University Instrument of Democracy For Realizing High **Aspirations of State**

(Continued from Page One.)

who saw implicit in that a new instiwho saw implicit in that a new insti-tution 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 prin-ciples and structure of government," but would also, "harmonize and pro-mote the interests of agriculture, manufacture and commerce, and by manufacture, and commerce, and by well formed views of political economy give free course to public industry." To the traditional models then exist-ent he advocated an institution that would meet all the needs of all of the states, and to this end planned courses in manual training engineering, agriin manual training, engineering, agri-culture, horticulture, military train-ing, veterinary surgery, and for schools of commerce, manufacturing, and diplomacy, and in the details of its administration he planned to keep it flexible and responsive to the peo-Jefferson Idea Had To Wait.

"But in spite of this splendid pro gramme the state university could net come into its own in the Sout nor for a hundred years be realize anywhere. The great American ide that Jefferson conceived had to wait until America itself could come into being, and the mission of interpreta-tive leadership passed to other hands. as the section which gave it birth lost contact with the spirit of national

"The evolution of the American state university during the past hun-dred years is the record of the gra-dual fulfilling of Jefferson's splendid vision. It represents the vital history of the contribution of 19th century America to the progress of mankind. The diffusion of wealth and know-ledge, geographical and scientific dis-covery, new inventions and new ideals not only put a power and a passion into material making and construc into material making and construc-tion, but they fashioned institutions of training in whatever vocation the ail-conquering hand of materialism demanded, and these as they develop-ed were added to those that other civilizations had created. To the in-stitutions that seek to express man's inner life and his relations to the past and the fixity of those relations, it added institutions that interpret his outer life, his relation to the present and his infinite capacity for progress. and his infinite capacity for progres It seeks to reassert for present civili-zation what past civilizations say to America, together with what America has to say for itself. Through its es of liberal arts, pure and applied science, professional and tech-nical schools it repeats the culture messages of the prophets of the 19th 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.

"Is this grouping, the college of culture, the college of research, the college of vocation into a compartmental organization of efficlent and specialized parts, supple-mented by the idea of centering its energy and ingenuity in putting all of ts 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 parts and further extending

'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 siways be an aim of the university. But this conception of its function as a university is necessarily partial and transitional. Tyndall, in his great Belfast address made in 1874, points 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 with work 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 tarts but, wholly fusing the functions. parts, but wholly, fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realiza-American life to the complete realiza-tion of what men really want. The real measure of its power will be whether, discarding the irrelevancies of the past and present, it can focus, fuse, and interpret their eternal verities and radiate them from a new regards content of culture. This let rganic center of culture. This, let tentatively define as achievement

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Dr. J. J. Caldwell says that this exceedingly distressing disease does not aborten life, but does not appear to be curable. Sufferers from this affliction are condemned to medergo 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 suggest, while care in the diet is the best preventive measure. An attack may often be prevented by taking two Anti-kammia Tablets when the first symptoms appear, and one Anti-kammia Tablet every two hours during the attack shortens it, cases the pain and brings rest and quiet. Anti-kammia Tablets may be obtained at all druggists. Ask for A-K Tablets. They quickly relieve all Pain.



. CHIEF JUSTICE WALTER CLARK

touched by vne feeling-as truth alive and at work in the world of men and Vital Source of Civilization.

"Such new centers are the vital source of civilization, and the propulsive power of progress. Every now and then in human history man make a synthesis of their ideals, giving redirection and increased projec-tion to their energies on new and higher levels of achievement. Truly great creative periods thus result from the liberation of men through new revelations of deeper and richer values in their new relations. Clas-sical learning gave Europe such a period in the Renalssance; science gave the modern world such a period each expressing itself through a great educational institution, typifying the ing redirection and increased projeceducational institution, typifying the of reality The American state uni versity of the twentieth century is organism of the productive state, striving to express in tangible realities the aspirations of present democracy as it adjusts itself to the liberation of a new humanism. Evolution of Democratic State

