

INAUGURATION OF
CHARLES EDWIN FRILEY
AS PRESIDENT OF
IOWA STATE COLLEGE



THE INAUGURATION OF
CHARLES EDWIN FRILEY



Charles E. Tricey

INAUGURATION OF
CHARLES EDWIN FRILEY
AS PRESIDENT OF THE
IOWA STATE COLLEGE OF
AGRICULTURE AND MECHANIC ARTS

OCTOBER 7, 1936



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CONTENTS

PROGRAM OF THE DAY	6
PROCESSION	7
INSTALLATION EXERCISES	8
ORDER OF CEREMONIES	8
Introduction by DEAN MAURICE DAVID HELSER, <i>Chair-</i> <i>man of the Inaugural Committee</i>	10
Invocation by THE REVEREND JACK FINEGAN, <i>Acting</i> <i>Professor of Religious Education</i>	11
Address by WILLIAM BENNETT BIZZELL, <i>President of the</i> <i>University of Oklahoma</i>	13
Installation of CHARLES EDWIN FRILEY as President by GEORGE TITUS BAKER, <i>President of the Iowa State</i> <i>Board of Education</i>	31
Inaugural Address by CHARLES EDWIN FRILEY	33
Conferring of Degree upon RAYMOND MOLLYNEAUX HUGHES	44
Benediction by THE REVEREND G. SAMUEL NICHOLS, <i>Pastor of the Collegiate Methodist Church</i>	47
LUNCHEON AND AFTERNOON ADDRESSES	49
Address by HARRY MOREHOUSE GAGE, <i>President of Coe</i> <i>College</i>	50
Address by DANIEL WALTER MOREHOUSE, <i>President of</i> <i>Drake University</i>	54
Address by ORVAL RAY LATHAM, <i>President of Iowa State</i> <i>Teachers College</i>	56
Address by EUGENE ALLEN GILMORE, <i>President of State</i> <i>University of Iowa</i>	59
DELEGATES AND GUESTS	67

PROGRAM OF THE DAY

WEDNESDAY, OCTOBER 7, 1936

Forenoon

- 8 to 10 REGISTRATION OF DELEGATES — Central Hall
10:00 ASSEMBLY OF PROCESSION — Central Hall
10:15 PROCESSION TO GYMNASIUM
10:45 INAUGURAL CONVOCATION — State Gym-
nasium

Afternoon

- 12:30 INAUGURAL LUNCHEON TO DELEGATES — The
Memorial Union
4 to 6 RECEPTION BY PRESIDENT AND MRS. CHARLES
EDWIN FRILEY — The Knoll

PROCESSION

The ceremonies of the installation of Charles Edwin Friley, LL.D., as President of the Iowa State College of Agriculture and Mechanic Arts began with a procession of the delegates from various institutions and organizations, State officials of Iowa, and members of the faculties of the College and of the State Board of Education, who assembled in front of Central Hall and marched to the Gymnasium.

The order of the procession:

The College Band

The College Student Body, by Divisions

Representatives of the Alumni Association

Public School Officials

Heads of Junior Colleges

Officials of the State of Iowa

Delegates of American Colleges and Universities

Delegates of Learned Associations and Foundations

The Faculties of Iowa State College

The Deans and Directors of the College

The Iowa State Board of Education

The President and Official Guests

THE INSTALLATION
AT THE GYMNASIUM

ORDER OF CEREMONIES

DEAN MAURICE DAVID HELSER, CHAIR-
MAN OF THE INAUGURAL COMMITTEE,
PRESIDING

I. PROCESSIONAL

II. AMERICA

III. INVOCATION

THE REVEREND JACK FINEGAN
Acting Professor of Religious Education

IV. ADDRESS

WILLIAM BENNETT BIZZELL
President of the University of Oklahoma

V. INSTALLATION OF CHARLES EDWIN FRILEY, LL.D.,
as President of The Iowa State College of
Agriculture and Mechanic Arts

GEORGE TITUS BAKER
President of the Iowa State Board of Education

VI. INAUGURAL ADDRESS

CHARLES EDWIN FRILEY
*President of The Iowa State College of Agri-
culture and Mechanic Arts*

VII. CONFERRING OF DEGREE OF DOCTOR OF LAWS
upon RAYMOND MOLLYNEAUX HUGHES,
President Emeritus

PRESENTATION OF DOCTOR HUGHES, BY ROBERT
EARLE BUCHANAN, *Dean of the Graduate
College*

CONFERRING OF THE DEGREE, BY CHARLES ED-
WIN FRILEY, *President*

VIII. STATE COLLEGE OF IOWA

IX. BENEDICTION

THE REVEREND G. SAMUEL NICHOLS
Pastor of the Collegiate Methodist Church

X. RECESSIONAL

INTRODUCTION

Dean HELSER:

The audience will rise and join in the singing of America and remain standing for the Invocation.

INVOCATION

BY

THE REVEREND JACK FINEGAN

Acting Professor of Religious Education

OUR Father, God, whose presence even primitive men dimly have known, whose handiwork scientists have traced, whose purpose and reality philosophers have explored, whose blazing holiness Thy prophets have known, and whose glorious love Jesus Christ has revealed, sanctify, we pray, today's investiture with Thy presence, solemnize the assumption of responsibility with the recognition of the awful issues of righteousness and evil, progress and decline, life and death, and encourage henceforth all pursuit and application of truth under leadership herewith inaugurated, through Jesus Christ. AMEN.

INTRODUCTION
OF
WILLIAM BENNETT BIZZELL
President of the University of Oklahoma

Dean HELSER:

It is my great pleasure to present Dr. William Bennett Bizzell, President of the University of Oklahoma, distinguished scholar and recognized leader in the field of higher education.



