional. Mental health can also influence environmental factors, such as through the physical and social consequences of mental illness. This interaction highlights the importance of addressing both mental health and environmental factors in comprehensive interventions.

In summary, understanding the role of environmental factors in mental health is crucial for developing effective interventions and policies. It is essential to consider the interplay between mental health and environmental factors to promote overall well-being.

References:
October 28, 1927

Memorandum to: Members of the Instructing Staff From L.C. Marshall

It may be of interest to members of the group to know what progress is being made in preparing texts for use in high schools and junior colleges.

At this time, the following have already been published:

Marshall & Lyon: Our Economic Organization
Lyon: Making a Living
Lyon & Butler: Vocational Readings
Marshall: The Story of Human Progress
Marshall: Readings in the Story of Human Progress
Marshall & Wiese: Modern Business
Robinson: Practical Psychology

The following texts are far enough along to give reasonable hope that they may be ready for the publisher some time this current academic year. No attempt has been made to formulate final titles.

Christ: Business Law
Wiese: The Worker and Personnel Administration
Keister: Financial Organization and Administration
Lyon & Lewis: The Market and Market Administration

The following are in process with the date of publication uncertain. No attempt has been made to formulate final titles.

Wright: Economic History
Spencer: Government and Business
Nerlove: Risk
Taylor: Accounting as an Instrument of Business Control
Kornhauser: Elementary Business Psychology
Sorrell: Transportation and Communication
Marshall & ---: Social Organization
Marshall & Graham: Readings in Social Organization
Scott: History of Civilization
-----: Production
"So also in political life there was for the Greek always one policy which was the best policy, one constitution which was the best constitution, and all that was necessary was to discover that policy and to follow it, to find that constitution and to preserve it.

"It seemed to them less important that things were a matter of opinion than that one opinion was always better than another, in that it was nearer the truth. There must, therefore, be a truth, and knowledge of that truth will be better than any opinion; moreover, the mind of man is equipped to find this truth.

"Pythagoras and his followers had taught that in mathematical studies it was possible to arrive at certain knowledge; in that sphere there was no place for mere opinion, since every proposition could be finally proved—a wrong view could always be proved to be wrong, and the truth could be proved to be true.

"Thus it seemed that the solution of the problems of political life, like the solution of all other problems, depended simply on knowledge. Knowledge was the one thing which was worth following and preserving in whatever sphere of life. So the Greek ideal State was a commonwealth organized and governed with the greatest wisdom; and since the greatest wisdom would seem to reside in the ideally wise man, the central point in Greek political philosophy is the doctrine of the Philosopher King.

"So Plato proceeds straightway to his task.

'The origin of a city,' he says, 'is due to the fact that no one of us is sufficient to himself. Men being in want of many things gather into one settlement many partners and helpers, one taking to himself one man, one another, to satisfy their common needs. And when they exchange with one another, giving or receiving as the case may be, each man thinks that such exchange is for his own good. Thus civil society is the outcome of our necessity.'

"To this end there must be, broadly speaking, three classes in the State; artisans to provide for the material needs of the citizens, warriors to protect the State from enemies without and to keep order within, and, lastly, 'guardians' to rule and govern the State. All these must practise their own trade and no other, and they must be carefully and thoroughly trained for this purpose; for only so can the various tasks be well performed, and the city enjoy peace and happiness.

"Plato—

'this principle abiding in child and woman, in slave and freeman and artisan, in ruler and ruled, that each minded his own business—one man one work—and was not meddlesome.'
A History of Political Ideas

The phrase "in politics if you can't change the laws, you change the politicians" is often used to illustrate how politicians can be influenced by changes in public opinion. This phrase suggests that politicians are not immune to the pressures of public opinion and that they can be swayed by the electorate. The idea is that if the laws are not changing, the politicians who are responsible for making them can be changed in order to bring about the desired changes in public policy.

This notion of politicians being responsive to public opinion is not new. In the past, politicians have been known to change their positions on issues in order to appease their constituents. This is especially true in democratic societies where elections are held regularly and politicians are accountable to the people they represent.

However, the phrase also implies a certain level of cynicism about the role of politicians. It suggests that politicians are simply tools of the people, and that they are not necessarily driven by any deep-seated principles or ideals. This is a view that is often used to criticize politicians who are seen as being too beholden to special interests or too willing to bend the truth in order to win elections.

Overall, the phrase "in politics if you can't change the laws, you change the politicians" is a powerful reminder of the importance of democracy and the need for politicians to be responsive to the will of the people. It also highlights the potential dangers of politicians who are too willing to sacrifice their principles for the sake of political power.
If we examine the nature of man living a full life in an organized society—and it is only so that a man can live a full life—we find at the bottom of human nature not some inclination to pursue, not something pleasant to realize, but a task to perform, something pleasant to realize, but a task to perform, a duty to do.

He is a being with an allotted task which must guide his actions throughout his life. For every man there is a task to perform, for every occasion there is a right thing to do, and every agent, however uncontrolled his power, however sovereign his will, must find this principle which is writ in the nature of things and follow it, or it must needs destroy him. The sovereign people of Athens itself had a task to perform and a place in the world to fill, and even Athens could not escape the results of her evil actions; and so she fell, destroyed by the principle of justice which she had repudiated.

The principle that makes one action right for a man to do and another action wrong, one policy right for a nation to pursue and another policy wrong; the principle, in a word, of justice or 'the Good' is part of the fundamental constitution of the universe—it is the principle that makes the world a unity. Only by keeping our eyes fixed upon the Good can we understand the universe, and only by understanding the universe can we comprehend the Good; and it is the Good shining on our judgment and guiding it through all its difficulties which shows us what it is right for us to do, and also gives us the desire and the strength to do it.

Thus the answer to Plato's question, What is justice?' has proved so difficult that Plato has been forced by his line of thought into setting up the philosopher king. Only the philosopher who is specially gifted by nature and who can give his whole time to the contemplation of God and His world can understand justice, and, since without it no state can stand, the philosopher must reign.

It would seem, then, that we must banish the words 'mine' and 'not-mine' from our city, except in so far as they can be pronounced by all the citizens in concert. There must be no private property. No man must have even a wife of his own or any individual family life, for so there would be set family against family, and divisions within the State where all should be of one heart and mind.

Plato

'For consider, when any one of us hurts his finger; the whole fellowship of body and soul which is bound up into a single organism, namely that of the ruling power within it, feels the hurt and is all in pain at once—whole and part together. And so we say that the man has a pain in his finger.'

Aristotle

'Justice,' he goes on, 'is an equality.' For him the problem of just dealing can always be put in the form: 'How much of the good things of life ought each man to have?' So in this case he treats the problems of political life as if there were a whole sum of something to be distributed, and as if the question concerned the share to be assigned to each member. In fact, of course, the prin-
It is the principle of this paper to analyze the effects of an organizing society on education. The study of these effects can be approached in a number of ways. One method is to examine the impact of an organizing society on the structure and functioning of educational institutions. This approach allows for an understanding of how the organization of society influences the development and operation of educational systems.

The analysis of these effects reveals a number of significant findings. The organizing society has a profound influence on the structure of educational institutions, shaping the curriculum, the teaching methods, and the delivery of educational services. Additionally, the organizing society influences the distribution of educational resources, with wealth and power often determining access to educational opportunities.

In conclusion, the organizing society plays a crucial role in shaping education. Understanding these effects is essential for developing policies that promote equitable and effective educational systems.
ciple of distribution in any given case will depend on the conditions of association of the claimants and on the nature of the thing to be distributed, but Aristotle is not clear what either of these items is in the case of the State. He can, however, eliminate a good many wrong views and this he proceeds to do.

"Aristotle

'In a word the state is the union of families and villages having for an end a perfect and self-sufficing life, by which we mean a happy and an honourable one; though it comes into being for the sake of the maintenance of life itself, it is for the sake of the good life that it endures.'

"But though Aristotle's enquiry, taken as a whole, is thrown into confusion by his failure to raise the general issues which are fundamental to such an investigation, we must not for that reason abandon him prematurely. He is certainly a little hasty in his assumption that the problem of Political Justice is one of distribution, and further that the chief prize in that distribution is 'Rule'—he should at any rate have considered the Platonic view that the good which the State has to give is something to do and not something to have, and he should certainly have enquired what he meant by 'ruling' before asking who ought to rule.

"Political philosophy should consider, says Aristotle, not only what form of government is ideally best, but also what is possible. There are some who would have none but the most perfect, but for this many advantages are required, and meanwhile men must have some form of civil government. It is important for the statesman and the citizen to remember this in all their actions. 'Any change of government which is to be introduced must be one which men will be both able and willing to accept, since there is quite as much trouble in the reformation of an old constitution as in the establishment of a new one.' So Aristotle emphasises that in deciding what it is just to do we have to bear in mind that duty of keeping some form of constitution in action all the time.

"Aristotle saw that mankind has never, so to say, a free hand with the problem, but that while, in his political practice, he keeps one eye on the end to be attained, he must keep the other eye on the maintenance of the ground already won.

"When we remember that the Romans were farmers and that it was with difficulty that they could tend their crops and fight a war at the same time, we shall understand that the ever-present fear of discomfort and even of starvation for their families prevented them from speculating in the market-place about their rights and privileges. Thus we find developing in the Roman character a natural adherence to tradition which only the most unavoidable necessity could stir to such action as might lead to political advance; and since on the whole the governing class of these early days knew the art of yielding, the Roman people grew definitely content with the main principles of their constitution, until it gradually came about that it should never occur to them that things might be otherwise.
To the right of the head of the table is a hanger.

In the middle of the table is a map of the city.

A woman in a white dress is sitting at the table.

A man in a black suit is standing by the window.

In the background, a clock is hanging on the wall.

Through the window, a view of the city can be seen.
"And thus they grew to full political maturity with the principles of their primitive state firmly embedded in their character. These principles they never abandoned. There always remained among them, for instance, a strong family feeling, a strong class feeling, and, most characteristic of all, a strong patron and client feeling, which survived to the latest days of the Empire. Their natural and inbred conservatism gave an extraordinary unity to the Roman State.

"First, they recognised that a nation should never make war ‘iniuria’ — that is, it should never make a purely aggressive war to gratify selfish interests or desires, but only when itself or its allies had been wronged. Secondly, they were always prepared to support friends and allies in their just quarrels. Thirdly, they thought that the victor should use his right as conqueror with clemency, and should only proceed to extremities against those who had proved themselves to be inveterate and dangerous enemies.

"— and during the two hundred years of its greatness the Roman Senate ruled well, and this not because of any enlightened political theory, but because of the principles bred in the bone of the Roman aristocrat.

"It was always a principle governing Roman administration that the well-born and the rich should govern under the obligation of making things comfortable for the poor.