"The evolution of the democratic state in the past hundred years as an attempt to actualize in human society the principles of liberty, equality, and brotherhood is parallel to that of the state university. Traditional ideals and institutions it, too, inherited that it could not wilfully discard: new ideals it too, aspired to that it could not immediately achieve. Its con-tinental task of "construction and making" made the production of material values its necessary concern The incarnation of the great anti-feudal power of commerce was inevitable, not only to break the bonds of the "ancient obsessions," but to open through its material might railways, steamship lines, canals, tele-graph and telephone systems, good roads, school houses and libraries, as avenues to liberation. In its develop-ment it created its own abnormal standards and tyrannies, and became so obsessed with material freedom that equality seemed a contradiction and co-operation the vision of a dreamer. Its life was individualistic titive Its ideal was efficiency eriterion, dividends: but present democracy, if it has not yet focused the light of the new center toward which it moves, is steadily illumined by it. Democracy has come to mean more than an aggregate of vocations, grouped for the purpose of material exploitation. The whole effort of the productive state is to unify its life, not by casting out material good, but by interpreting and using it is its sym-

interpreting and using it is its symmetrical upbuilding.

Dependence on Knowledge.

"Great progress toward making the State a co-operative organism in the equal distribution of all the elements of life to all according to their capacity, has been made in the evolution of business itself. 'Business is business in longer its ultimate thought. In perfecting its parts for efficiency if discovered, not merely the value of cooperation in the individual business. operation in the individual business, but in the larger aggregates of ma-terial expansion that the co-operation of manufactures, commerce, and agriculture is necessary to prosperity, and that the weakness of one is the weak-ness of all. It has come to see in addition to this extensive unity, an in-tensive unity in its dependence on knowledge, science, and ethics; and more deeply still that the organic center of all of its actions and inter-actions for liberating its efficiency and its life to a higher level of produc-

tivity is in raising the productivity of all of the men engaged in it by liberating all of their wholesome faculties. Scientific management, which will in the present century mark as great progress in production as the introduction of machinery did in the past cen-tury, shifts the main emphasis of production from the machine to the worker. The new freedom in whatever form—in business, politics, reli-gion, and philosophy—is a manifesta-tion of the effort of democracy to establish the supremacy of human values, and so to make of itself the creative, spiritual organism it must From this new center of constructive co-operation, it is already in its effort to abolish ignorance, poverty, disease, and crime, sending forth confident premonitions of fuller life and new and brave reconstructions. productive democratic State would make of itself an organism, by making its compartmental life a union of the States a territorial union. 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

All good things are ours. Nor soul helps flesh more Than flesh helps soul.

The State University is the instru ment of democracy for realizing all

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of the high and healthful aspiration of the State. Creating and pro-created by the State it has no immediate part. however, in a specific social program. Its service is deeper and more perva-sive. 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 infusing the way of doing all things with a certain indeal. Not by suparmodic reform, nor by sentiby spannodic reform, nor by senti-ment, nor by the expiations of philan-thropy; but by understanding, criticism, research and applied knowledge it would reveal the unity of the chan-nels through which life flows, and minister to the purification of its cursents. It would conceive the present state and all of its practical problems as the field of its serpice, but it would free the term service from the narrow-ing constructions of immediate prac-tice. The whole function of education is to make straght 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 pres-ent 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 away often bestow best control 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 too precious to be confined in cloisters and sufficiently robust to inhabit the walks of men. The whole value of university exten sion depends upon the validity of the purity and power of the spirit of the truth from which it is derived. Extension it would interrupt, not as thinly 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 radiating power of a new passion, carrying in natural circulation the unified culture 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 fruitful and fundamental as the relation between the vine and the branches.

Relation To State. "It is this organic relation to the democratic State that puts the South-