W. B. Diggell

GREETINGS

ON BEHALF OF THE STATE-SUPPORTED INSTITUTIONS
OF HIGHER LEARNING AT THE INAUGURATION OF

PRESIDENT CHARLES E. FRILEY

BY

DR. WILLIAM BENNETT BIZZELL

President of the University of Oklahoma

A CHANGE in the administrative leadership of an important institution of higher learning is a matter of great significance. It involves many adjustments in human relations and educational outlook. Faculty members, students, and the educational public must learn to work with a new personality. This will probably be easier in the situation here, where the retiring president and the new president have been working together in the past and where their scholastic ideals and educational viewpoints are so similar. But even under these fortunate circumstances, a new leader has assumed the direction of the educational affairs of this great institution and it is well to recognize the fact that no two men accomplish their objectives in exactly the same way. We are assembled today in recognition of the significance of this occasion and to express our confidence

in, and esteem for, the man who has been called to educational leadership here.

I am sure it is a satisfaction to the Iowa State Board of Education that it is possible to make the transition from one administration to another under such normal conditions. President Hughes, who has so recently retired, gave to the Iowa State College of Agriculture and Mechanic Arts an administration characterized by efficiency, rare judgment, and great vision. It is fortunate for President Friley that he has had the privilege of being closely associated with President Hughes as dean of one of the important colleges in the institution and that he has shared in many of the aspirations of President Hughes for the progress and expansion of the College. This change in administration, therefore, does not involve an experiment or lost motion. I sincerely congratulate the governing board upon this situation and I am sure the faculty, students, and educational public share fully in this state of mind.

There is no pattern for educational leadership in America. Men and women, of course, differ in individual capacity to perform the tasks assigned them. No two persons ever do things alike or equally well in every sphere of service. These differences diverge as the stage of action enlarges. The presidents of our colleges and universities differ greatly in qualities of mind and heart. Some perform better in one aspect of educational administration, while others perform better in another. With the increasing complexity in educational organization, there has been a demand for greater diversity

of talents in administrative leadership. Some have not been able to survive the rapid changes that have come about in recent years. The mortality of college presidents has been rather large, but this is equally true in other fields of human endeavor. It is worthy of observation, I think, that the number of college and university presidents that have been able to meet the test of trying conditions is relatively as great as those to be found in business, finance, and industry. I am convinced from close scrutiny of the situation that the leadership in education, taken as a whole, compares favorably today with the best administration in other fields.

But after all is said, there are certain essential qualities that the educational administrator should possess if he is to succeed in a large way. These positions call for men who are scholarly, judicious, courageous, and honest. Personality and vision are essential qualities that the educational leader must possess. No man of my acquaintance possesses these qualities of mind and heart to a greater degree than President Charles E. Friley.

I have known Dr. Friley since he was a youth. We were for years associated intimately in educational work and I think I know his mental, moral, and spiritual reactions as well as it is possible for one man to know the reactions of another. We have traveled for weeks together, read and discussed the same books, and we share the same enthusiasm for sports and games. He is one of the most versatilely gifted men I know. If there ever was a man who was predestined to be a college presi-

dent, it is Charles E. Friley. He knows the literature of educational administration as few men know it; and, above all else, he knows the application of administrative theory to the practical problems that grow out of it. It was no surprise to me, therefore, when he was called to this high office.

I have also known Mrs. Friley since she was a young girl. She was a student in the first college that I ever served as president. She is a woman of the finest qualities of mind and heart. Few people realize the important place occupied by a president's wife in a college community. Her duties are exacting. Good judgment, fine spirit, genuine intelligence, and tact are essential qualities in the woman who shares with her husband the responsibility of this important office. Mrs. Friley possesses them to a remarkable degree and she will certainly do her part in enriching and ennobling the life of this college community.

President Friley has taken up his duties as president of this great college at a very important time in the history of American education. The hard years through which we have been passing have left us many unsolved problems. Paradoxical as it may seem, as resources for education declined, student enrollments increased. Salaries were reduced drastically everywhere; and although the price of living is rapidly increasing, salary scales for intellectual workers have remained at the level set in 1932-33. Since this date the expenditures of our state and national governments have necessarily been increased to meet the demands of relief and to provide

public work for skilled artisans. It must be perfectly obvious to every one that the student load in our educational institutions cannot be increased indefinitely without providing additional teachers and facilities for instruction. This situation involves a great emergency in education and this president, like all the rest of us, must face the issue, and face it at a time when the general public is sensitive about increasing public expenditures for any purpose.

A corollary to this problem is the increasing impersonal relation between teacher and student. With the increase in enrollment and reduction in teaching personnel, it has been difficult to maintain a proper relation between the vital elements of instruction. As classes have increased in number, the personal relationship between teacher and student has grown more and more impersonal. The public has complained bitterly about mass education, but the fact is there is no such thing as mass instruction. Teaching involves a personal relationship between the one who imparts knowledge and the one who acquires it. This means that the educational process is not going on effectively where the teacher does not know personally his students and the students are not brought into intimate association with those who teach them. All kinds of devices have been invented for the purpose of maintaining this vital relationship. But, after all, there is but one real solution to the problem; namely, the reduction of the size of classes to the point where it is really possible for the instructor to know the background, the preparation, the difficulties, and the

aspirations of those whom he teaches. Every educator is struggling with this problem today, but the satisfactory solution of it rests in finality in the hands of those who profit by educational enterprise.