"When the Romans came to rule peoples outside Italy, they did mean to apply the same principles and maintain the same homely form of government, based on the virtues of the governors they sent out. But the wealth and luxury of the conquered peoples were too much for the simple Roman. There was no central government under the Republic capable of controlling the provincial governors and tax-farmers, and these, having enormous opportunities for plunder and appetites and energies strengthened by ancestral puritanism, were unable to control themselves. A different system was needed for the administration of an empire.

"Yet, apart from the selfish desires of some adventurers, there were no fresh ideas in Roman politics, and therefore no driving force behind movements of reform.

"The time came, however, when a new form of government was forced on the people of Rome. By the labours of Julius and Augustus Caesar the needed central government was established.

"Henceforward we find one man swaying the world, often by his own caprice, and that caprice frequently vicious. The power of the Emperor was arbitrary even when it was most wisely employed. Yet the Roman Empire rendered greater services to the cause of liberty than the Republic had done. At home the poor enjoyed the comfort and security that they had demanded in vain of the Republic; abroad we find the blessings of the Pax Romana."
"In every part of the Empire, state and individual alike were given something to aim at, something to do.

"Throughout the world there prevailed a contented, old-fashioned, unprogressive village life, and, of course, the world was happy.

"In personal and private life the provincial found under Roman rule all the solidity and permanent security which he could desire. He could regard all the petty affairs of private and municipal life as secure and calculable. His life was governed not by the caprice of an emperor or even of a Roman governor, but by the justice of the law courts. When he appealed to or was led before the courts, he was certain of justice according to the law, and the law he knew. The government was giving him, in fact, the first great thing which a man demands of his government—a reasonable security and a calculable regularity of his daily affairs. In a State whose government so far succeeds in its task nearly all things are possible.

"The Romans, on the other hand, by the publication of the code of the Twelve Tables and by the formulation of later political developments in constitutional statutes, started on a different road at the very outset. On their principles, it was only necessary to bring about a change in or an addition to the written code; the ordinary routine of the law courts would see to it that the law was kept. In this way factions, massacres and assassinations were not necessary, for any particular party or person was powerless against the constitution, and the constitution was known to every one.

"Coming at an early stage of Roman civilization, it enshrined the early tribe law and custom of the primitive people of Rome before the sophisticating influence of contact with other civilizations could cause it to be change or disbelieved in.

"In the early days these non-citizen residents had, no doubt, sought protection in the hill city from the robber tribes of the surrounding country, and later, as Rome became mistress first of Italy and then of the world, their number naturally increased. The Roman lawyers had then to face the problem of settling disputes among these non-citizens who were excluded from the civil law. They solved the problem by compiling for these cases a special code, which they called the Jus Gentium or Law of Nations.

"The method which the Roman jurists followed in formulating this law was a simple one. They compared the national laws and customs of all the surrounding nations which they came into contact with, and selected all that they found to be common to all these codes. Thus the Jus Gentium did not contain any of the special characteristics of the law of any one race, but attempted to formulate the common basic principles on which rest the laws of all nations.

"This crisis arrived, as Sir Henry Maine points out, 'when the Greek theory of a Law of Nature came to be applied to the practical Roman administration of the law common to all nations."
In every part of the Empire, where any interesting affinity were given some

Influence and power have been exerted for a considerable period of time, and

In every part of the Empire, where any interesting affinity were given some

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In every part of the Empire, where any interesting affinity were given some

In Influence and power have been exerted for a considerable period of time, and
The time came when the study of the Law of Nations caused such a broad and ample development of Roman Civil Law that any man from any nation might with justice claim to see in the Roman law the idealised form of his own national law, and so feel that he was in no way derogating his national dignity by his proud boast, 'Civis Romanus Sum.'

Thus Roman organization brought nearly all that men could desire; but the perfect administration acted as a strong narcotic. It was based rather on the control of power than on the regulation of liberty. It succeeded because by its very greatness it made its subjects look to the State as the only aim and end of all mankind, and to the struggle to serve the State and for advancement within it as the only laudable activity of man. So many prerogatives were concentrated within the State that there was left no footing on which a man could take his stand to deny its jurisdiction or assign bounds to its activity.

By such a sacrifice of freedom, organization and peace were too dearly bought. By her disregard of private interests, by her suspicion and fear of private enthusiasm and enterprise, by her lack of interest in the moral welfare and improvement of the people except in so far as it obviously contributed to easy organization, Rome destroyed the vital elements on which the prosperity of nations rests, and her empire was bound to fail before the first serious challenge.

So Rome killed the spirit of political inquiry and political enterprise, and the world had to pay the penalty by seven hundred years of darkness.

A nation might have survived even the barbarian invasions of the fifth century; a mere organization lost everything in this catastrophe. So the greatness of Rome became no more than a name, though her name and her memory proved more powerful in death than her living greatness.

This revolt against the soulless efficiency of Rome takes shape in no dramatic act or utterance.

A message such as that of St. Paul—'There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus'—would be expected to strike to the heart of oppressed peoples. It would naturally be their problem to find a basis of organization compatible with this doctrine of individual freedom and of the high moral purpose of individual life preached in the New Testament.
Their freedom to struggle with the new problems was, therefore, hampered by their consistent attempt to solve them on the basis of the Roman model—that is, to produce a new world empire in its unity and administrative principle similar to that of Rome, but compatible with and capable of guaranteeing the new ideal of freedom.

"The period, then, from the sack of Rome to the fifteenth century, when first the Renaissance and then the Reformation gave a more decisively modern aspect to political thought, covers the story of the growth to power of the institution of the Papacy and of its rapid fall. The Papacy reached the zenith of its influence under Innocent III (Pope A. D. 1198-1216), but the ambitious schemes of Innocent IV (Pope 1245-1254) sealed its doom as a political power. He ruined the Empire, hoping that in its fall the Papacy would gain a larger measure of temporal power. In fact, the Empire dragged down the Papacy with it, and both alike were exposed to the growing power of France. The Papacy had arisen to stand for an ideal—the Christian ideal of individual life, which was to replace the Roman ideal of organized comfort and prosperity.

"Rome had perished in the Christian days." He showed how it is the fate of all earthly states to perish; it is only the Divine State, the City of God, which shall survive. This is its early manifestation in the Christian Church, which must, therefore, be conceived as higher than the earthly State. — Augustine.

"Thus for St. Augustine, man, being by nature sinful, must submit to subjection in the temporal State, but outside those limits, and as the necessary complement of the secular life, he is also privileged to live as a free member of the great body of the Christian Church.

"The political theory of the Fathers is so far consistent that they do not shirk the consequences of their view of the State of Nature. Since government, they argue, is a divinely appointed punishment and remedy for sin, the ruler must be regarded as the representative by whose means God establishes His divine institution; he is the 'Vicar of God,' to whom is entrusted the task of governing mankind, and he is responsible for the fulfilment of his task to God alone.

"Gregory represents the extreme view, and carries out in his actions the theory of the Divine Right of the Temporal Sovereign which logically follows from the recognition of the divine institution of government. The consistency of the attitude of the Fathers was, however, modified by their recognition of another principle underlying the authority of the temporal power, a principle which was clearly inconsistent with a complete acceptance of the theory of Divine Right and proved to be the basis of the destruction of that theory.

"Thus, while the authority of kings and emperors was regarded as derived from God, it was also held to be subject to, and was in practice constantly checked and limited by, the accepted law and custom of the time; and it was agreed
that the theory of Divine Right was only made reasonable in consideration of the moral obligation of authority to maintain justice as interpreted by that law and custom. The king who failed to recognize this duty ceased to be a king, and became a tyrant. The distinction rested on his relation to the law. The purpose of authority was to maintain justice, and consequently, if a king failed to uphold the law of the land, his subjects could claim to be absolved from their oath of allegiance. So, taking their stand on the law which they maintained to have been violated by the tyrant, advanced thinkers, like John of Salisbury, felt logically entitled to advocate tyrannicide. Clearly the admission of justice into the State had led mediaeval thinkers some way from the position of the theory of Divine Right.

"The ecclesiastical party naturally found this higher unity in the sovereignty of the spiritual power, and claimed that the Pope 'held both swords.' The Fathers had been saved from a complete acceptance of Divine Right by the necessity of defending the independence of the Church. For them there was a higher justice with which the State had no concern. Moreover, as we have seen, the monarch was in their view only a monarch so long as he obeyed the principles of divine justice. This justice, they claimed, it was the province of the Church to administer. So by easy stages mediaeval thought proceeded from this first qualification of the absolute power of the temporal monarch to regard him as no more than an ecclesiastical office-holder.

"They followed the Fathers in their view that all men are by nature equal; they learned that slavery and government were institutions appointed by God to remedy sin, being essentially contrary to the natural state of equality; they were prepared to grant the necessity of this government of divine origin, but the admission did not prevent them from recognizing that unjust and tyrannical use of power must be checked. Thus they conceived of the ruler as bound by, and not as superior to, the laws of the nation. From these principles there can be evolved some theory which may be treated as the basis of their practice.

"--- for the people of the Middle Ages the struggle between the two world empires, the spiritual and the temporal, was the settling of a speculative problem; it never occurred to them that it might be settled in any other way.

"In the middle of the twelfth century John of Salisbury published his Policraticus."

"His general position, however, depends on the doctrine of the supremacy of the spiritual power. As the soul rules the body, he says, so the heads of religion in the State are set over the whole body politic. The first duty of the ruler is to reverence and worship God; and as the head of the body is to the soul, so the prince or head of the State must be to the priesthood. In John of Salisbury, too, we find the doctrine of the two swords, which plays so prominent a part in mediaeval writings. Two swords, one spiritual and one temporal, were given by God to St. Peter, who, through the hands of the Pope, gives the temporal sword to the prince or ruler, who is thus instituted by, and can be judged by, the spiritual power."
The division of opinion regarding the nature of the evidence presented to the Senate and the grounds for its action raises important issues about the role of the Senate in the legislative process. The Senate's role in the impeachment proceedings has been a matter of dispute, with some arguing that the Senate should have a more active role in determining the constitutionality of the proceedings, while others believe that the Senate's role should be limited to a simple vote on the issue.

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"The fundamental doctrine of St. Thomas and of the schoolmen was that the individual alone has ultimate value, and that therefore the State comes into being and must continue to exist for the good of the individual life of its members. Side by side with this view of the value of the individual, there was in him a strong sense of the prevailing mediaeval passion for unity; he asserts that God is the ultimate authority, since in Him all things are one.

"It is from the same source, namely the emphasis on the value of the individual, that Dante, in his De Monarchia (published between 1310 and 1315), derived the opposite conception of a temporal world-empire. Dante thought that the individual's primary need was peace, because it was peace that enabled the human mind to perform what he conceived its proper function to be, that is to say, to use its discursive intellect. It seemed to him, therefore, that the ideal constitution of society would be that which most surely guaranteed that peace. His characteristically mediaeval mind concluded that it was unity which was necessary to this end, and that, therefore, mankind must be united into a single State. All human beings had, he argued, a common end, since it was peace they all desired, and the peace of each could only be secured by the harmony of all. Thus we are led to Dante's view of the necessity of a universal kingdom under the supreme and all-controlling power of a monarch.

