

University Instrument of Democracy For Realizing High Aspirations of State

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who saw implicit in that a new institution for its realization. Jefferson sought to create in the university of the state an institution that would not only through traditional culture values give to the state "legislators, and judges . . . and expound the principles and structure of government."

Jefferson Idea Had To Wait. "But in spite of this splendid programme the state university could not come into its own in the South, nor for a hundred years be realized as the great American institution that Jefferson conceived had to wait until America itself could come into being, and the mission of interpretative leadership passed to other hands, as the section which gave it birth lost contact with the spirit of national life.

"The evolution of the American state university during the past hundred years is the record of the gradual fulfillment of Jefferson's great vision. It represents the vital history of the contribution of 19th century America to the progress of mankind. The diffusion of wealth and knowledge, geographical and scientific discovery, new sciences and new ideas not only put a power and a passion into material making and construction, but they fashioned institutions of training in whatever vocation the all-conquering hand of development extended, and they developed ideals that were added to those that other civilizations had created. To the institutions that seek to express man's inner life and his relations to the past and the future, it added institutions that interpret his outer life, his relation to the present and his infinite capacity for progress. It seeks to re-assert present civilization what past civilizations say to America together with what America has to say for itself. Through its colleges of liberal arts, pure and applied science, professional and technical schools it repeats the culture messages of the prophets of the 19th century; Arnold's message of sweetness and light; Huxley's message of the spirit of inquiry and Carlyle's message of the spirit of work.

Grouping of Colleges. "In this grouping, then, of the college of culture, the college of research, the college of vocation into a compartmental organization of efficient and specialized parts, supplemented by the idea of centering its energy and intensity in putting all its resources directly at the service of all the people—is this the ultimate thought of this greatest institution of the modern state, and is its future to be concerned merely with perfecting these parts and further extending their utility.

Culture as learning, and science as investigation, and work as utility, each has an eternal life of its own, and to perfect each of them for the performance of its special work will always be an aim of the university. But this conception of its function as a university is necessarily partial and transitional. Tyndall, in his great self-addressed address, pointed out that it is not through science, nor through literature that human nature is made whole, but through a fusion of both. Through its attempt to make a new fusion of both it is during the great constructive years of the past half-century, our civilization has caught the impulse of a new culture center. It is this that the state university seeks to express. It is more than an aggregate of parts. As a university it is a living unity, an organism at the heart of the living democratic state, interpreting its life, not by parts, or by a summary of parts, but wholly, fusing the functions of the hand and head under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want. The real measure of its success is whether, discarding the irrelevancies of the past and present, it can focus, fuse, and interpret their eternal verities and radiate them from a new organic center of culture. This, let us tentatively define as achievement.

Migraine or Sick Headache

Dr. J. J. Caldwell says that this exceedingly distressing disease does not shorten life, but does not appear to be curable. He says that the periodical attacks every few weeks until they are forty years of age, after which the attacks are less frequent, and finally disappear entirely. Palliative measures during the attack are all that it is possible to expect, while the best preventive measure. An attack may often be prevented by the first Anti-kamnia Tablets when the first symptoms appear, and one Anti-kamnia Tablet every two hours during the attack shortens it, eases the pain and brings relief.