ern States university at the vital center of the State's formative material prosperity. "What are Southern uniprosperity. "What are Southern uni-versities doing," asks a great indus-trial leader, "to give expnomic inde-pendence to Southern industry?" It is fair challenge, and the State university foyfully acknowledges its obligation fully to meet it. It is a part of the business of laboratories to func-tion in the productive state by solvtion in the productive state by solv-ing the problems of embarrassed in-dustry. Science has so faithfully per-formed this obligation that the main arch of modern industry rests on the laboratory. Applied science no less truly rests on pure science and the liberating currents of the spirit of in-quiry and investigation that is the vital spark of modern life. The first great step in the independence of Southern industry will be the realization of its dependence. Our whole electrical power liberation, significant now in achievement and thrilling in prophecy. is the co-operation of a hundred forces, the most important of which is the vital force of unknows investigators whose labor and spirit opened the current to the wheels of productive industry. "If." says Wal-ter Bagshot. "It had not been for quiet people who sat still and studied people had not sat still and worked out the doctrines of chances * * * ; if star-gazers had not watched long and carefully the motions of the heavently bodies, our modern astron-omy would have been impossible, and without our astronomy our ships, our colonies, our seamen, and all makes modern life could not have ex-isted." The aniline dye industry of Germany is not the product of the clever alchemy of a laboratory mere-ly. It is the logical result of a great ly. It is the logical result of a great state replacing through its university forces lost by war. It is the result, irial statesmanship; the result of a mastery of industry's extensive and inensive relations in economic law, for, eign commerce, science, and diplo-macy. "Foreign trade." says the Sec-retary of Commerce, "begins inside a man's head, in the shade of knowledge of the country to which he would sell,—its customs, finances, language. weights, measures, and business meth-ods." The State University would make clear the fact that in its rela-tion to Southern Industry, while it regards every practical need as an op-portunity of service, its still larger service is in making clear the relations hat radiate from industry in concenratic fields of knowledge that either nslave it if they are not understo or liberate it in ever increasing life and power if they are understood. And their chief liberation is the set-ting free of the master of industry himself. All industry that is worthy of absorbing a man's life is in the grasp of the world relations and under the test of world standards. Any work that does evoke a man's full faculties in mastering its relations is worthy work. So it is the function of the university, not merely to bring its resources to bear in solving the problems of in-dustry and discovering through its in-



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er relations the field of Southern in dustry as a field of statesmanship, 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 Salvation will come there or nowhere. The question for South-ern industry is whether in the world opportunity that opens ahead, it will attempt the futile experiment of be-coming big through superficial and selfish efficiency, or-whether through a mastery of all of its relations, while coming big it will also become One of Belated 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 pro-ductive. In our individualistic, po-litical and economic life we have flattered 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 prorress, and we have had the vision that it is our function to co-operate with it fully and wholly. It is inevitable that so-ciety's need will make farming efficient as a business. In bringing this about one of two processes is possi-ble: 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 hu-man vocation, each farm home the center of a whole and wholesome life, and perfecting the development of a deficite 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 efmanual 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 agriculture has relations that put it on the full current of the forces that make for Human culture through right make for ruman culture through right relations to work, by evoking not only prosperity from the soil, but the high-er faculties of the man himself—mak-ing 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

power to liberate the faculties and aspirations of the workers in the pro-ductive state depends on the force of that power as generated within it as an association of teachers and stuthat 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, how as always the same depends on the force of the same depends on the force of the same depends on the college of liberal arts and sciences, has as its mission, how as always the same depends on the force of a secondary schools of agricultural and machine. Ignorance, ignorance, ignorance, ignorance, ignorance it conceives as the unpardonate and sciences as the unpardonate warfare. To this end it would unify and co-ordinate its whole system of public education in a spiritual union of elementary schools and secondary and on it in every form it would wage releatless warfare. To this end it would unify and co-ordinate its whole system of public education in a spiritual union of elementary schools and secondary and on it in every form it would unify and co-ordinate its whole system of public education in a spiritual union of elementary schools and secondary and co-ordinate its whole system of public education in a spiritual union of elementary schools of agricultural and machine. 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 realations, 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 interventation of its mission as "Imterpretation of its mission as "Im-practical"; but it does regard as fatal any failure of its own to evoke the best powers of its student body. Pres ident Wilson has spoken of present undergraduate life as "a non-con-ducting medium" of intellectual dis-cipline, and President Pritchett sums says that it is an organization where conditions within are such that sucno longer appeals 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 mastery of fact, the mastery o method, end in spiritual tone will came not because they are latent in Greek or in physics; but because they revelation of the broad and liberal relations of these studies to the life curiosities of the student. A course in Greek may be as narrowing and as