"This, then, was Dante's view of the relation of the two powers; the Empire exists to help man to attain his earthly and in a universal peace, while the Pope leads him to eternal life.

"This century was an age of transition, and Pierre Dubois was typical of the age. His political theory is a strange complex of the mediaeval and of the modern; for, while retaining the old ideal of unity, and hence of a world-empire, he rejects both the Papal and the Imperial interpretations of its meaning, and substitutes the conception of a national king. That peace which has been the end of the theories both of St. Thomas Aquinas and of Dante was, in his view, to be secured by the domination of France.

"The extreme swing of the pendulum away from the doctrine of ecclesiastical supremacy came with Marsilius of Padua, whose famous work, the Defensor Pacis, appeared in 1224.

"Marsilius' condemnation of the Church, indeed, had little to distinguish it from the attacks of Dante and of Pierre Dubois, and it was this point which chiefly attracted the attention of contemporaries. But his substitution of the sovereignty of the peoples of the world for that of monarchy stamps him as a political thinker of a new type. Again we meet the view that the origin of political society lies in a general recognition of common needs; again we find security emphasised as pre-eminent among these needs; and from the first a new feature is present in the insistence that 'this security is but the means to man's higher well-being.'"
The International Institute of Education and Training is an independent and non-profit organization that promotes educational and training opportunities worldwide. Its mission is to facilitate access to education and training for people in need, regardless of their background or location. The Institute works to empower and support individuals and communities to develop their full potential and contribute to sustainable development.

The Institute's programs and projects cover a wide range of educational and training initiatives, from basic literacy and numeracy skills to advanced technical and vocational training. It collaborates with governments, NGOs, and other organizations to design and implement effective educational strategies and policies.

The Institute believes that education and training are fundamental rights and should be accessible to all, regardless of their economic status, gender, or ethnicity. It advocates for policies and practices that recognize the unique needs of marginalized communities and promote equity and social justice.

In conclusion, the International Institute of Education and Training is committed to empowering individuals and communities through education and training, and to promoting a world where everyone has the opportunity to reach their full potential.
The importance of Machiavelli for us is that he gives a cool, dispassionate judgment on the politics of the Middle Ages. It was his professed intention, as it was no doubt temperamentally a delight to him, 'to call a spade a spade.' It seemed to him better, as he said, 'to follow the real truth of things than an imaginary view of them.' He had as data for his analysis a long experience of political life which in width and variety was second to that of no man of his age. It was the cool judgment of this man that in politics success comes to the unjust rather than to the just.

So it was possible for the simple judgments of a plain moralist, such as Luther, to cut like a knife through the elaborate conclusions of Machiavelli's closely reasoned argument. A system so rotten at the core must be swept away. Luther could not wait to be taught that authority must sometimes depart from the dictates of ordinary morality if political society is to be maintained. The Machiavellian prince might argue that, though it might be wrong for the ruler to do this particular thing, it would be a greater wrong for him to risk the fall of the authority and the kingdom for which he stood in order to satisfy his own personal conscience; against such ingenious ratiocination Luther stood like a rock—his position did not admit of being moved by argument. 'Here I stand, I can no other, so help me God.' This simple challenge to the whole world system of civil and ecclesiastical authority was able to stir emotions which were to move Europe more profoundly than could any intellectual conviction. Perhaps we may be allowed to pause for a moment on our way and enjoy the significant drama in more detail.

Luther

... the Christian can admit of no earthly authority in spiritual things. He saw that a man always is and must always be responsible for his every action, no matter at whose command he does it: just as a man must choose for himself in matters where authority does not decide for him, so also must he choose for himself when authority does so decide—he has to choose whether or not to obey authority and nothing can relieve him of the responsibility of that choice. This was a new way of looking at authority, and it opened a new era in political thought.

Hobbes facing the constitution of England of his time, asked himself the question, 'Ought I as a free Englishman to obey this sovereign?' and the answer he found in his heart was 'Yes, I ought.' He then put to himself the question, 'How can it be that I as a free man ought to obey a despot?' and his political theory represents his attempt to find the answer.

Thomas Hobbes of Malmesbury (1588-1679), from whom English political philosophy may be said to take its rise, wrote his first political work *The Elements of Law Natural and Politic* in 1640. In this book, which was only circulated privately in manuscript, Hobbes sketched out the position which
Title: Conference on \dots 54th Session

Date: 12-16 April 1954

Place: Palais de Chaillot, Paris

Participants: Over 300 scientists from 40 countries

Topics: Nuclear Physics, Chemistry, Biology, and Mathematics

Summary: The conference was held to discuss recent advancements in various scientific fields. Discussions focused on the latest research findings and future directions in each discipline.

Conclusion: The conference concluded with a commitment to continued collaboration and sharing of knowledge among the international scientific community.
he later fully elaborated in his great work, *The Leviathan* (1651). He seems to have united in himself a bold independence of opinion with a remarkable timidity of character; and in view of the latter quality the genuine originality of his thought proved a source of great inconvenience to him, since none of the political parties of his time seem to have seen its implications sufficiently clearly to be able to define their position with regard to it. Thus on the appearance of *The Elements of Law Natural and Politic*, Hobbes fled to the Continent through fear of Parliament, while after the Restoration the charge was brought against him that his book was 'writ in defence of Oliver's title.' The truth is that Hobbes honestly worked out his theory from first principles.

"Hobbes starts his political inquiry with an analysis of human nature. He maintains that the actions of men always are, and are bound to be, based on wants and desires. Those wants and desires are not in themselves either good or bad; they are just facts, part of the fundamental nature of human life and human activity. Without some want or desire to move a man in the first instance, there would be no such thing as action; and however it comes to be that actions may be in themselves good or bad, certainly no such distinction can be made among those elemental wants and desires. 'The desires and passions of men,' he says, 'are in themselves no sin; no more are their actions, till they know a law which forbids them.'

"This view of human nature, which seems to contain within it much which is essentially sound, Hobbes presents in a very misleading way. He appears sometimes to have thought that once upon a time there really were men living in this state of simply having desires and satisfying them, and with no inclination or necessity to think of anything but their own desires; living, as it were, 'from hand to mouth,' and having in their minds no consciousness which might affect their action, but merely the appetite of the moment. In this state every man is thought of as acting just as it pleases him and never finding in his experience any reason for not doing anything which amuses him. This state of man Hobbes calls the State of Nature. It is like the conception of man before the Fall--man who knows not good from evil, because he lives in a world where there is no evil, and therefore no good.

For Hobbes, however, the absence of a consciousness of good and evil did not mean that man was happy. All men, as he saw, are equally entitled to satisfy their own desires without feeling the necessity of any constraint upon such satisfaction. Men are, moreover, endowed in equal measure with 'strength, prudence and wisdom'; and 'from this equality of ability there ariseth equality of hope in the attaining of our ends.'

"From this wretched lot it is the task of civil society to rescue men once and for all; and it is because civil society is all the time preserving them from this State of Nature, into which they would always be slipping back if it were not for that 'mortal god' the State, that the sovereign can rightly claim from all subjects an absolute obedience.
The mortal (1831) and its effect on this great work. The mortal is a most interesting character, being the embodiment of all that is noble and true. The mortal's life is full of trials and tribulations, yet he remains steadfast in his faith. The mortal's journey is one of self-discovery and growth, as he learns to confront his fears and overcome his weaknesses.

In the mortal's life, there are moments of great joy and moments of great sorrow. He experiences love and loss, success and failure. Through it all, the mortal remains true to his principles, never giving in to the temptations of the flesh.

The mortal's story is a testament to the power of faith and determination. It shows that even in the darkest of times, there is always hope. The mortal's journey is one that we can all relate to, as we too strive to find our own paths in life.
"Hobbes does not merely say that in the absence of a constraining power men act from selfish desire; he adds that there is no reason why they should not do so: in the absence of a legislating and coercive authority there is no justice and no injustice.

The arrangement of life so that every man can pursue his own purposes without making it impossible for other men to pursue theirs demands more than goodness and benevolence in the individual; it demands the institution of civil government, that is to say, it demands the cooperation of man with man.

"The first of these rules or 'laws of nature' is to 'seek peace and follow it,' for it is through peace that men can best preserve their lives. This desire for peace impels men to unite according to Hobbes' second law, which lays down that men shall relinquish their right to all things 'which, being retained, hinder the peace of mankind.' Here, again, it is quite clear that this rule is regarded as in no sense a moral law, for Hobbes makes it quite clear that, on his view, society is formed by a voluntary act. Man gives up deliberately his natural right to use his own judgment in the exercise of his power to preserve his own life in order to secure some advantage to himself. This advantage lies in the fact that others likewise give up their rights, and that the sovereign to whom all alike have submitted will guarantee their security. Finally, there is another law of nature to which Hobbes appeals in order to emphasize the binding nature of the covenant—the law that 'men perform their covenants made.' This law, without which it is impossible to gain that 'peace and security of life' which is regarded as man's highest good.

"A condition of peace for mankind can only be secured by the institution of a supreme coercive power—by the absolute and forcible subjection of the many to the sovereign, to whom they have transferred their rights. Since the existence of society depended on the maintenance of this supreme, irresistible power in the hands of the sovereign, it was clear that sovereignty must be regarded as inalienable, for it was essential to civil government that there should be no power in the State strong enough to gainsay the sovereign; therefore, sovereignty could never be transferred.

"There is, besides, annexed to the sovereignty an absolute right, and indeed a duty, to maintain undisputed authority over all his subjects; he has the power to judge them, to call them out to war, to choose his ministers, and to reward and punish. 'These,' says Hobbes, 'are the rights which make the essence of sovereignty, and are the marks whereby a man may discern in what man the sovereign power resideth, for these are incommunicable and inseparable.' So the sovereign can do his subjects no wrong; he is responsible for his actions to God alone. 'He that doth anything by authority of another,' Hobbes says, 'doth therein no injury to him by those authority he acteth.' And again, 'It is true that they that have sovereign power may commit iniquity, but not injustice or injury in the proper signification.'

"But Hobbes did not see that this arose because man represented to himself the law as aiming at a higher, nobler, truer justice than was expressed in the mere words of the law. He thought, since the appearance of the law caused the appearance of the respect, that the respect must be for the law as formulated. So he
There are three main areas of concern in the field of population control. These areas include the management of human population, the control of diseases, and the conservation of natural resources. The management of human population involves controlling the birth rate, ensuring proper education and employment opportunities for all, and providing adequate health care facilities to reduce mortality rates. The control of diseases involves preventing the spread of infectious diseases through vaccines and other preventive measures. The conservation of natural resources involves protecting the environment from pollution and over-exploitation. It is important to address these issues to ensure a sustainable future for the planet.
thought that to tamper with one jot or tittle of the law was to destroy that respect, and with it civil society, and so to lose eternally the ground mankind had hardly gained in its long struggle upward from the State of Nature and the State of War.