A larger and less tangible problem, but one equally vital and important, is that of maintaining freedom of thought and expression in our institutions. We are hearing much these days about liberalism. This revival of interest in man's struggle for freedom and his efforts to sustain and promote it is the natural result of conflicting theories of statecraft that prevail throughout the world today. The literature of the subject ranges all the way from the political tract that is designed to influence popular opinion to profound books relating to the history and philosophy of liberalism.

But in the accumulating volumes of literature relating to this subject, little consideration has been given to the part played by our colleges and universities in disseminating the spirit of freedom, of both thought and action, among men. The fact is, however, that the roots of liberal tradition are deeply embedded in the fertile soil of academic culture. Institutions of higher learning have been the centers of liberalism through the ages. They have fostered freedom of thought and independence of opinion. Long before political freedom was recognized by any government, universities were teaching the history of man's struggle for freedom to live his own life and to think his own thoughts as reason determined. It is one of the anachronisms of history that after a thousand years of liberalism in education we

find totalitarian states today driving this spirit from academic cloisters and purging learning of one of its most cherished traditions. It is hard to understand how this could actually happen; but it has been experienced in Russia, Germany, Italy, and other countries of the world. The colleges and universities of the Anglo-Saxon countries remain today as the last bulwarks of the liberal tradition in education. But the time has come when educational leaders everywhere need to give thought to the encroachment of political influence upon the spirit of liberalism in our educational institutions.

In order that we may think in the same terms, it may be well to approach the subject as concretely as possible. Liberalism is both an attitude of mind and a philosophy of life. A liberal education has been one of the objectives of learning ever since students and faculties began living and working together in a single place. It is not my intention today to direct your attention to the subject-matter of a liberal education. I prefer rather to think about the strategic place occupied by our colleges and universities in conserving and promoting the liberal spirit in all the relations of life.

Liberalism has found its finest expression in the academic environment because of the peace and serenity prevailing there. Liberalism thrives best in normal times when people are reasonably free from fear of dire calamity. It is too much to expect it to flourish when men are sitting up late at night discussing when the next war will begin or where the next meal will come from. As some one has said, liberals, "as a rule, are notorious-

ly bad fighters, sometimes even content to let a contest go by default." But it becomes increasingly important for colleges and universities to safeguard the spirit of freedom when the world outside is torn asunder by turmoil, for should this spirit die out in academic precincts, under such conditions the spirit of liberalism would disappear altogether from the consciousness of men.

War and economic adversity, both of which have been experienced by this generation, have almost destroyed the liberal spirit. In times such as we have experienced, the anxieties that have come to men and women everywhere have directed attention away from the tradition which they have cherished to the immediate necessities of the moment. This does not mean that the values of the past are not still worth conserving; but the danger is that while their thoughts and efforts are directed to other things, they may lose them completely. We have seen this happen in other countries. I visited a nation recently where the social order had been purged of the spiritual values that we cherish most in life, and many of the human virtues that we think are essential to happiness are regarded almost as vices. This situation should cause us to pause and take an inventory of our moral and spiritual assets and to appraise them in the light of our future.

We think, of course, of Thomas Jefferson as being the great philosopher of liberalism in America. Several important biographies of Thomas Jefferson have appeared within the last few months, notably those

by James Truslow Adams and Claud Bowers, our Ambassador to the unhappy Nation of Spain, in which Jefferson's philosophy of liberalism has been analyzed. Three statements of Jefferson clearly indicate his attitude toward liberalism. In a letter to a friend in 1800, he wrote: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." To another friend in 1816, he wrote: "I have ever thought religion a concern purely between our God and our consciences, for which we were accountable to Him, and not to the priests." In defining his conception of what a university should be, he said with reference to the University of Virginia: "The institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow the truth wherever it may lead or to tolerate any error so long as reason is left free to combat it." This ideal of Jefferson for the University that he founded should be incorporated in the charter of every similar institution in the world. This truth, perhaps, has never needed emphasis more than it does today.

Have our institutions of higher learning a responsibility to the cause of liberalism? I think so. In the first place, our colleges and universities can safeguard jealously the freedom to teach and the right to investigate every problem of national and public concern. They can challenge false philosophies of life and dangerous theories of government. They can expose the sophistry, the superficial conclusions, and the false assumptions that are being advocated daily by individuals or groups

inspired by selfish interests or personal ambitions.

It is the high privilege of teachers to present facts to their students and to impart the truth fearlessly. It is their privilege to work vigorously to discover new knowledge that will contribute to the welfare and happiness of all the people. Every great institution should have at its command a great array of facts relating to many fields of human endeavor that may be used by honest men to correct error and to bring about better conditions.

I am under the impression that at the present time there is widespread prejudice against the college professor. Perhaps this has always been more or less true. The ironical reference to college professors who serve in government positions as "brain trusters" is an indication of the public mind toward the college professor who leaves his academic position for the political rostrum or administrative chair. But I assert that the college professor has a right to speak about the thing which he professes, provided his professing is based upon profound knowledge of his subject. Because a man, however, is an authority in one particular field does not give him the right to speak with authority on all subjects of human interest. A man may be a profound scientist and as ignorant as a child about the workings of economic laws, or vice versa. I think much of the prejudice against the college professor that prevails today is because of the fact that a few college professors are constantly speaking out of turn of things about which they know little.