BRINGING UP FATHER



of the high and healthful aspirations of the State. Creating and pre-created by the State it has no immediate part, however, in a specific social program. Its service is deeper and more pervasive. It sees its problem as positive, not negative; as one of fundamental health, not of superficial disease. It looks on the State as a producer; not as a policeman. It is not so much concerned with doing a certain set of things, as in fixing the way of doing all things with certain ideal. Not by spasmodic reform, nor by sentiment, nor by the expiations of philanthropy; but by understanding, criticism, research and applied knowledge it would reveal the unity of the channels through which life flows, and minister to the purification of its currents. It would conceive the present state and all of its practical problems as the field of its service, but it would free the term service from the narrow construction of an immediate practice. The whole function of education is to make straight and clear the way for the liberation of the spirit of men from the tyranny of place and time, not by running away from the world, but by mastering it. The university would hold to the truth of practical education that no knowledge is worth while that is not related to the present life of men; it would reject its error that only knowledge of nearby things has such a relation; it would hold to the truth of classical education (I quote) that "things high and far away—often bestow best control over things that are detailed and near, and reject its error of concluding that because things are high and distant they must possess that power. It would emphasize the fact that research and classical culture rightly interpreted are as completely service as any vocational service; but it would consider their service to be confined to the cloisters and sufficiently robust to inhabit the walks of men. The whole value of university education depends upon the validity of the purity and power of the spirit of the truth from which it is derived. It would not permit itself to be interrupted by a thin stretching out its resources to the State boundaries for purposes of protective popularity, nor as carrying down to those without the castle gates broken bits of learning; but as the radiant and increased projection of its own life into the community in natural circulation the unified body of the race to all parts of the body politic. It would interpret its service, not as sacrifice, but as life, the normal functioning of life as such, and the normal freedom in whatever form—in business, politics, religion, and philosophy—is a manifestation of the effort of democracy to establish the supremacy of human values, and so to make of itself the creative, spiritual organism of the new and brave reconstructions. It would perfect the parts through the stronger, fuller life of the whole; it would lose none of the good of individual initiative and material success, but would translate it all into the whole terms of higher human values. It cries with the creative joy of spent life renewed.



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ner relations the field of Southern industry as a field of statesmanship, but in discovering thereby the further truth that in perfecting its relations it becomes a liberal vocation in saving the man and all of his higher faculties, not from business, but through business. Salvation will come there or nowhere. The question for Southern industry is whether in the world opportunity that opens ahead, it will attempt the futile experiment of becoming big through superficial and selfish efficiency, or whether through a mastery of all of its relations, while becoming big it will also become great.

One of Related Visions. "One of the belated visions of Southern business and educational statesmanship is that we can have here no full prosperity or civilization unless agriculture is made truly productive. In our individualistic, political and economic life we have flattened it, ignored it, or exploited it. We have lately awakened to the fact that it is an almost dead center at the heart of Southern progress, and we have had the vision that it is our function to co-operate with it fully and wholly. It is inevitable that society's need will make farming itself a business. In bringing this about one of two processes is possible; that it be developed as other great businesses are, with routine skilled labor under captains of indus-



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try; or that it be made a liberal human vocation, each farm home the center of a whole and wholesome life, and perfecting the development of a dignified and complete civilization. What will make it realize its higher destiny will not be a limited view of it as a manual vocation. It is a manual vocation, and as such should be trained to the highest human efficiency as a producer of wealth. It must be more deeply interpreted, however, if it is to attract and hold men of energy and initiative. In its relation to nature, to the applied sciences, to economics, and the social sciences agriculture has relations that point to the full current of the forces that make for human culture through right relations to work, by evoking not only property from the soil, but the higher faculties of the man himself, making of the cropper, the farmer; and of the farmer, man-on-the-farm.

Depends on Generated Force. "The reality of the state university's power to liberate the faculties and aspirations of the workers in the productive state depends on the force of that power as generated within it as an association of teachers and students given wholly to the pursuit of truth, and free from the distraction of making a living. The heart of this association, the college of liberal arts and sciences, has as its mission, now as always, the revelation of the full meaning of life in its broad and general realizations, and to fix in the heart of its youth a point of outlook on the field of human endeavor from which to see it clearly and to see it whole. It fears no criticism based on an interpretation of its mission as "impractical"; but it fears no failure of its own to evoke the best powers of its student body. President Wilson has spoken of present undergraduate life as "a non-conclusion," and the master of the discipline, and President Pritchett sums up all possible condemnation when he says that it is an organization where conditions within are such that success in the things for which it stands no longer appeal to those within it. Failure to appeal may not be laid to the curriculum, nor to the spirit of youth, nor to the spirit of the age. "The things for which it stands" in the master of the discipline, and in the method, end in spiritual tone will come not because they are latent in Greek or in physics; but because they are made luminous there through a revelation of the broad and liberal relation of these things to the human curiosities of the student. A course in Greek may be as narrow and as blighting to a thirsty spirit as a distillation in medieval theology; a liberal arts curriculum at its conclusion may be more impressively unified and tangible than the wreckage of a once passionate contest between literature and science. The line of least resistance to student and teacher as it is in the dead routine of every field of effort; but the liberal arts course is not a mechanical contrivance for standardizing the crude material of the student's mind. The history of human spirit and its wonderful adventures in the world, unrolled to the eye of aspiring youth setting out on its wonderful adventure. For this great business of touching the imagination and stirring the soul to its original activity, no formulas nor technical, however conscientious will serve. For liberal training to make its connections, eager, sympathetic interpretation is necessary. "With thought as an edge of steel and desire like a flame." From the center of every subject runs the vital current of its inner meaning, and from all subjects in the curriculum converging lines tend to a central point, the confusion of intellectual discipline, special insights, and "success in the thing for which it stands" will appeal to those within.