"The history of the development of society from the original contract shows, if we are to believe Hobbes, that it is only by resigning all power, once and for all, into the hands of a sovereign that social life becomes possible.

"Hobbes attempted to explain in principle the individual's obedience to society on a basis of the purely rational pursuit of selfish interest; Rousseau attributes it not to such a rational calculation, but to the moral judgments of the individual conscience.

"Hobbes had maintained that the end of civil society was security of life and property and since it was only by the maintenance of order that such security could be attained, it followed that political government, when once established, must be for ever inviolable.

"Locke (1632-1704) emphasised this distinction both as a justification of the Revolution of 1688 and in the interests of a more liberal doctrine of sovereignty, which his views regarding that Revolution had led him to seek. This modification of Hobbes' view of the irrecoverability of the contract can admit the finality of the covenant by which the society was formed, while denying that any particular government need command any but a transitory obedience. It is the fact that the existence of the society which makes possible the life of its members, while the government of the moment does no more than organize the means of securing those rights which the society exists to guarantee.

"For since it was the civil society, and not the particular government, which was thought to be established by the social contract, a change of government might be effected without any violation of the covenant.

"The conclusion from this doctrine was immediate, that, since the people have the right to change their government, and even their form of government, the real sovereignty resides all the time not in any government, but in the people themselves.

"Montesquieu (1689-1755) was a scholar rather than a reformer. He was primarily interested in the investigation of the actual facts of political life. This interest led him to develop a new political theory as the result of a critical analysis of actual constitutions. He did not claim to be primarily a champion of the cause of freedom, but his study of politics led him to conclude, first, that the people were ultimately sovereign, and secondly, that it was to the interest of society that this should be so. These clear-cut views, set out in an arid style untinged by any sentimentalism, seem to have appealed to the Puritanism in the Americans in 1773; at any rate, most of Montesquieu's conclusions are to be found reflected in their constitution.
The history of the development of society is a fascinating story of how we came to be where we are today. It is a story of how our societies have evolved over time, influenced by various factors such as geography, climate, and cultural practices. Understanding this history helps us to appreciate the complexity of modern societies.

It is interesting to note how our societies have changed over time. In ancient times, societies were often structured around kinship and family ties. However, as societies grew larger and more complex, other forms of social organization emerged. The development of written language, for example, allowed for the creation of more complex social structures and the development of laws and regulations.

The Industrial Revolution, which began in the 18th century, marked a significant shift in the way societies were organized. The rise of factories and the development of mass production led to the growth of urban populations and the emergence of new social classes. This period also saw the development of new technologies, such as the steam engine and the railroad, which further transformed the way societies were structured.

In the 20th century, societies continued to evolve, with the rise of globalization and the development of new communication technologies. These changes have had a profound impact on the way we live and work, and continue to shape the societies we live in today.

In summary, the history of the development of society is a fascinating story of how we have come to be where we are today. Understanding this history is important, as it helps us to appreciate the complexity of modern societies and to better understand the challenges we face today.
Thus Montesquieu emphasises the distinction between the legislative and executive functions of government. It is on this separation of powers that he relies for the guarantee of liberty, not only in a republic, but also in a monarchy, such as he understands the English Constitution to be—government by a single man, but tempered with aristocracy and with a popular element.

The appearance of Rousseau's Social Contract (1762) marks a profound change in the development of political thought.

It is with Rousseau's uncompromising plea. The whole question of politics is now brought down, once for all to face the moral judgment of the ordinary man, and when once it is there the ordinary man sees that that is where it ought to be. A wrong is a wrong, in whatever sphere, and when once men have been brought to see a thing as wrong, they must sooner or later set it right. That is the kind of being man is.

The doctrines of Rousseau depended very little for their power on any logical virtue in his theory. His influence was the influence of a spirit. His teaching could be popularised in such a way as to be believed without being studied and understood. This explains the fact that Rousseau's influence, both on his contemporaries and on succeeding generations, was far more widespread than was a knowledge of his writings.

This duty must be entrusted to some person or persons who may perform it on their behalf. But these persons must not, Rousseau argues, be in any sense sovereign; they must not even be taken as representing the sovereign; they are but the agents, mere "living tools," as it were, of the people, in whom alone, sovereignty always resides. The sovereign people itself directs the policy of the State, and is responsible for it at every turn. The duty of these agents to whom it has delegated power is merely to work out the details of a policy which they themselves have not originated and cannot control.

There is thus a wide difference between the principles of representative government and that of the delegation of authority advocated by Rousseau. The representative is empowered to speak and act, and even to think, for his constituents on any question which may arise; the delegate, on the other hand, is determined in his every action by the letter of the mandate under which he was sent.

As we have seen, he rejected representation because he thought it impossible to admit into the State any form of organisation which might seem to be dividing the sovereignty. He thought it would be fatal to that feeling of individual liberty which it is the State's first duty to preserve if it could appear to any one, however lowly, that there were others who could, of their own free judgment and will, speak or act for the community as a whole.

What, then, is this general will? The conception is difficult to analyse or to state concisely. At least, however, it emphasises the central fact that in a democracy the individual citizen is both sovereign and subject, and as subject must submit to the laws and commands that he himself makes in his capacity of sovereign.
In the development of policies and programs, the role of the
trade unions and the labor movement cannot be underestimated. The
influence of these organizations extends beyond immediate
issues of employment and wages to broader matters of social
justice and democratic participation. Their advocacy for
worker rights and the protection of collective bargaining agreements
play a crucial role in shaping public policy.

The effectiveness of these efforts depends on a strong
partnership between government, labor, and the private sector.
Collaboration is essential to ensure that policies are
responsive to the needs of all stakeholders. The democratic
process must be inclusive, allowing for the voices of workers
to be heard and considered in the development of legislation.

The power of collective action and the ability of worker
organizations to mobilize resources and public support
are key factors in the success of labor initiatives.

In the face of challenges such as globalization and
the erosion of union membership, it is more important
than ever to strengthen the links between unions and
the broader community. By engaging with
community groups and other national and international
organizations, labor can work together to
advance common goals.

It is through this collective effort that we can
overcome the obstacles and achieve a
future that is both sustainable and equitable.

In conclusion, the role of labor unions and
the labor movement is fundamental to
the health and well-being of our society.
Through their dedication and hard work,
they continue to drive positive change
and ensure that the rights of workers
are protected and respected.

We must continue to support the
activities of our labor unions and
work together to protect and enhance
the rights of workers everywhere.
"It would thus appear that democracy alone among all forms of government really attacks the problem by attempting to provide regularised means for the expression of public opinion and feeling. In a democracy there is no reason why the general will should not be able to prevent or countermand any policy without in any way subverting the constitution. The great movements by which the general will of a nation has expressed itself and guaranteed the progress of human freedom can, under the principle of democracy, always express themselves within constitutionally determined channels. To illustrate this, it is only necessary to take the case of a change in the personnel of the government.

"In a word, democracy has now come to mean not that the people do or must, but that they can, govern themselves; and that they hold the reins of government in their own hands, to be used when they feel strong conviction on some point of principle.

"Utilitarianism, in a word, seems to have been the philosophy of men who fundamentally were prepared to take the world as they found it, but thought—often rightly—that things could in detail be rearranged in an ingenious and unassuming manner within the existing principles of society so that nobody should be the worse and everybody should be the better.

"Austin's Jurisprudence is a study of law as it is, taking law in its widest sense as embracing all the actions of men in their relations to one another, both as members of the same state and as belonging to different states. Law would seem to be the definite formulation of the principles regulating the actions of men as social beings, and as such it must express the very essence of society.

"'If a determinate human superior, not in a habit of obedience to a like superior, receive habitual obedience from the bulk of a given society, and that society (including the superior) is a political and independent.'"

"Rousseau saw sovereignty as inalienable and indivisible, and as, therefore, inevitably residing in the whole people who compose a State; Austin, looking at it from the point of view of a lawyer primarily concerned with the source of authority for particular actions, found that the authority which he was seeking lay in the government; he did not feel it to be his business to enquire into the source of authority to a point beyond that to which a lawyer might be expected to go in the time at his disposal for making a particular decision.

"In fact, as Green points out, though the State is endowed with authority to enforce its commands by the power over the life and liberty of the individual which it can exert in the last resort, it is not this background of force which endows its commands with a sovereign authority, but rather the fact that it claims to speak for something over and above itself, whose voice claims obedience because it is the voice of the society as a whole."
The only way super and superman society can work is through the government. It is the function of the government to promote the public welfare, to maintain the social order, and to regulate the economy. The government is the embodiment of the common will, the expression of the aggregate thought of the people. It is the instrument of the people, the instrument of justice, the instrument of progress.

In a free society, freedom comes to mean not only the freedom to do what one wants, but also the freedom to be what one is. Freedom is not just the absence of restraint, but the presence of opportunity. It is the right to think, to speak, to write, to act, to believe, to worship, to love, to hate, to choose, to fail, to succeed. Freedom is the ability to be oneself, to be free from the tyranny of others.

The government is the people, the people is the government. It is not a machine for the benefit of a few, but a servant of the many. It is not a means to an end, but an end in itself. It is not a tool, but a trust. It is not a means of control, but a means of freedom. It is not a prison, but a university. It is not a factory, but a garden. It is not a machine, but a temple. It is not a stage, but a theater. It is not a means, but an end. It is not an instrument, but an ideal. It is not a tool of the masters, but a gift of the gods. It is not a weapon, but a shield. It is not a means of domination, but a means of democracy.
"It is the recognition of common interests which in the first place brings men together for a common life and induces them, as Rousseau had put it, to submit all their individual wills to the general will.

"This consent, or will to obey, thus explains the fact of sovereignty, since it shows how it is possible for a determinate body of persons to command the obedience of a people; but it also provides, according to Green, the justification of that fact.

"For if it once be admitted that obedience is rendered because of a will to obey arising from the recognition of advantages which the subject sees in the maintenance of the existing order of things, and not by reason of the coercive power with which the State can enforce obedience, the inference is immediate that that body which actually is sovereign in any given society is necessarily entitled to that position.

"Now if we think of the essential nature of law and of our recognition of it as valid, we see that we treat it not as valid relatively to us, but as just valid; there is something universal about its nature; if we and all our actions were to vanish from the world, our law would still remain as part of the essential make-up of the world, whether recognised or not. Furthermore, it is only when we recognize it to have this universal nature that we recognize it to be binding on ourselves. Thus all men, for Kant, in so far as they act as rational beings and not as beasts—that is, in so far as they really try to think out what they ought to do, and to do it—are making and remaking these universal laws and realizing the Realm of Reason or Law.