Prejudice against the college professor has been accompanied by some distrust of his attitude toward American institutions. There are those who believe that our educational institutions are centers of radicalism. The agitation in several states for the requirement of a "teachers' oath" to support the Constitution is evidence of this state of mind. Many of the advocates of this policy are inspired by good motives. They sincerely believe that this is a good way to purge our institutions of teachers who are antagonistic to American traditions. But whatever the motive may be, I seriously doubt the wisdom of the remedy that has been proposed. An act like that passed in Massachusetts has no effect upon the teacher for whom it is designed and it is very embarrassing to those who are loyal to the very best traditions in American life. I think the words of the late Chief Justice Holmes might clarify our thinking on this subject. He said in one of his written opinions: "If there is any principle of the Constitution that more imperatively calls for attachment than any other, it is the principle of free thought—not free thought for those who agree with us but freedom for the thought we hate."

It happens, of course, that social unrest always creates a critical attitude toward existing institutions. Undoubtedly, this attitude of mind has penetrated the lecture halls of our educational institutions. But it is well to recall that in Russia, Italy, and Germany the first stricture on freedom of thought and action to appear in their ruthless march toward the totalitarian

state was on the freedom to teach the truth. Those who are watching in this country for signs of fascism and communism may wisely look for restrictions upon freedom of teaching, for it will certainly appear here first if we follow the course of history in other countries.

It is interesting in this connection to recall that a few years ago a proposal for a teachers' oath was submitted to Parliament. The debate on the subject is one of the most interesting and important in the long annals of Parliamentary history. The address of Lord Percy indicates the attitude of mind of the most thoughtful men of Great Britain, from which I quote the following: "I believe the House can confidently rely upon the strong opinion of the teaching profession as a whole to counteract such propaganda. The standards of the teaching profession itself are the only sure protection against evils of this kind. If a free society can not rely on the good sense of the teachers, external restrictions are likely to do more harm than good." The overwhelming sentiment against the proposal was so great that it never came to a vote in Parliament. It might be well for us in America to give careful consideration to the attitude of the British Parliament toward this question.

It is inevitable, of course, that our educational system must be adapted to a changing world. Our educational institutions are functional agencies of society and should serve the social order that nurtures them. In the complicated world in which we live today, this

is not as easy as it was when society was simpler ; but the schools must make the attempt and the public should encourage them in their efforts. There is one compromise, however, that our public educational system cannot make. It cannot compromise with the theory of the totalitarian state. Democracy is irreconcilable with any theory of government that fosters regimentation and restricts private initiative. Our theory of liberalism in learning is based upon training our citizenship in a sense of social responsibility and the love of truth for truth's sake. When our schools surrender this ideal, they cease to be agencies of freedom and merely become subordinate expressions of a particular conception of government.

For more than a hundred years our educational institutions have attempted to develop all the talents that an individual possesses and then to give him the right to exercise his aptitudes as freely as possible, in so far as he does not interfere with the rights of others. In the training of an individual under our conception of government, knowledge and understanding are articulated with tolerance and sympathy.

I traveled during the past summer in several countries where education is completely regimented and individual initiative is greatly restricted. I returned with a feeling that our educational institutions must resist such schemes with all the moral power that they possess. Our schools must do much more than impart information to students; they must train students to think critically about all the problems that affect their

welfare. I surmise that it is going to be increasingly difficult for our colleges and universities to maintain their attitude of academic freedom in the midst of the confusion of thought that prevails everywhere. But freedom of thought is the oxygen which a college or university breathes. Without it there is no incentive to search for new knowledge or to teach the truth as it has been revealed unto us.

The college professor must not confuse propaganda with learning or political partisanship with eternal principle. I admit there are a few men in our educational institutions who have not measured up to this responsibility just as there are a few industrialists and individual bankers who have brought discredit upon their vocations, but it would be as absurd and preposterous to indict educators as a group for the irresponsibility of the few in the teaching profession as it would be to place all industrialists and bankers in a group with a few men identified with these callings who have brought discredit upon them. In a long life of service as a college executive, it is my sincere conviction that in no walk of life can one find a greater number of loyal, devoted, and conscientious men and women who are working for the public good than can be found in the teaching profession.

Another problem that seems to be emerging today is of far-reaching consequence to our educational institutions. I refer to Federal and state relations in education. The demand of the public for increased participation of the Federal Government in financing our schools

creates an important issue. The Federal Government has provided subsidies for various kinds of educational activities in land-grant colleges for a long time. In recent years, because of the depression, the scope of participation has been extended greatly. There is ample justification for Congress to appropriate funds for educational purposes throughout the Nation as a means of raising the general intelligence of the people to a more or less uniform level. But if Federal participation in the financing of our schools is to involve an increasing control over, and direction of, education within the states, a situation involving serious consequences is certain to arise. Our American public school system has developed out of local autonomy. Our people have felt that the schools belong to them and they have taken pride in their progress. It, therefore, devolves upon educators everywhere to resist encroachment of Federal control over local and state autonomy in education. The time allotted me this morning does not permit an amplification of this problem, but it is a real one which will require the consideration of statesmen and educators alike.

