

prosperity and for happiness? Without doubt there is urgent need to transfuse the spirit of the daily task by high ideals and standards. These are developed by education. They belong to and grow out of the mood of the mind and manner in which work is done. They are not laid on from outside to be admired and enjoyed in leisure hours, but are of the essence of the experiences by which habits are formed in the growing period of youth. The influence, the sympathy, and above all the leadership by example, of the most highly and widely educated, can breathe the breath of life into the nostrils of the body educational and make it more than a collection of subjects about which information is to be acquired. We need to specialize on the nurture of a few dominating purposes rather than on learning a number of subjects ancient or modern. Perhaps there never was a time when the power of a worthy purpose in life was more nearly absent than at present. The University must help to make life worth while by great satisfying purposes in the lives of the plain people which will find their expression through efficient labor for livelihood, the love of learning and the willing service of humanity.

But someone may say if the University directs its attention towards bringing about efficiency in the occupations and activities of ordinary every-day affairs, will not that turn higher education into a materialistic marshalling of all the forces of life for money making only? It appears to me that quite the opposite will be the case. The kind of education which the University provides, both in its spirit and substance, affects the character of all educational effort in the area it serves. It often sets the direction and the pace for elementary and secondary schools. If it be true that education is a reflection of the social conditions of the time, it is no less true that social ideals are shaped by the higher forms of education. What the men and women who have been trained at the Colleges and Universities hunger and thirst after, the plain people who have had no such opportunity will eagerly desire. Just as social conditions are the product of all past experiences and experiments, particularly in forms and methods of government, so the powers, tastes and ideals of individuals are the fruits of education. It is evident that the latter will always be seeking changes in the former to better their chances to obtain what they want. Individual aims, as limited by social conditions, have determined the kind of education provided for and sought after in different ages and among different races. Take for example the Greeks. Their concepts of desirable education were based on the existence of a privileged class, fed, clothed and sheltered by the labor of slaves, and itself devoted to war, art, literature and luxurious living. The sway of that kind of classical culture was long felt. Does it fit the needs of Mani-