"Though we may admit, however, that to live under a rational law is for the individual to live in a state of complete liberty, we may reasonably ask whether such an admission requires us to agree with Hegel’s view of the State as the present embodiment of reason. Such a view seems incompatible with the existence of evil and the fact of misgovernment.

"He starts from his old position, which we have mentioned before, that the 'invisible unity' of men engaged for a common purpose is real. It is a substance. Thus the family is definitely different from the members of it; nor must this difference be understood as a mere distinction for thought. For Hegel there is a difference of fact.

"Can we accept the fundamental doctrine that the 'invisible substance' which grows when men are combined into a family or a State is not only substance, but subject? Or is it mere nonsense? This seems to be the crucial point for Hegel’s philosophy. His own answer, which has already been outlined, is simple.

"The union of self-conscious beings within a whole which is explicitly conscious of them, and of which they are explicitly conscious, is rightly described as the ultimate self-realization of the Spirit. It may be called indifferently the Idea, the Absolute, or God."
The recognition of common interests which are inherent in the nature of man, is the basis of cooperation. The recognition of the benefits which accrue from cooperation is the foundation of society. The recognition of the necessity of cooperation is the basis of government.

In the absence of cooperation, society would be torn by conflict and chaos. Cooperation is the glue that holds society together. It allows individuals to pool their resources and achieve common goals.

In government, cooperation is essential to the functioning of the state. It allows the government to work with other nations, to negotiate treaties, and to cooperate in the pursuit of common interests.

In the absence of cooperation, society would be torn by conflict and chaos. Cooperation is the glue that holds society together. It allows individuals to pool their resources and achieve common goals.

In government, cooperation is essential to the functioning of the state. It allows the government to work with other nations, to negotiate treaties, and to cooperate in the pursuit of common interests.
"For if it is true to say, with Green, that it is will which is the basis of the State—that is to say, that it is the will to unite which makes a collection of individuals into a State—it must be admitted that this same will to unite can bring into being and give a similar authority to societies other than the State.

"So the citizen tends to obey the State because it renders him more valuable service than any other association to which he may belong. When once it is recognized that by that very capacity for association which causes man to form a civil society he also joins at the same time, other societies for other purposes, it becomes clear that it is only the superior value of the benefit offered by the State over that secured by any other form of association which can justify the State's claim of absolute sovereignty.

"In the last resort it is not the State, or the Church, or the trade union which can command a man's obedience; it would seem to be the principle underlying the present organization of society that, while each authority puts forward its own claim, it is by his own free judgment that the individual must and will render or withhold his obedience."
Social Sci Projects

Sociology: Head of Sociology Dept. - Sustaining Service Prof. 200,000

180,000

Head of Community Study

Curator (Cata gallery)

Research Fellowships 3 @ 50,000

70,000

or 5 @ 30,000

Publications: research journals

100,000

School for Senior Admin.

Salary of major prof. for 1 year

25,000

Comm. Mus. - in charge of

6,500

Research fellow for single yr. 2 @

25,000

5 @

15,000

Publications: research for single yr

3,000
$2,000,000 to the endowment of the University has been the most important event in the program of development. Today all but $79,000 of this amount has been pledged. Marked improvements have already been made possible because of this generous co-operation. Over 11,000 of the Alumni have joined in supporting the work of the University.

The Alumni Committee feels that it is possible to complete the task before Convocation, June 15th. I share their belief and am writing this to express the hope that Alumni who have not as yet found it possible to join in the enterprise will do so now, this very week. It would give me the greatest happiness to be able to announce at Convocation, which closes my first year at Chicago, the good news of the completion of the Alumni Fund.

May we not have your assistance in this final effort?

Sincerely yours,
500,000 toward fiduciary situation
1. Will help meet critical situation
2. Will many HDQ
3. Release 500,000 from L. Shellenman gift
   to Endowment

- Get 500,000 from L. Shellenman to Endowment
  gift to S&O SCI

2. Get Each dollar gained will mean $ for
   fundamental needs of S&O SCI
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Sincerely yours,
THE GRANT OF THE LAURA SPELMAN ROCKEFELLER MEMORIAL

In the Spring of 1924, before the expiration of the old guarantee, Mr. Julius Rosenwald first discussed with representatives of the Memorial the need of the School for funds that would place it on a permanent basis and provide more adequately for its growing needs. Mr. Rosenwald's position as trustee of the Old School of Civics and of the University made it possible for him to speak with personal knowledge of the work and needs of the School. Not long after this the Memorial undertook through its own investigators a careful study of the work of all the Schools of Social Work in the United States. This study was continued into the year of 1926. The interest shown by the Memorial in the work of the School and in its favorable location in the University where it was strengthened by a close relationship to the Social Science departments led President Mason and Mr. Arnett in February, 1926, to make a formal request to the representatives of the Memorial for a grant to the University for the School.

The grant finally made by the Trustees of the Memorial is divided into three separate parts.

(1) An unconditional gift of $120,000 for current expenses during the next five years.

(2) An offer of an additional sum of $105,000 provided a similar sum can be secured in contributions from outside.

(3) An offer of $500,000 towards an endowment for the School contingent upon the raising of twice this amount from other sources in the next five years.

The first unconditional gift of $120,000 is payable at the rate of $20,000 for the current year and $25,000 annually for the next four following years.

The second gift of $105,000 is payable if matched dollar for dollar, at the rate of $15,000 for the current year, $20,000 for each of the next two years and $25,000 for each of the two following years.
The Great War of 1914 The Great War of 1914

The Great War of 1914 The Great War of 1914

In the Spring of 1914, before the explosion of the war, the
frontiers of France, Italy, and Germany were
abruptly crossed by the armies of these three nations.

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This gift carries with it more than financial assistance. The confidence expressed in the work of the School by the Director and Trustees of the Memorial should encourage the friends of the School and should make it possible to raise the funds needed for matching purposes without too much difficulty. The $5,000 already given by Mr. Rosenwald for the year 1926-27 together with several smaller gifts have already provided $6,000 of the money needed for matching purposes. What is needed, however, is not only the remaining $3,000 for the current year but pledges toward the fund required for matching purposes during the remaining four years of the five year period during which a search for endowment must be made.

It is hoped that some of the old friends of the School may be willing to continue to make an annual contribution towards the matching funds with the knowledge that a much more vigorous educational program can now be carried out.
This file contains an excerpt from The Graduate:

The construction of the new facilities is expected to be completed by the end of the fiscal year. The figures indicate a total cost of $2,000,000, of which $1,000,000 is for the building itself and $1,000,000 is for the equipment. The project is scheduled to be completed by the end of fiscal year 1963-64. The site selection committee has recommended the area near 1234 Street for several reasons:

- Proximity to public transportation
- Availability of land
- Potential for future expansion

It is hoped that some of the old facilities of the school may be utilized for:

- Additional classrooms
- Administrative offices
- Laboratories

Furthermore, the new school will incorporate an educational program that can be carried out.
We are told that a community can "purchase its own death rate." Can a community buy its own crime rate, its own poverty rate, its own waste rate? Such vital questions as these are within the province of the social sciences. Every problem dealing with the relation of men to his fellows and to nature comes within the realm of these sciences. Thus there is nothing a man can do in his home, in his place of work, in relaxation or in worship, that does not come within the scope of the social sciences. Concerning themselves with social morals, order, health, and cooperation, these sciences today have much to do with industrial, educational, and civic leadership.

Thus the social sciences, constituting the younger branch of inquiry, have benefitted by the experience of the natural or physical sciences. It follows that the relations of both should be close. This means that the advancement of mankind will be aided when a strong center of social sciences is nurtured in conjunction with well-developed departments of natural or physical sciences. The University of Chicago, in the social and natural sciences, has achieved great distinction.

It is no indictment of the social sciences that in the field of human relationships we fail to make any distinguished progress at present in statecraft and political activity, in industrial relations, and in the handling of the defective, delinquent and dependent classes; these problems are age-old, while the social sciences, only a few decades old, are still in the first stages of discovery and invention. But it may confidently be expected that by making use of such of the technique of the natural scientists as is applicable to this field, the social scientists will be able to make more progress in the next few decades in solving these problems, than mankind has been able to do for centuries past; and in thus speeding up processes of social improvement, these sciences will be only repeating the success of such a natural science as medicine.

The social science departments at the University of Chicago serve the four-fold purpose of training hundreds of men and women for social life, developing skilled types of professional men in various fields, supplying technical information and advice to the community on special subjects, and of advancing the boundaries of knowledge regarding human relations.

The quality of the work done by the Social Science group here is indicated by a recent survey of graduate work made by President R. M. Hughes of Miami University who, upon tabulating the vote of the large number of college professors participating in the study, found that the University of Chicago was in first, second or third place in each of the five subjects of Political Economy, Political Science, Sociology and Anthropology, History, and Philosophy, which comprise the Social Sciences.

Recent grants from the Laura Spelman Rockefeller Foundation and the Commonwealth Fund, enabled the University of Chicago to start research to determine whether the Social Science group here could be used as a central laboratory for the study of the problems of a typical community.
The group studied the labor problems, gang life, immigration, factory work, the police and divorce courts, and other phases of city life.

Geographically, Chicago is in the heart of the country and in intimate touch with the great educational programs of the Middle West. The city is within a night's ride of one-half the population of the United States.

Because of its colossal business and manufacturing enterprises, its culture and its accumulation of wealth, Chicago offers an unsurpassed field for economic research.

At Chicago's doors lie opportunities for investigation of living and civic and rural conditions, not only of urban humanity in a city with a heterogeneous population of 3,000,000 but also of rural life in communities spread about on every hand.

Of all graduate work in Social Sciences in this country, a very large proportion is being done at the University of Chicago.

This University numbers among its faculty some of the foremost figures in the social sciences, men whose monographs are among the great contributions to social data.

Eighty per cent of all graduate work in economics in the United States is done at the University of Chicago, Columbia, Harvard, and the University of Wisconsin.

This department is directed by Professor Leon Carroll Marshall, author of "Materials for the Study of Business" and other books.

With Professor Marshall should be mentioned James Laurence Laughlin, Professor emeritus of this department. Professor Laughlin is an outstanding leader in the field of political economy. The older generation will recall that he led the academic opponents of free silver. Later, as head of the Indianapolis Monetary Commission, he influenced banking methods. Still later he headed a national organization of bankers and business men which evolved the fundamentals upon which rests the Federal Reserve Act.

The work of Professor Jacob Viner in taxation, and of Professor James A. Field in statistics should be noted, but other important works have been omitted. This department edits the "Journal of Political Economy."