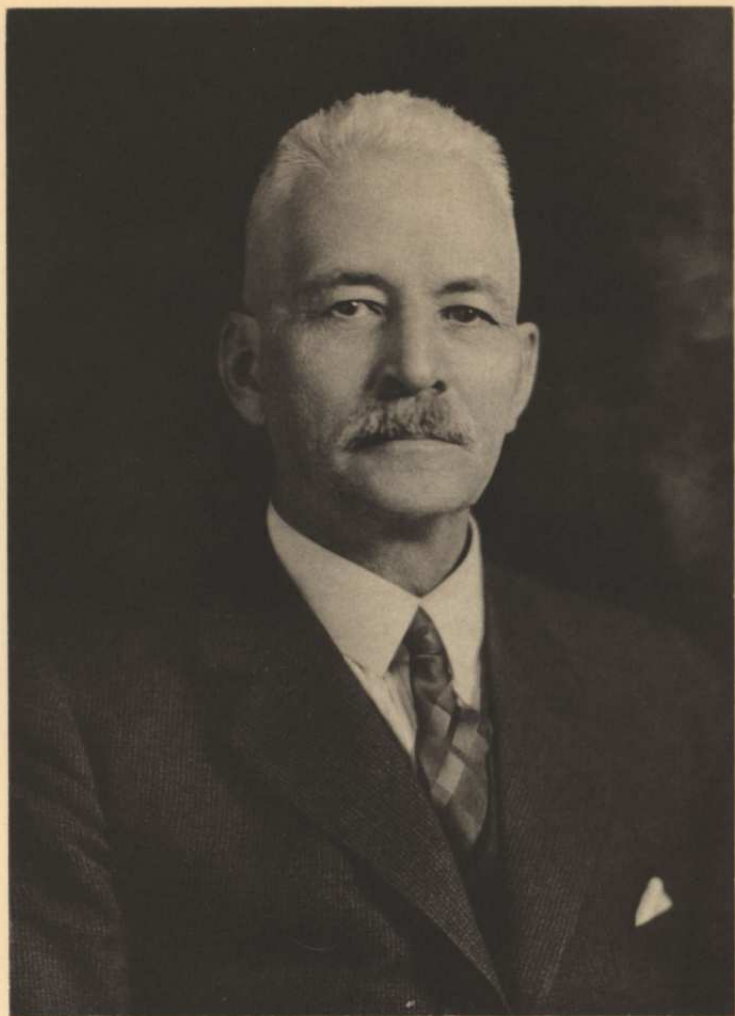
These are some of the problems that educators must consider in the days that are ahead. There are many other problems that will press for solution as we pass from the "age of frustration," to use a phrase of Mr. H. G. Wells, into a new era. The important place occupied by the Iowa State College of Agriculture and Mechanic Arts will make all these problems vital to it. The man you have called to educational leadership as

President of this institution has no delusions about the seriousness of his task or the responsibilities of his office. His knowledge of the literature relating to educational administration and his varied and successful experience qualify him to a remarkable degree to guide the destinies of the institution through this transitional period. As he enters officially upon his duties, I am glad to bring to him the greetings of the institutions of higher learning throughout the Nation and to convey to him our confidence in his leadership. With the coöperation, which I am sure he will have, of the Iowa State Board of Education, the several faculties, the students of the institution, and the general public, I have no doubt about the quality of his performance. As his admiring and devoted friend, I bid Godspeed and all good wishes to President Friley. I confidently predict that many years of useful service are ahead of him which will increase continually his prestige as an educator and multiply by thousands the number of those who will look to him for inspiration and guidance.

INSTALLATION
OF
CHARLES EDWIN FRILEY

Dean HELSER:

We now proceed to the formal installation of the President of the College. Mr. George T. Baker, the distinguished President of the Iowa State Board of Education, will give the installation charge.



Geo. J. Baker

INSTALLATION CHARGE

TO

CHARLES EDWIN FRILEY

AS PRESIDENT OF IOWA STATE COLLEGE

BY

GEORGE TITUS BAKER

President of the Iowa State Board of Education

ON March the seventeenth, nineteen hundred and thirty-six, the Iowa State Board of Education, acting under the laws of the Commonwealth, by unanimous vote elected you to the office of President of Iowa State College, and by that action invested you with the full power of Chief Executive. On behalf of the governing board, faculties, alumni, and students of the College, I welcome you to this position of high honor.

And now, as President of the Iowa State Board of Education, I solemnly charge you with the faithful performance of all the duties, obligations, and responsibilities of your office in accordance with the approved standards, the best traditions, and the highest ideals of the College, to the end that your administration may ever be a witness to the advancement of higher education among the people of this Commonwealth.

REPLY
TO THE INSTALLATION CHARGE
BY
PRESIDENT CHARLES EDWIN FRILEY

*Mr. President and Members of the Iowa State Board
of Education:*

IN accepting this charge and this high honor from your hands, I acknowledge my deep sense of appreciation of the confidence you have manifested in me, and of your sympathetic and unselfish coöperation since I assumed the duties of the Presidency nearly seven months ago. No man can properly come to this important post without a solemn realization of the claims of the past upon his loyalty, the claims of the present upon his intelligence and courage, and the claims of the future upon his vision. With gratitude to those fine spirits, past and present, whose devotion to the Iowa State College has made it great, and with abiding faith in its promise and possibilities in the years to come, I pledge myself, humbly and whole-heartedly, to the fulfillment of the challenging obligations which lie ahead.

INAUGURAL ADDRESS
THE PLACE OF THE TECHNOLOGICAL
COLLEGE IN HIGHER EDUCATION

BY

CHARLES EDWIN FRILEY

Governor Herring, Ladies and Gentlemen:

THE technological college is a comparative newcomer in the family of institutions of higher learning. In its essence and underlying principles it was conceived in the minds of a few courageous spirits of the sixteenth and seventeenth centuries, in revolt against the autocratic authority of Scholasticism and Medievalism, and it was brought forth in the throes of the industrial revolution and the consequent commercial rivalry of nations. In its childhood days it was cuffed about and subjected to the severe criticism of the devotees at the shrine of the seven liberal arts, but it seemed to thrive on such rough treatment and clung tenaciously to its rights until it was accorded the recognition to which it is justly entitled in the circle of the learned.

A dip into the past reveals the background against which this progressive young member of the educational guild was developed.

