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## SOCIETY

**Alpha Phi Dinner**  
Alpha Phi gave a dinner party at the chapter house Monday evening for about thirty couples. The dinner was followed by dancing and cards. Mrs. Holland was chaperon.

**Delta Upsilon Formal**  
The Delta Upsilon formal Monday evening at the Lincoln hotel was attended by seventy couples. The grand march was led by Earl Young and Lulu Shade, Clarence Speier and Louise Coe. The chaperones were Mr. and Mrs. John B. Wright, Mr. and Mrs. L. P. Harvey, Mr. Searle Davis and Miss Ina Gittings. The out-of-town guests were: Roswell Haskell of Kansas City, Mo.; Kenneth Thompson of Omaha; Leonard P. Tinley of Chicago, and Elizabeth Drake of Beatrice.

Mr. Fritzler will talk on "The Ger-

mans in the Russian Colonies" at a meeting of Der Deutsche Gessellige Verein at the home of Anna Luckey, this evening.

Clara Svatek, of Oklahoma City, Okla., who attended the university in 1912-13, has graduated from Norman university and is now teaching Latin in the Dewey, Okla., high school.

Prof. Frederick M. Stuff, who was to have addressed the literature section of the Woman's club Thursday afternoon, will be unable to speak because of illness. His place will be filled by Prof. Sarka Hrbkova.

**Alumni Notes**  
Guy C. Kiddoo, '13, Law '14, was awarded the \$25 prize for the best slogan for the city of Omaha. His motto "Grow with Growing Omaha," was a winner out of 1,300 suggestions.

## "The New Humanism"

### Dr. Howard's Commencement Address Completed

#### 3. The New Humanism.

The process of humanization was not yet complete. It was not enough that the state should support and direct education. In return for its endowment, it was inevitable that efficient service should be demanded. We are now face to face with the third crisis and the third opportunity. There is an insurgent call for a more intensive socialization of the content of education in all its grades. This is the challenge of the new humanism which is so much broader and deeper and more intelligent than the old humanism. Its character is due primarily to the vastly increased stores of knowledge now available. The secrets of the material and the spiritual worlds are being disclosed with amazing speed. Within a few decades man has discovered himself. He has gained a new understanding of his capacity and therefore of his responsibility. He perceives that ever in ne wand surprising ways he may control his environment for good or for ill. The problems of poverty, disease, degeneracy, vice and crime are up to him for solution. The birth-rate, the death-rate, and even the average span of human life are very largely within his own control. He is able to create new varieties of grains and flowers and fruits and domestic animals. If an eugenicist, he does not despair even of improving the human breed. Social institutions are revealed to him as human products. Since states, governments, political forms, family constitutions are made by man, man is responsible for their quality. It is his duty to change them when required by new knowledge or by new conditions. In a word, the new humanist, perceiving how very much man's destiny lies in his own hands, may not with easy conscience shunt his own responsibility to the shoulders of the Almighty.

Hence, to fulfil that responsibility, an ever growing number of the newly organized sciences have won a place on the educational program. What a dramatic chapter in the history of culture are the last sixty years of struggle for this recognition. Geology, botany, biology; agriculture, with its specialized branches and allied industries; history, economics, household science; sociology and politics, with their myriad special services; the new geography and the conservation of the people's natural resources; modern languages, the aesthetic, and the mechanic arts; commerce, industry and engineering, with its ever multiplying types.

Now, for a decade the challenge of

the new humanism has become imperative. It reaches all ears not stopped by the cobwebs of tradition. It is a summons to social service. What a crowd of new human interests are demanding help from us. Reflect on the new courses of study, the new administrative tasks, the new legislation, the new schools, all implying new disciplines and calling for new experts in the world's work. Already we have schools of civics and philanthropy; schools for playground workers; schools for nurses, for journalism, for commerce; night schools, continuation schools, open-air schools, social centers, social settlements, and the end is not yet. Education is bringing all classes and all ages within its reach.

#### 4. The New Opportunity Is a Challenge to a New Responsibility.

Clearly the new humanism is revealing to us a unique opportunity with a corresponding responsibility. Its challenge demands nothing less than a reconstruction of education from bottom to top so that consciously, more deliberately than now, its aim shall be to train and equip human beings for the actualities of human life. Its crucial test is social service, help to men. Is there any course or division of school or college study to which this test should not be applied? Will the vocational or the utilitarian motive lower the ideal of pure science? Rather it will raise that ideal. By all means let us have science for its own sake; but is there any true science which is not vitalized by the perception of its potentiality for the social good? Indeed, this spiritual utilitarianism—if I may venture to coin the phrase—is producing a new and a more intelligent faith in science. Never has the layman been so ready to take the scholar's word for the ultimate social value of abstract or even recondite learning. His faith in the reality of the unseen is being enlarged. He is more able to take on trust the potential utility of double stars, the canals of Mars, Sanscrit roots, or the fourth dimension. Under the new inspiration, the study of antiquity is gaining new meaning, and it is yielding more useful results than ever before. The records of the past are being re-read in the search for neglected evidence of its actual social life. In particular, the study of the Grecian and Roman civilizations is receiving a novel impulse. Historians are re-reading their original sources to good purpose. Some recent scholastic events seem to warrant the belief that the study of the classics is about to yield its

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most precious fruit. The vision of the new humanism is so much keener than that of the old humanism. It may, perhaps, be able to reconstruct the actual common life of Italic, Hellenic, or even Babylonian humanity.

More specifically, what is the responsibility which the challenge of the new humanism lays upon higher education? Is it not the obligation of leadership in social service? Emphatically, from its very nature, leadership in utilizing science for the public welfare is the service demanded of a state university. That the university professor should be an expert leader in applied bacteriology, geology, home economics, engineering, chemistry, botany, and especially in agriculture, is very properly taken for granted. It should be taken for granted in other departments. Essential for the public welfare under present conditions—though the fact is not always conceded—is the university specialist's leadership in the wide fields of political science, sociology and economics. In these fields ignorance is vast, vested interests powerful, antiquated systems tenacious, and dangerous abuses strongly entrenched. To say the very least, the guidance of the impartial expert is as much needed in framing a law for the minimum wage, the short-hour day, employers' liability, prison reform, a system of banking or of taxation, as it is in stock-breeding, dry farming, or an engineering project. If this be true, is not the university bound to guarantee

to the scholar in these departments, as in all departments, the freest and fullest opportunity to discharge his obligation to society? It should encourage, support, and protect him. Is there any sound reason to fear that the public will suffer from freedom of teaching? In fact, is not the danger precisely the other way? It is notorious that very many teachers in colleges and public schools are without matured opinions on public questions; while some who have opinions are afraid publicly to express them, much more to teach them. The safe ideal is conservative boldness. "Ye shall know the truth and the truth shall set you free."

If I understand aright the spirit of the new humanism, it would express the whole ultimate function of the state university in three words: Preparation for citizenship. For is not every business of life a social welfare service when it is subordinated to the obligation of good citizenship? It follows that the university should be keenly aware of its destiny. Every member of the organization—administrator, teacher, student—should consciously function with this goal clearly in view. The professorial body should be thoroughly socialized. At present, I very much fear that cultured indifference or even cynicism on the part of some specialists regarding the great moral, social, or other humanistic ideals and strivings of the times is hindering the university in the discharge of its function. Partly

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