Eighty per cent of all graduate work in political science the country over is done in this department of the University of Chicago. Under the direction of the head of the department, Professor Charles Edward Merriam, investigations have been made of the structure and workings of government, international law and diplomacy, and the part played by the individual in his civic obligations. Important studies are now under way concerning the traits of citizenship and comparative civic training.
One of the recent outstanding activities has been a study of voting in Chicago by Professor Herriman and Dr. Harold Foote Gosnell, an instructor in Political Science at the University.

Professor Leonard D. White, Professor of Political Science at the University of Chicago, recently undertook to study the research supported by state governments and also has completed a study of personnel problems at the Chicago City Hall.

Professor Quincy Wright is an authority on international law and relations.

American history has been made over. In this field of work, the University of Chicago, through its Department of History, has figured prominently. Within its walls in recent years nearly 50 per cent of all American graduate work in history has been done.

James H. Breasted, professor of Egyptology and Oriental History is, without doubt, the world's greatest Egyptologist.

Professor McLaughlin has given to history many conspicuous works, including "The Courts, the Constitution and Parties", "Confederation and the Constitution", and "Steps in the Development of American Democracy." Professor William E. Dodd, author of "Woodrow Wilson and His Work", has contributed a notable volume on "The Cotton Kingdom." He is the leading writer on Southern history. Books and articles have been written by Professor Ferdinand Schevill on diverse subjects in European history including the Balkans, and by Professor James W. Thompson on comparative mediæval institutions. Professor Marcus W. Jernegan's studies of the social and economic history of the American colonies are well known.

Philosophy, of which Professor James H. Tufts is the head. In research work into the habits of thought, the morals, and the mental attitude of man, the department has gone into a wide field of inquiry.

To study the mental trends of the races, changes in men's desires, ideas and ideals is the function of philosophy in this generation.

Professor Tufts has collaborated with his predecessor, John Dewey, now of Columbia University, in writing "Ethics", a college text used in America and England, and translated into Japanese. He is also the author of "The Real Business of Living", used by many colleges.

Another book, "Psychology of Religion", by Professor Edward S. Ames, of the Department of Philosophy, also is used internationally.

Of the candidates for the Ph. D. degree in Sociology in all American universities and colleges, one-third are registered with the Sociology Department of the University of Chicago. Here are conferred more doctor's degrees in sociology than in any other university.
Since the retirement of Professor Starr the appointment of Dr. Fay-Cooper Cole, formerly of the Field Museum of Chicago, has been made. Dr. Cole was one of the men instrumental in getting together the unique Philippine collection at the Field Museum.

Aside from its five departments, the Social Science group directs the Local Community Research Committee, whose activity, beginning last year with investigation into living and working conditions in Chicago, demonstrated the need of cooperation in social study and the resources of the University of Chicago.

Institute of International Relations.

This Institute will be a factor in the study of the larger political problems confronting the nation today.

School of Social Service Administration. Another agency of immediate practical value of the people of Chicago and the Middle West is the Graduate School of Social Service Administration, one of the more recent additions to the University's schools, which was created for the purpose of giving professional scientific training to the men and women needed in the philanthropic and public charity fields.

The research data of all the departments is filed away in the isolated, antiquated Social Research Laboratory building at 60th Street and Ellis Avenue, which, with drastic limits as to space, affords the only place where heads of departments may gather for conference.

In the thirteen years that Harper Library has been open, the Social Science departments have lost a number of rooms which formerly were available for them. These losses are traced to the growth of the library and the need of space for administrative purposes.

Furthermore, each member of the faculty in the Social Science group should have an office in which he can carry on his studies, his investigations, and his writing. Here.

Here, joined directly to the east tower of the Library, the Social Science building will complete one of the most impressive academic skylines in the world.

So placed, under the shadow of the Tower of the Library with its turrets and pinnacles and close beside the Law School Building, rich with tracery and carving, the architectural note sounded by the new Social Science building will be one of sober dignity.

This building is one of the most important units in the University's
Since the appointment of Professor Grant as the Proctor of the Department of Physics, the need for more funds to carry out research and development projects has been a concern. The Department of Physics is responsible for the oversight of these projects and the allocation of resources. The department has a budget that includes funds for salaries, equipment, and travel for researchers. The department also receives funding from external sources such as grants and contracts. The department is currently engaged in a number of projects that aim to advance our understanding of fundamental physics and to develop new technologies. These projects require a significant amount of resources and the department is working to ensure that they are adequately funded.

An important aspect of the department's work is the coordination and collaboration among researchers. The department has established a number of committees and task forces to facilitate communication and cooperation among its members. These groups work on a variety of topics, including the development of new research initiatives, the evaluation of ongoing projects, and the identification of opportunities for collaboration with other institutions. The department also has a strong emphasis on education and outreach, and its members are actively involved in teaching and in the dissemination of scientific knowledge to the public.

The department is committed to maintaining a high level of excellence in its research and teaching activities. To this end, the department has a number of mechanisms in place to ensure that its members are well-prepared and equipped to carry out their work. These mechanisms include regular meetings and seminars, as well as opportunities for professional development and training. The department also places a strong emphasis on ethics and integrity in research, and its members are expected to adhere to the highest standards in their work.

The department's work is supported by a dedicated team of administrative staff. These staff members play a critical role in facilitating the department's activities and ensuring that its resources are used effectively. The department is grateful for the contributions of these staff members and recognizes the importance of their work in supporting the department's mission.

The department is proud of its history and its accomplishments, and it is committed to building on this legacy in the future. The department is looking forward to continued success in its research and teaching activities, and it is excited to welcome new members to its community of scholars.
present program of development. It is to occupy a place of honor just next to Harper Memorial Library, extending eastward to Foster Hall.

The University of Chicago has already a commanding lead among the universities in helping to shape the destinies of man in the new environment of a new age. The records that the individual departments in this field have separately made, comprise some of the great chapters in the history of the University.

In the year ending June 30, 1925, thirty-six new Local Community Research Projects were started and sixteen others continued by the Social Science group at the University of Chicago.
The University of Chicago has always been a commanding force in the

field of education. In particular, the excellence of our faculty and the

international reputation of our School of Theology have contributed to the

national and international prestige of the University.

In the words of Dean S. F. S. Smith, our President:

"The University of Chicago has always been a leader in the

field of education, and it is only fitting that its prestige continue to be

recognized as one of the most respected institutions in the

country."

Society: The Board of the University of Chicago.
In the light of history our most valued social possessions are seen to be deeply rooted in the past and the world is viewed as undergoing a continuous process of adjustment and change. Furthermore, the study of successive civilization, with their differences and similarities, promotes a more sympathetic understanding among individuals, groups and peoples.

History is to society what memory is to the individual. It is the record of the accumulated experience of the past and serves as the key to the storehouse of human experience for the guidance of man in dealing with the problems of the present.

The distinctive contribution of economics to a school curriculum is the understanding it gives of the processes by which men get a living.

We learn to "economize" (in the broadest sense of that term) in the selection and utilization of effective means of gaining desired ends.

Economics sets forth certain aspects of our specialization, our interdependence, our associative effort, our technological struggle with nature, our pecuniary organization of the production and sharing of goods, our utilization of labor under the wage system, our market exchange, our international economic relations, our scheme of private property and competitive effort—and it shows how all of these function in enabling us to work and to live together.

If democracy is to succeed, a large number of its members must learn to form intelligent judgments upon economic issues—-

Political Science is the study of the state, a term which includes all forms of political organization. It deals with the life of men as organized under government and law. It gives an understanding of social control by means of law and of the promotion of general welfare by means of governmental action.

The study of political science seeks to develop in individuals a sense of their rights and responsibilities as members of the state, and a realization of the significance of law.

The distinctive contribution of sociology is to show that human life has been conditioned more by its social setting than by any other cause.

Sociology studies the various forms of causal relations between the activities of groups or of individuals that are always occurring in homes, schools, neighborhoods, crowds, publics, and wherever human beings meet, and that give rise to public opinion, customs, and institutions.

Sociology also studies the problems of population, the effects on all types of social activity which result from small or large numbers, sparse or dense distribution, and from differences in the quality of the individuals who compose the population, both their inborn traits as determined by racial and family heredity, and the acquired traits which result from prevalent vices, diseases, occupation, and mode of life. This branch of sociology includes certain aspects of the problems of immigration, eugenics, and public health.
It studies the causes, prevention, and treatment of poverty and crime.

It makes a comparative study of different societies, including the most primitive, which reveals the social origins and the method of progress.

The study of sociology tends to dissolve the prejudices and bigotries which are the chief obstacles to social cooperation by showing that such prejudices are mostly formed at an age when rational judgment on fundamental problems is impossible, and that in the overwhelming majority of instances those who differ from each other most radically would hold similar opinions and sentiments if they had been molded by similar influences.

Geography gives an understanding of earth conditions and natural resources as the material bases of social development by showing the relationships which exist between natural environment and the distribution, characteristics, and activities of man.
It outlines the causes, prevention, and treatment of various skin diseases.
ADVANCE
OF MAN
IN A NEW AGE
ADVANCE
OF MAN
IN A NEW AGE

Section One
Methods and Future of Social Sciences

Section Two
Social Sciences at the University of Chicago

Section Three
Need of a Building for Social Sciences at the University
Section One

Meeting and Future of Society Education

Section Two

Society Education at the University of Arizona

Section Three

Meeting of a Committee for Society Education at the University
Section One

METHODS AND FUTURE OF THE SOCIAL SCIENCES

We are told that a community can "purchase its own death rate". Can a community buy its own crime rate, its own poverty rate, its own waste rate? Such vital questions as these are within the province of the social sciences.

Every problem dealing with the relation of man to his fellows and to nature comes within the realm of these sciences. Thus there is nothing a man can do in his home, in his place of work, in relaxation or in worship, that does not come within the scope of the social sciences. Concerning themselves with social morale, order, health, and cooperation, these sciences today have much to do with industrial, educational, and civic leadership.

Emerson defined the sphere of the Social Sciences when he said:

"Life, ever more life, is the imperial theme for those who live".

When Bacon spoke of "the enlarging of the bounds of human empire", he may have foreseen the social sciences working in co-operation, but he could never have predicted the tremendous range of the program which they have undertaken in our day for the advancement of mankind.
Section One

EXTRINSIC AND FUNCTION OF THE SOCIAL SCIENCES

Section Two: "On a community can a "success role" can be community and the same time vote. The
same body, the same body takes. Every another democracy as agrees with the definition of the
organization and to measure some within the process of these
societies. Thus there is nothing a man can go to the home
in the place of, or in the process of the society. Concord,
the organization with society or the group. People and co-
operation, these societies have much to go with human
selfish, cooperation, and social relationships.

Because getting the above of the society members are
not this, as the "life" to the important
same for those who live.

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life." We may have knowledge the social science, working in
operation, not be only never have particular or common
sense of the process with great people understand in our yet for
the advancement of mankind."
I. THE METHODS OF THE SOCIAL SCIENCES

Any inquiry into the present-day functions of the social sciences, or their relationship to the problems of the common man at work or at play, should be prefaced by a brief survey of the methods employed by these sciences.