The ancient educational philosophy for the most part disdained to be useful. Plato and Aristotle established a contemptuous attitude toward labor, which persisted for centuries; and, I fear, traces of this attitude may be discovered even in the enlightened period of our own civilization.

The master, Aristotle, said in his *Politics*:

No low mechanic ought to be admitted to the rights of a citizen, nor any others whose employment is not productive of virtue.

And Plato, in his remarkable study of the State, says:

Mean employment and manual arts are a reproach. The soldier who leaves his comrades or throws away his arms should be degraded into the ranks of an artisan.

Archimedes, a great scientist, once expressed himself as half ashamed of his inventions, which were the wonder of the ancient world. He spoke of them as trifles with which a mathematician might be suffered to relax his mind after intense application to the higher and really important aspects of his science.

Macauley reminds us that Seneca, that self-satisfied old Roman, once exclaimed that the discovery of the principle of the arch was of no particular importance. It did not matter to the truly wise man, said Seneca, whether he has an arched roof over his head, or indeed any roof at all. He is bent only on perfecting his moral nature, and his great aim is not to investigate facts and their applications but to make himself independent of all material things.

In general, however, the Roman ideas of education were somewhat more practical than those of the Greeks, especially in their attitude toward agriculture. Columella, in his famous book, *De Re Rustica*, extols the virtues of agriculture, at the same time making interesting observations of other educational enterprises:

Those who have a mind to build, send for architects, masons and carpenters; they who go to sea send for skillful pilots; but agriculture alone, which without doubt is near akin to wisdom, is in want of both masters and scholars. I have seen schools of rhetoric and geometry and music; and what is more surprising, I have seen academies for the most contemptible vices, such as delicately dressing and seasoning foods; and I have also seen schools of head dressers and hair trimmers; but of agriculture I have never known any that professed themselves either teachers or students.

The philosophy of Aristotle prevailed until the sixteenth century, and during all these years the world and its phenomena remained largely an unmeasured mystery. Lacking accurate data, man speculated about nature and her laws, his thoughts ranging from philosophy to poetry and from both of these to religion. At length came Bacon and Descartes, whose philosophy called men to examine the world about them, reasoning from their external characteristics into their internal natures.

The philosophy of the ancients began in introspection and ended in sublime self-contemplation. The philosophy of Bacon began in observation and ended in the

applied arts. He saw clearly that the objective of scientific knowledge was not alone the glory of God, but equally the alleviation of the lot of common man. His teachings were followed in due course by the development of the natural sciences, upon which foundation the great schools of technology were later established.

In its educational significance this movement opened the whole realm of nature as a legitimate field of study. Such a momentous change was necessarily slow in its development. But here and there a man caught the new spirit and preached the new doctrine. The most enlightened man in the generation following Bacon was John Milton. He had in the vast stores of his mind all the wealth of ancient learning, but he did not allow his culture to hide his stalwart republicanism. He visioned the full significance of the new philosophy, and every line of his famous Essay on Education breathes the modern spirit. His definition of education seems to cover adequately all that is comprehended in the modern technological college, viewed in its broadest aspects:

I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war.

In increasing numbers men began to look about them with expanding vision. The result was that within little more than a century there was brought forth the most remarkable succession of inventions in recorded history. The power loom, the spinning jenny, the application of

steam to the driving of machinery, the cotton gin, the locomotive, the building of roads and canals, not only changed all prevailing modes of existence but also made every man the near neighbor of his fellow.

The revolution in agriculture was equally profound and striking. Improved cultivation, careful rotation of crops, better fertilizers, drainage, better stock and larger capital were characteristics of the new farming. The publication, in 1840, of Liebig's famous book, *Die organische Chemie in ihrer Anwendung auf Agri-cultur und Physiologie*, gave increasing impetus to the movement for the scientific study of agriculture.

Leaders of thought and opinion, in both Europe and America, were quick to see the educational implications of the new inventions and practices, and the benefits which would result if the people generally could be instructed in the application of the sciences to the common purposes of life. Polytechnic schools were established in France and Germany by the middle of the eighteenth century. In his plans for a "Publick Academy" in Philadelphia, Benjamin Franklin suggested the value of field work in agriculture. John Adams expressed his belief that the state should make provisions for education in applied science; and Thomas Jefferson proposed a school of technical philosophy as a division of the University of Virginia.

The first permanent college of science and technology to be established in this country was the Rensselaer Polytechnic Institute. In a letter to one of his friends, the founder, Stephen van Rensselaer, defined his ob-

ject in establishing the college in the following words:

I have established this school for the purpose of instructing persons who may choose to devote themselves to the application of science to the common purposes of life. My principal object is to qualify teachers to instruct the sons and daughters of farmers and mechanics in the application of experimental chemistry, philosophy and natural history to agriculture, domestic economy, the arts and manufactures.

For forty years after the founding of Rensselaer the development of education in science and technology was comparatively slow. It was necessary to combat the prejudice of the classicist, which was strong everywhere. The man of science felt that he was on one track; the classicist felt that he was on another. There was little feeling of common purpose, and it did not occur to them that ultimately the tracks must meet. It was a long road before the physical began to rank with the metaphysical, or as John Sweet expressed it, before the man who knew what to do and how to do it was given recognition equal to that accorded the man who knew only what had been done and who did it.

On July 2, 1862, in the midst of one of the darkest periods in the nation's history, Abraham Lincoln turned aside from the vital problems confronting him to sign a bill which was fraught with incalculable opportunities for good in the nation's educational and industrial life. The fact that Senator Justin S. Morrill, the author of the famous Land Grant Act, was not a college man probably enabled him to analyze the situation impar-

tially and gain a clear view of the nation's expanding educational needs. He saw that the warfare of the future would be primarily industrial and commercial and that the nation which would secure and maintain supremacy in this competition must be adequately trained for the work.