Same Unifying Point. "The association of teacher and student in the professional schools will have the same unifying point of view. Widely separated as the professional schools are in subject matter, they have not only a common scientific method and common pursuit, but a common culture center in their larger human relations. Arnold conceived of the professional training given at Cornell in the making of engineers and architects as an illustration of what he considered the criterion of the American state university is not a matter of the vocation; but whether in making the student efficient in his vocation it has focused through his studies his own inner light so as to liberalize him as a member of democratic society. It is not the function of the university to make a man merely clever in his profession. That is a comparatively easy and a negligible task. It is also to make vivid to him through his profession his deeper relations—not merely proficiency in making a good living, but productivity in living a whole life. The program of law, medicine, the ministry, journalism, commerce, and the rest are essential to the upbuilding of a democratic commonwealth; but they must be interpreted, not as adventures in self-advancement; but as public enterprises in constructive statesmanship, liberating both the state and the man. It is the function of the uni-

versity, not only to train men in the technique of law, but to lift them to a higher level of achievement by making them living epistles of social justice; not only to make men clever practitioners of medicine, but to lift them into conservators of the public health; not merely to train teachers in the facts and the methods of education, but to fire them with the conviction that they are the productive creators of new civilization.

No Antagonist But Ignorance. "It recognizes no antagonist in this immortal business but ignorance. Ignorance it conceives as the unpardonable sin of democracy, and in every form it would wage relentless warfare. To this end it would unify and co-ordinate its whole system of public education in a spiritual union of elementary, secondary schools, schools of agricultural and mechanical and normal colleges, of private and denominational schools and colleges, all as a means to the end of the great commonwealth for which men have dreamed and died. Fully conscious of the confusions of prejudice and the blind unreason of self-interest and greed, it is even more conscious of the curative powers of the democratic state and its indomitable purpose to be wholly free. So it would enlist all vocations and all professions in a comprehensive, State-wide program of achieving as a practical reality Burke's conception of the State as "a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection, and since such a partnership cannot be attained in one generation, a partnership between all those who are living, and those who are dead, and those who are yet unborn."

Such Is the Covenant. "Such is the covenant of our immortal mother with those who are living and those who are dead, and those who are yet unborn" building herself "from immemorial time as each generation kneels and fights and fades." She will hold secure her priceless heritage, and she will, as a woman, pledge of the faith she keeps; she will cherish the passionate loyalty of her latest issue with its sacred pride that only a mother knows; she will seek guidance above the confusion of voices that cry out paths of duty about her, in the experience of the great of her kind the world over; but she will not in self-contemplation and imitation lose her own creative power; and that original genius that alone gives her value in the world. As the alma mater of the living State and all the higher aspirations of its people she would draw from it the strength that is as the strength of its everlasting hills, and give answer in terms of whole and wholesome life as fresh as the winds of the world that take new tone from its pine-talms plains. Eager, confident, sympathetic, and with understanding heart "she standeth on the top of the high places; by the way in the places of the path; she cried out at the entry of the city; at the coming in at the doors, unto you, O men, I call, and my voice is to the sons of men."

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