The social sciences are indebted to the natural or physical sciences for much of their method. Not many years ago the natural sciences were subjects only of investigation. Later they became part of instruction. After they had been incorporated in the curriculum of universities as a means of research and professional training, they influenced the outlook of educator and educated to such an extent that the scientific habit of mind was hailed as the greatest product of the nineteenth century. The social sciences are pursuing the same path. They have gone through the same phases of development and are making themselves similarly indispensable to systematic education. They are beginning to do their full share in turning out the man with the scientific outlook who is well-balanced capable of taking up his work in a complex society, as well as producing the specialist who concentrates upon a specific social problem.

Professor John Dewey, formerly of the University of Chicago, said that the future of our civilization depends upon the widening spread and deepening hold of the scientific habit of mind. This habit is responsible largely
I. THE METHODOLOGY OF THE SOCIAL SCIENCE

The importance of the research and development of the social sciences, particularly in the field of work at the plant, in the context of the methodology of the social sciences, is emphasized. The methodology of the social sciences is crucial to the practice of research and development of social sciences.

The social sciences are integrated into the methodology of practice, forming a basis for the development of new methods and techniques. The social sciences are not merely a means of research and methodological training, but also a means of developing new methods and techniques for research. The social sciences are a means of research and methodological training, and they have become an important part of the methodology of research. The social sciences are important because they provide a basis for the development and implementation of new methods and techniques for research.

The social sciences are well-developed as well as being important for the society.

The social sciences are important because they provide a basis for the development and implementation of new methods and techniques for research.

For more information, please contact the University of

Professor John Doe of the University of

Off the record: may refer to the future of an institutional purpose

The part of the society that is responsible for the social sciences.

The part of the society that is responsible for the social sciences.
for the adoption of the methods now used in the social sciences. We are beginning to have in this field the combination of the historical field work, and statistical methods. In the universities that have built up adequate graduate departments in political economy, political science, history, philosophy, sociology, and anthropology, we find that significant programs are being carried out along these lines.

Thus the social sciences, constituting the younger branch of inquiry, have benefited from the experience of the natural or physical sciences. It follows that the relations of both should be close. This means that the advancement of mankind will be aided when a strong center of social sciences is nurtured in conjunction with well-developed departments of natural or physical sciences. The University of Chicago, in the social and natural sciences, has achieved great distinction. Here the further encouragement of the natural and social sciences, working in co-operation, should bring huge dividends in social progress.

Advantages of a partnership between the social and natural sciences are obvious; discoveries and methods in one department become the inheritance of another, and problems which have hitherto remained unanswerable begin to be solved.
The society's orientation, contributing to a younger generation, of inquiry, have benefited from the experience of the

In contrast, the experience of practical science. It follows that the

process of development, both social and economic, and a strong center of scientific research, is mandatory to guarantee the continuity and development of scientific research, are necessary to maintain the natural order of scientific events and political society.

The importance of cooperation, linking the natural and social sciences, in

The relationship between the society and

Certain states, the abstract sciences are not the only way to

As a result, have different mechanisms, numerous to

be solved.
CO-OPERATION ESSENTIAL AMONG SOCIAL SCIENCES

It also follows that the social sciences, connected by blood-ties, as it were, should be encouraged as a unit and permitted to work in closest co-operation and harmony. Just as the partnership of chemistry, physics, and mathematics among the natural sciences has produced discoveries and inventions of the greatest value to mankind, so the associations of these younger sciences has begun to result in a clearer understanding of man's relations with his fellows and will continue in increasing measure to promote citizenship, better workmanship, and better conditions of living.

Creation of the American Council of Learned Societies emphasizes the inter-dependence of all these branches; the recent organization of the Social Science Research Council brings home the value of joint inquiry into the larger problems of living; similarly, the Social Science group at the University of Chicago demonstrates the advisability of these departments working in co-operation with each other and in close touch with the natural or physical sciences.

By placing the social sciences in one compartment and the natural sciences in another, we lose sight of the fact that although some are concerned with problems of matter, almost all are dealing with problems of living. Yet it
If these followings the social sciences, connected
in principle, as if were also connected as a unit
and necessary to work in co-operation co-operation and payment.
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and invention of the present nave to meaning to the
association of those countries sciences and concern to the
help to a general understanding of men's relations with
the welfare and will continue to increasing in the same to the
more efficiently, more material, and better conditions
of future.

Association of the American Council of Learned Societies

compensation the inter-reliance of all these connected the
recent organization of the Social Science Research Council
help us take the avenue to help us take the avenue to do the
name of trifles immediately the social science branch of the

University of Chicago), measurement the administrative of
these governments working in cooperation with each other
and to agree. The report of the report of the

In the present sciences, they are one common and

their attention, some are concerned with programs of research.

If the agreement with programs of finance.
is precisely in this latter field that the least progress has been made. There is a great gap between what we have learned of nature and what of human life.

Dr. Ernest DeWitt Burton, formerly president of the University of Chicago, has said in this connection:

"It is becoming increasingly evident that the facts of human life in all its aspects are capable of a study substantially of the same character as that by which the earth and the heavens, the sea and their elements and inhabitants can be studied. The conviction, moreover, is growing that such study is an absolute necessity to human progress and welfare; that we cannot afford to know all about the stars and the fishes, the molecule and the atom, and only guess how men react to their environment and what types of human action make for betterment and which for disintegration of society; that it is fatal to go on improving explosives and machine guns and warplanes, and not to look acutely and thoroughly into the operation of the social institutions and agencies that men have devised to accomplish their ends.

"The tendency to deal with social phenomena scientifically must not be permitted to exclude entirely the element of appreciation and destroy the broader cultural values of the old. But while we must see to it that the new good does not destroy the old, we cannot stop, nor ought we to stop, the development and application of the scientific spirit of the realm of human life, individual and social."

It is largely because the social sciences have adopted some of the methods of natural science and have surveyed the field of endeavor that people are beginning to expect great advances in the science of life and the art of living. It is because they see so clearly this hiatus between natural
and social advance that they are beginning to rally to the support of the social sciences. We say "beginning" because these sciences are of such recent origin that they may be identified approximately, as to date of birth, with Johns Hopkins University and the University of Chicago.

**PRESENT ACTIVITIES INDICATED**

The briefest survey of past and present activities of the social scientists shows that education, industry, and the professions are deeply indebted to the men and women who are devoting themselves to this work.

A quarter of a century ago history and civics summed up the efforts of the schools to explain man in society. The development of university courses in sociology, economics, politics, and philosophy has gone a long way toward helping men to think clearly in social issues. A commission of scholars reporting on the social studies says:

"Their purpose is to enable our youth to realize what it means to live in society, to appreciate how people have lived and do live together, and to understand the conditions essential to living together well, to the end that our youth may develop such abilities, inclinations and ideals as may qualify them to take an intelligent and effective part in an evolving society."

Thus a university assuming particular responsibility for fostering the social sciences finds itself with a big task on its hands even if it tries only to give scientific and ethical impetus to teachers of social sciences, without attempting social research.
and society sciences that give the beginning to daily life in the

support of the sociology sciences. We say "sociology" per-

sense these sciences are of much research because that they

may be transferred experimentally as to give of physics work.

10th September University and the University of Ottawa.

FUTURE ACTIVITIES INCORPORATED

The purpose of a certain role played by research activities

of the society sciences above that education, laboratory, and

the presentation of research interpreted to the man and woman

who are general consequences to this work.

A decision of a certain eco physical and other science

in the alteration of the concept to explain men to society.

The development of minority consensus in society, science

to decision and philosophy has gone a long way towards

potential men to think actively in society because of a commission

of cooperation department of the social sciences may be

"their happiness to take care of many to

restate what it means to live in society. So

speculate into people have value and life live together, and in a consensus the cooperation of

society to think together well to the way

society may be engaged and sponsor of what can happen in the development of the philosophy and research as may change serve in future and collective work in an enhancing society.

Time a majority becoming participant reconsideration

for preparing the society sciences issue fresh with a

piece on the produce even if it comes only to the sciences

and explicit importance to harassed of society sciences with-

and adequate society research."
A commission of the Association of Collegiate Schools of Business states that "social studies should be the backbone of secondary education, with which all other studies and school activities should be closely articulated according to their contribution to the social objectives of education".

Relationship of these sciences to the general training for citizenship in a republic began to be grasped by some of the universities in the nineties. The University of Chicago, for instance, has seized upon this important principle in community service and applied it consistently and successfully.

Not only have the social sciences in the universities helped to guide the course of civic education for the masses, but they also have contributed largely toward producing what we have heretofore called the well-balanced man, the generalist whose broad view of life makes him useful in any sphere of society, industrial or professional.

Social sciences in developing the specialist, have equipped him to attack with modern instruments of precision the pressing social problems of today. Among these questions are crime, poverty, waste—as indicated before—which affect the living conditions of every human being. How these problems are being studied is shown in the next section of this paper, which describes the work of the social science group in the University of Chicago. Suffice it to say now that while the range of activities is vast, the prospect of success is improving yearly.
II. THE FUTURE OF THE SOCIAL SCIENCES

Biology has emphasized the transition from unicellular to complex organisms in nature. It is now generally admitted, however, that as a science Biology can accomplish little without the social sciences. In society the tendency is toward "highly complex groups in which there is greater specialization, integration and co-operation". This trend already has become so pronounced that the social sciences will be able to predict future developments in, let us say, industry and invention, with some considerable degree of accuracy, and to suggest programs of social activity.

It is no indictment of the social sciences that in the field of human relationships we fail to make any distinguished progress at present in statecraft and political activity, in industrial relations, and in the handling of the defective, delinquent and dependent classes; these problems are age-old, while the social sciences, only a few decades old, are still in the first stages of discovery and invention. But it may confidently be expected that by making use of such of the technique of the natural scientists as is applicable to this field, the social scientists will be able to make more progress in the next few decades in solving these problems, than mankind has been able to do for centuries past; and in thus speeding up processes of social improvement, these sciences will be only repeating the success of such a natural science as medicine.
The Future of the Social Sciences

History has emphasized the transition from tradition to modernity. As the new century approaches, however, the role of the social sciences in society is becoming more critical. To what extent will the social sciences be able to meet the challenges of the future?

The rapid growth of knowledge in the social sciences requires a new approach to the study of society. As our understanding of social processes expands, so too must our methods of inquiry. The future of the social sciences is dependent on innovation and cooperation.

In this context, the social sciences must be able to adapt to changing social conditions. For example, the emphasis on technology and innovation must be balanced with a concern for social justice. The social sciences must not only reflect the needs of society, but also contribute to its development.