No clearer or more convincing statement of the philosophy of this new education, or its place in our educational system, can be found than in Senator Morrill's addresses in Congress during his fight for the passage of the Act, and in his later utterances. He did not desire that the classical college be superseded or in any sense retarded. His interest was solely in a moderate, reasonable and practical extension of the educational facilities of the nation.

Speaking at the Massachusetts Agricultural College in 1875, Morrill said:

These Colleges were founded on the idea that a higher and broader education should be placed in every State within the reach of those who may choose industrial vocations where the wealth of nations is produced. The design was to open the door to a liberal education for this large class, and to offer not only sound literary instruction but something more applicable to the productive employments of life. The colleges were established on a sure foundation, accessible to every one, where all the sciences needful for the practical vocations of life may be taught, and where agriculture, the basis of present and future prosperity, may find troops of loyal and earnest friends studying its familiar and recondite economies and at last elevat-

ing it to the highest standards of intellectual attainment.

On the broad foundations laid down by Morrill and his predecessors the nation's great schools of science and technology have developed as a major factor in our program of higher education. They have dedicated themselves to the thesis that the education of young men and women in pure and applied science and in the humanities is the most effective means by which modern science can become the constructive instrument of man. The graduates of these colleges, who are today applying science to the control of physical, economic and social forces, are trained in precision of thought. Their methods are based at every step on the quantitative and qualitative evaluation of forces and materials.

Incidentally, the recent advances in the social sciences did not come until their leaders had grasped from the technical fields the necessity for accurate thinking and for careful evaluation of forces in the moral, social and economic problems of the nation.

In the last half-century the fields of science and technology have increased rapidly, and the problems of the worker in these fields have become correspondingly more difficult. He must plan longer spans, higher and more complex structures, more efficient prime movers, the transmission of power over greater distances, and the control of waterways for safety and irrigation; he must cope with the pressing economic problems of industry and agriculture, where an improvement in equipment, in financing, in the efficiency of a process,

or the prevention of waste, may mean the difference between life and death for a great enterprise upon which multitudes depend for their living.

This rapid progress has made the problem of curriculum development more difficult. In the effort to prepare the student for the many duties which may confront him in his chosen field, we have increased the number of technical subjects and correspondingly decreased the number and scope of the general studies. It is becoming clearer, however, that high proficiency in science and technology must be developed on intellectual foundations of a broad and searching nature, in which the humanities, especially the social and historical studies, play an appreciable part. I am convinced that the next important advance in education will be the development of Human Engineering, through which the advances in science may be applied most effectively in raising the social structure to a higher level.

In a world beset with political instability, national insecurity and moral bewilderment, there are those who would place upon science the blame for all of our troubles and would check its further advance. But these people have neither perspective nor the long view. Science is essential to a lucid view of the world and to the very existence of our complex modern civilization. Side by side with the growth of science has come a more humane spirit in religion and in law, a steady deepening of human sympathy, and a distinct advance in the concept of social justice.

The connection of moral progress with modern scientific achievements is not accidental. The abolition of the horrors of feudalism, of the ferocities and inhumanities of theocratic and absolutist despotisms, is the result of the same critical attitude of human reason to which is due the abolition of the Ptolemaic system of astronomy, the creation theory of biology, the phlogistic theory of chemistry and the degeneration theory of anthropology.

For seventy years the Iowa State College has devoted its thought, its talent and its energies to the advancement of the agricultural, industrial, scientific and home-making resources of the Commonwealth of Iowa. It has held steadily to its distinctive role and has refused to allow that role to become ill-defined. At the same time it has recognized the vital importance of coöperation in intellectual endeavor, believing there should be no jealousies or unwholesome rivalries in the realm of scholarship. The College further acknowledges its obligation to join with other institutions in restoring the dominance of moral and intellectual forces in our national life.

Dean Pound has pointed out that the monasteries were closed without resistance during the Reformation because they were no longer felt to be needed in the life of the community. The same fate threatens the modern college that is not useful. There was never a more opportune time for the forces of higher education to replace the haphazard development and ill-defined objectives of the past with a constructive, orderly,

progressive and well-integrated program designed to serve present needs adequately, and flexible and far-sighted enough to be easily adjusted to future changes.

The Iowa State College is grateful for its noble heritage, for the vision and sacrifices of those pioneers who believed that "religion, morality and knowledge were necessary for good government and the happiness of mankind." In the presence of this representative assembly, I dedicate my best efforts to the end that the institution may remain true to its trust and that it may make an increasingly large contribution to the material, intellectual and spiritual development of the state and nation.

CONFERRING OF DEGREE OF
DOCTOR OF LAWS
UPON
RAYMOND MOLLYNEAUX HUGHES
President Emeritus

Dean HELSER:

We proceed to the conferring of an honorary degree. Dr. Robert Earle Buchanan, Dean of the Graduate College and Director of the Agricultural Experiment Station, will present President Emeritus Hughes.



Raymond M Hughes

PRESENTATION OF DR. HUGHES

BY

ROBERT EARLE BUCHANAN

Dean of the Graduate College

MR. PRESIDENT:

ON behalf of all faculties of Iowa State College, and with the approval of the State Board of Education, I present to you Raymond Mollyneaux Hughes to receive at your hands an academic distinction, the degree Doctor of Laws, *causa honoris*. The candidate abundantly merits this distinction. He has displayed noteworthy educational statesmanship as an administrator and executive. He has served the college long and well. He has won his way into the esteem and hearts of his colleagues by the manner in which he has kept open, even to the humblest, the avenues of approach to his kindly counsel, by his ability and energy in unmasking the sham in education and research, by his keen interest in the welfare of his associates, by his achievements in the elevation of standards of teaching and research, and by his clear recognition that these tasks are not to be circumscribed by the boundaries of a university campus.