are made luminous there through blighting to a thirsty spirit as a dis-sertation in mediaeval theology; a liberal arts curriculum at its conclusion may be in the mind of the young graduate not more impressively uni-fied and tangible than the wreckage of a once passionate contest between literature and science. The line of memory and repitition is 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 fed to it. It is the life history of the 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 original activity, no formulas nor technique, however conscientious will serve For liberal training to make its con ons, eager, sympathetic interpre tation is necessary, "with thought like an edge of steel and desire like a flame." From the center of every subject runs the vital current of its nner meaning, and from all subjects inner meaning, and from all subjects in the curriculum in converging lines to the heart of our present civiliantion and its culture message. Intellectual discipline, special insights, and "success in the thing for which it stands" will appeal to those within, not by means of new subjects added with the thought of gaining interest nor by repeating the assertion that the old subjects ought to have cultural appeal; but by having "the thing for which it stands" radiantly and constantly clear in its own thought and the touchstone of all of its activities. stantly clear in its own thought and the touchstone of all of its activities.

focuses and reflects the inmost mea-sage of the age. This is the source of the student's special insights, his scent for reality, and their fruitage is that productive thinking that is the Same Unifying Point.
The association of teach student in the professional schools will have the same unifying point of view. Widely separated as the pro-fessional schools are in subject mat-ter, they have not only a common scientific method and spirit in their pursuit, but a common culture cen ter in their larger human relations Arnold conceived of the professional training given at Cornell in the makng of engineers and architects as an illustration of what culture is not. The criterion of the American state uni-versity is not a matter of the voca-tion; but whether in making the stu-dent efficient in his vocation it has focused through his studies its own inner light so as to liberalize him as a member of democratic society. It is not the function of the university is not the function of the university to make a man merely clever in his profession. That is a comparatively easy and negligible university task. It is also to make vivid to him through his profession his deger relations—not merely proficiency in making a good living, but productivity in living a whole life. The professions of law, medecine, the ministry, journalism, commerce, and the rest are essential to the upbuilding of a democratic commonwealth; but they a democratic commonwealth; but the must be interpreted, not as adventure in selfish advancement; but as publi

enterprises in constructive stateman-

liberating both the state and the

POMPEIAN OLIVE DIL PURE-SWEET-WHOLESOM

versity, not only to frain 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 cleves practitioners of medicine, but to lift them into conservators of the public health; not merely to train teachers nealth; not merely to train teachers in the facts and the methods of education, but to fire them with the concreators of a new civilization.

No Astagonist But Ignorance.
It recognises no antagonist in this
mmortal business but ignorance. Ignorance it conceives as the unpardonschools of agricultural and mechani-cal 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 but scarcely dared to hope. Fully conscious of the confusions of prejudice and the blind unreason of self-interest and 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 in altained in one generation, a partnership. attained in one generation, a partnership between all those who are living, and those who are dead, and those who are yet unborn."

Aims at the Highest Good.

"This is the understanding of the peaning of life which represents the nighest level to which men of our civlization have attained—the highest ilization have attained—the highest good at which the State aims. The religious perception of our time in its widest application is the consciousness that our well-being, both material and spiritual, lies in intelligent co-operation. The State University in its sympathetic study of relations that reconcile the divisions of society, while not concerned with differences. while not concerned with differences in religious organization is inevitably and profoundly concerned with re-ligion itself. All of its study of men and things leads through the coand things leads through the co-operating channels that connect them beyond the sources of immediate life to the one great unity that bluds all together. The human mind, what-ever its achievement, in whatever field of endeavor, "with the yearning of a pilgrim for its home, will still turn to the mystery from which it emerged, seeking to give unity to work and seeking to give unity to work and thought and faith." The State University in its passionate effort to fashion this unity into a commonwealth of truly noble proportions of work and worth and worship, reverently prayes as it follows the ster of its prayes as it follows the star of its faith: "Oh God, I think Thy thoughts faith:
after Thee."
Such Is 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 fa-She will hold secure her priceless her-itage from her elder sons as the 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 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 everlant. that is as the strength of its everlast ing hills, and give answer in terms of whole and wholesome life as frest as the winds of the world that take new tone from its pine-clad plains. Eager, confident, sympathetic, and Eager, confident, sympathetic, with understanding heart "she s eth 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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