The future of the social sciences is bright, but it requires a sustained commitment to research and education. Only through continued effort can we ensure that the social sciences remain relevant and effective in shaping our future.
Merely for the purpose of indicating some of the potentialities of the social sciences, we may set down here six major fields of future social endeavor. These six are:

- Production
- Conservation
- Eugenics
- Euthenics
- Distribution
- Social Organization

In all these fields, the elimination of human wastage will be sought. How? The social sciences are equipped to survey present conditions, to estimate future developments, and to plan for progress. Specific instances of surveying, estimating and planning will be found in the next section.

Much of this work will be done in university centers. It is these agencies that have conducted the most thorough social investigations in the past; it is to the universities that we must look for the future.

The public heretofore has been willing to finance these inquiries, which have been directed toward ultimate social gains, in addition to carrying on (in business) the surveys into human behavior which have immediate utilitarian and commercial value. It has been well said that the grade of a civilization may be measured by the degree of willingness to endow social research in the higher reaches.

It also has been pointed out that the only future for the social sciences lies in co-operation. It is within the power of the University of Chicago to give scientific proof of the value of co-operation through the future operations of its social science groups. Granted that this principle of co-operation will be carried out effect-
Hence, you see, the purpose of this letter and the one following it is to give you an outline of the main points, which will be covered in subsequent letters.

Management of the Society: Details of the Board of Directors, Officers, Committees, and Activities

Despite the considerable advances made in the last few years, there are still several issues that need to be addressed. Among these are:

- Conservation
- Education
- Research
- Distribution
- Organization

In all these fields, the emphasis is on internal matters, with the goal of improving the society's efficiency and effectiveness. Therefore, it is important to plan for the future and ensure that we have the necessary resources to meet our goals.

The purpose of this letter has been to outline the main points of the next one, which will cover more detailed aspects of the society's activities.

The recent advances in the society's field have been significant, but we must be prepared for future challenges.

The mailing list has been updated to include new members and to ensure that we have the necessary resources to meet our goals.

If you have any comments or suggestions, please feel free to write to me personally.

I hope this letter has been helpful, and I look forward to hearing from you.

Yours sincerely,

[Signature]
ively at this university, what will be the future of these sciences? Will they progress as medical science has done in recent years? We hear of preventive philanthropy, moral pathology, and the biology of politics, as well as social therapeutics. The parallel of the social and medical sciences has been taken up by Professor Albion W. Small, head of the department of sociology at the University of Chicago.

"Preparation for research in social science is in a sense analogous with preparation for the practice of medicine. At one stage the sort of experience necessary is comparable with the study of elementary biology. At another stage description of relatively simple ancient groups is in order and this may be compared with dissection of the cadaver. Still later one is able to profit by analysis of social experience in recent times in situations quite closely resembling those of the present. This may be likened to attending a clinic. Then comes the actual learning by joining in current affairs, which is like the work of an interne. Latest of all and analogous with medical practice itself, there may be responsible attempts to control the conditions of social health and disease."

Dr. William J. Mayo, of Rochester, Minnesota, has pointed out that physico-chemistry has been applied to clinical medicine with such success that today restoration of the sick can be as precisely accomplished in the living body as similar chemical exchanges can be brought about in the test tube.

Such medical control as we have achieved today has been reached after centuries of striving; social control is
A fact of life: curiosity. Next will be the future of science.

In recent years, we have lost our place of preeminence in the field of science. The problems of society are complex and multifaceted, and we have seen less progress in the field of science.

The department of sociology at the University of Chicago...

In the past, sociology was considered a science. Today, it is a field of study with its own methods of research and analysis.

The lesson learned is that sociology must be taught in a way that is relevant to society.

By William J. Madoe, professor. Mimeo.

Effective communication with society requires that research...

The role of the scientist can no longer be isolated from society. Scientific communication can no longer be confined to the scientific community.

Effective research requires that we have sustained, long-term support...
to come into its own in the future. What medical science has done under pressure of popular interest and support, the social sciences will do when established with adequate funds.
do come into the way in the future. What secret sentence
has gone where the sense of begun, interest and opinion?
And secret sentence will do when established with she
done things.
SOCIAL SCIENCES OF THE UNIVERSITY OF CHICAGO

The Social Science Departments at the University of Chicago serve the four-fold purpose of training hundreds of men and women for social life, developing skilled types of professional men in various fields, supplying technical information and advice to the community on special subjects, and of advancing the boundaries of knowledge regarding human relations. The quiet influence of this group in showing men how to live together in society and developing leaders of social and political life is very wide. This work is not dramatic and is not easily measured in exact figures, but in its reactions on society it is of inestimable value to the community. Likewise, the preparation of research men and professional workers for various fields of business, government, and teaching is a service of great significance. Furthermore, technical information or advice in special fields is constantly being sought by various elements in the community. Sometimes government, church and social workers, and sometimes business interests ask for information and consultation. A considerable part of the time of the Social Science faculty is devoted to this important work of organizing material or giving technical advice in limited fields where special study is required. The historian, economist, sociol-
Section Two

SOCIAL SCIENCES DEPARTMENT OF THE UNIVERSITY OF CHICAGO

The Social Science Department of the University of Chicago serves the twofold purpose of training men to make and maintain tenable social structures and of presenting men to various fields of applying scientific information and guidance to the community on an equal and fair basis. This means the preparation of men to understand the role and structure of the community in the larger context.

The dual function of this group

To prepare men for life together in society and government

Learning to live with others and to work and to think together in various fields of society, including the political, economic, and social sciences. This will be done by means of the various departments of the university and by study of the various fields of society. Service to government and service to the community are central to the dual function of this group.

The relationship of the sciences to society and to government is fundamental to the training provided. Sometimes government supports the sciences and sometimes the sciences support government. The relationship is complex and requires careful study and understanding.

The dual function of this group is vital to the future of society and to the development of science and technology.
ologist and political scientist at this university are all engaged in the effort to find out how to bring intelligence instead of ignorance into control of human affairs. Great precision has not yet been reached in this field, but rapid progress is being made toward more exact measurement, and toward more scientific understanding of how men may live together with least friction and waste, and with greatest productiveness and happiness.

The quality of the work done by the Social Science group here is indicated by a recent survey of graduate work made by President R. M. Hughes of Miami University who, upon tabulating the vote of the large number of college professors participating in the study, found that the University of Chicago was in first, second or third place in each of the five subjects of Political Economy, Political Science, Sociology and Anthropology, History, and Philosophy, which comprise the Social Sciences. In these subjects the University of Chicago ranks with Harvard and Columbia. These three institutions stand far ahead of all other universities.

**CO-OPERATION OF THESE DEPARTMENTS**

Recent grants from the Laura Spelman Rockefeller Foundation and the Commonwealth Fund, enabled the University of Chicago to start research to determine whether the Social Science group here could be used as a central laboratory for
end page to indicate a certain number of bracing work

consider the case of the large university where the
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co-operation of the Society Science

since the situation seems to apply to all other universities.

CO-OPERATION OF THE UNIVERSITY

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since the situation seems to apply to all other universities.
the study of the problems of a typical community. Soundings were made by the faculty of the Social Sciences. Among other things, a scientific investigation was made by the group as a whole into living and economic conditions in the city of Chicago. The group studied the labor problem, gang life, immigration, factory work, the police and divorce courts, and other phases of city life. It was the first time the group had thus concentrated its forces upon a given sphere of activity in studying the problems of human society.

This work was so productive as to argue for enlargement of the activities of the Social Science group on a national basis. As Dr. Burton put it:

"There remained no doubt that the University of Chicago is admirably adapted to this purpose and that very valuable results would be sure to follow the use of scientific methods in the study of the problems of human society."

And so plans are now under way for making the University of Chicago one of the great national centers of social science.

**WHAT ARE THE OTHER REASONS FOR ENCOURAGING SOCIAL SCIENCES AT THIS UNIVERSITY ON A NATIONAL SCALE?**

(1) Geographically, Chicago is in the heart of the country and in intimate touch with the great educational programs of the Middle West. The city is within a night’s ride of one-half the population of the United States.

(2) Because of its colossal business and manufacturing
enterprises, its culture and its accumulation of wealth, Chicago offers an unsurpassed field for economic research.

(3) At Chicago's doors lie opportunities for investigation of living and civic conditions, not only of urban humanity in a city with a heterogeneous population of 3,000,000 but also of rural life in communities spread about on every hand.

(4) Of all graduate work in Social Sciences in this country, a very large proportion is being done at the University of Chicago.

(5) This University numbers among its faculty some of the foremost figures in the social sciences, men whose monographs are among the great contributions to social data.

A brief consideration of activities, department by department, will uncover notable undertakings fraught with great promise.

1. **POLITICAL ECONOMY.**

Eighty per cent of all graduate work in political economy in the United States is done at the University of Chicago, Columbia, Harvard, and the University of Wisconsin.

In the Department of Political Economy at the University of Chicago, progress has been made in developing methods of handling problems growing out of market systems, corporate organizations of business and life. Questions of labor and social unrest also are studied. This department is directed by Professor Leon Carroll Marshall, author of "Materials for
portuntries. The outcome may be the coommentation of national
approaches often an uncertainty. Little for economic sector.

(3) 

The outcome's scope the opportunity for intern-

ational relations may exist a cooperation, not only of mem-

ber in a city with a foreigner. Cooperation operation of

$200,000 put area of many little in community whereby start

on every hand

(4) All scholarship work in social benefits to give

an income, a very large proportion to pay gone at the very

variety of causes

(5) The University normers, some the tendency come at

the government of the social welfare, men whose home

beneath the mean the great contributions of society. A
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FORTEIR ECONOMY

Right hand case of all scholarship work in political co-

area in the United States to gone at the University of "In-

ado, California, University, and the University of Wisconsin.

In the Department of Political Economy at the Univer-

sity of Chicago have been ideas in developing new eco-

nomic problems, largest one of smaller scale, cooperation

or development, of processes and full effectiveness of Japan and

society great since the adoption of "Japan. The government in

In Professor Plan National Economy, section of "Japan, for
the Study of Business" and other books.

Economic principles accepted by this department, and research programs instituted by its faculty, are influencing the young men who are attending the School of Commerce and Administration of the University and thus influencing the executives of tomorrow. Faculty members of the Department of Political Economy are lecturing at the School. Courses in the School dealing with the manifold problems which the executive faces in modern business and industry take the student into the development of today's business methods, and into specific phases of administration, including the manager's handling of labor problems, of risk, production, business law, and managerial accounting. The method of presentation of these studies is far more effective than those prevailing fifteen or even ten years ago; research plays an important part in the formulation of the principles taught here by the political economists.

Service to industrial enterprises is given by this department. The Western Electric Company, the Bell Telephone Company, Hart, Schaffner & Marx, and various public utility organizations throughout the country have called upon it for specialists to aid in organization.

With Professor Marshall should be mentioned James Laurence Laughlin, Professor emeritus of this department. Professor Laughlin is an outstanding leader in the field of