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gist and have some knowledge of the group conscience and true human relations; he must be a philosopher and set up right standards of living; he must be religious and live consistent with his ideals and teaching.

"All through our study the effort should be to come into possession of a true philosophy of life. We should study to know the child, to know it in all stages, to know it in its evolution, to know it as affected by its environment. This again is possible to those who go at it right. Since by division only the protozoa multiply, it is easy to see that the present ameba must be as old in its parts as the parent ameba of a thousand years ago. Likewise in the evolution of man there are complexes and elements born with the child of today that are as old as the race itself. These complexes and traces of the experience of former generations, accumulate with the ages, are worked over and recombined with other elements, furnishing the faith, the instincts, the curiosity, the desires of the subconscious life upon which, only, is it possible to build a dynamic conscious life. How short-sighted we are in our methods when we do not take into consideration the force and push of this submerged four-fifths of man in our effort to guide and shape the conscious one-fifth or less. The purpose of education should be to develop a self-sustaining, self-directing, self-sacrificing or altruistic individual, keenly alive to the best interest of humanity. To accomplish this ideal the individual must be free to work out his own inner life and be held responsible for the results.

"Broadly speaking there are two ideals of civic life; imperialism, and democracy. In the former there are two classes of society, the ruling and the ruled. It is the effort of one class to impose its will and thinking on the other. In a true democracy all are equally free and are held together by the law which they in turn have helped to construct. In education the tendency is nearly always toward imperialism. The teacher tends to impose her will and thought on the child, she becomes not an inspirer and guide but a task-master.

"I have not time to enter into the discussion of ideals but will merely mention three that have grown up in the process of education. According to the first, the purpose of education is to fashion the individual in the image of the past, usually the best past. It is the humanistic ideal and tends to make the civilization conservative and static. According to the second, the purpose of education is to fit the individual to the conditions of the present, to the immediate needs of the social, political, and industrial life. It is known as the utilitarian or vocational ideal and lays stress on education for citizenship. According to the third, the purpose of education is to develop a man, the best man possible under the conditions; to assist nature through nurture; to enable the individual to find himself, and to evolve naturally and rapidly to the highest levels and even to rise above them. According to the latter conception of education the initiative must come from within. Teaching becomes the effort to make others see and live what you see and live.

"Development results from the interaction of the organism and its environment by means of which both are modified. In this process of interaction there are four factors that should be noted: the surrounding physical environment; the surrounding social environment; the growing organism; and the self-active, organizing, directing,

controlling force known as aspiration, longing, aim. Man is a great dynamo or generator of vital energy. This energy is constantly increasing through nutrition and growth. It is the purpose of education to enable the individual to organize, control and utilize this energy. The process brings more of happiness and real worth when it takes place under methods of construction. This accumulating energy of the growing individual must have an outlet and will seek it in work or play, in channels of righteousness or in paths of evil. Education should teach one to make the best use of his inheritance, to overcome difficulties, to live truly, and to act nobly.

"It is the function of the graduate school of education to give dignity and productive scholarship to the teaching profession; to add to the sum of human learning; to encourage scientific research in education; to create a more intelligent and more efficient body of teachers; to direct educational investigations and school surveys, both state and national; to furnish inspiration and guidance to normal schools and undergraduate schools of education; to encourage able schoolmen to make use of its laboratories in carrying on investigations that may be of value to the profession; to become a source of supply of the best trained teachers; to prove the fallacy of the thought that scientific research and productive scholarship are incompatible with the best teaching ability. These are a few of the things for which the graduate school of education should stand. But above all these schools should create in their midst the true teaching spirit. They should stimulate men and women to become interested in research and productive activity; to discover, vitalize, and distribute truth; to live in harmony with that truth and to inspire others to do so. These schools should create for the teaching profession the confidence and scholarship that are enjoyed by the other learned professions."

The Nebraska School of Business normal training department held a picnic at the State Farm, Wednesday evening. Graduates of the school, teaching in Wyoming, Colorado, New York, Kansas, Missouri, Indiana, and Nebraska, were present.

Miss Esther Bennet, '14, will be at the Curtis Agricultural School next school year and summer session.

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