Mr. President, our friend and colleague — President Emeritus Raymond Mollyneaux Hughes.

CONFERRING OF DEGREE OF
DOCTOR OF LAWS

BY

DR. CHARLES EDWIN FRILEY

President of Iowa State College

RAYMOND Mollyneaux Hughes, native citizen of Iowa, Christian gentleman, scholar, distinguished leader of thought and intelligent action in the realm of higher education, inspiring colleague, wise counsellor of youth, generous supporter of every constructive enterprise in the field of human welfare, on recommendation of the General Faculty of the Iowa State College and with the endorsement of the Iowa State Board of Education, it is my high privilege to confer upon you the degree, Doctor of Laws, with its accompanying rights and privileges. In token whereof we invest you with the hood of the College and present to you this diploma.

BENEDICTION

BY

THE REVEREND G. SAMUEL NICHOLS

Pastor of the Collegiate Methodist Church

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all, evermore. AMEN.

RECESSION

At the conclusion of the exercises the audience remained standing while the newly installed President and the Official Guests filed out of the Gymnasium.

INAUGURAL LUNCHEON

THE MEMORIAL UNION

WEDNESDAY NOON, OCTOBER 7, 1936

AFTER the inaugural ceremonies the delegates, other guests, and representatives of the faculties were entertained at a luncheon at the Memorial Union. President Friley presided as toastmaster over the assembly of 600. The organ was played before, during, and after the luncheon by Frederick Fuller, Musical Director of State Radio Station WHA, Madison, Wisconsin.

The remarks by Clyde LaVerne Herring, Governor of the State of Iowa, were extemporaneous, and are not available. The addresses by Presidents Harry Morehouse Gage, Daniel Walter Morehouse, Orval Ray Latham, and Eugene Allen Gilmore are given in full.

ADDRESS

BY

HARRY MOREHOUSE GAGE

President of Coe College

I AM not unaware of the reason for giving me the agreeable privilege of speaking on this occasion. President Friley and I are neighbors, rivals and friends.

Our fathers had need of a word to express the pestiferous character of people living in close juxtaposition. "Meddlesome Matty" was too pointed and "congested population" too indirect to serve the purpose. No good word has ever been found. Some people think that *neighbor* is the word and that it was made by joining *nigh* and *bore* to make a single word. If that were true, the fact that President Friley and I are neighbors would not account for the privilege which is mine today. The fact is that I am here because and not in spite of the fact that we are neighbors. The intimacy of our relations is not irritating. We are not mutually meddlesome. We are just neighbors because he, president of an agricultural college, and I, president of a liberal arts college, are fellow farmers. *Neighbor* means "fellow farmer," just that and nothing more. I cannot

find a better word to carry welcome and congratulation to President Friley.

The Anglo-Saxon *neah*, nigh, and the Dutch *boer*, a boor or tiller of the soil, combine to form our word *neighbor*. In saying today that President Friley is my neighbor and that I receive him into my neighborhood, I do not mean that he lives near to me. The opposite is true; but distance is no bar to fellowship in labor. The very distance that separates farmers makes one's neighbor a necessity. I cannot get along well without the man who works on an adjoining farm or campus. So I shall have to depend much on President Friley. I hope that he can depend on me. Ours is an important task. Our crop is a precious one. It must be year in and year out good in quality and abundant. "The very best political economy is the care and culture of men."

President Friley and I are neighbors; we are also rivals. History has rather completely changed the proper and original meaning of the word *rival*. In its first existence *rival* meant the man who lived on the other side of the river. Nearly all men lived on rivers; some, of course on the far shore. The man across was a rival. Men on opposite banks of each river were rivals, river folk, whose lives depended on the benefits of a common stream. It is immensely sad to think that wrong attitudes have changed the meaning of a good old word so that what men have in common sometimes becomes not a source of amicable relationship, but the cause of jealousy, antagonism, bitterness, separation, and even of the bloodshed that is war. This is a fearsome world

because peoples who should be friendly dwellers on shores washed by our common oceans live in perpetual fear of one another. But President Friley and I are rivals not because in modern fashion we live in enmity, but because we have something to share and can share it without fear that one will obtain more than the other. We are just old-fashioned river folk. Thankfully we share a common stream of human blessing which flows from the heart of the Eternal.

President Friley and I are friends. Being such neighbors and rivals as we are, we are necessarily friends. In order that all of you may know just what this relationship means to us, I remind you that *friend* boasts a close kinship to *free*. A friend is a free man. Dr. Jowett says: "Do you know that *friend* is *freen*, the freefolk, the folk who have the run of the house; or, as Paul would say, 'the people who enjoy the glorious liberty of the children of God'?" There are some whom we never receive beyond the porch or front hall, some whom we entertain in our parlors or at dinner. But *friends* are free; at all times they have the run of one's house and of one's mind.

So, President Friley, I greet you as my neighbor who works with me in that challenging field in which youth, if rightly cultivated, will grow in wisdom and in stature and in favor with God and man. I greet you as my rival who shares with me the inexhaustible resources of our Christian civilization, and who enters into stimulating competition with me to see which of us in our respective offices may render the best, highest, and most enduring service. My greatest pleasure, however, is to greet you

as my friend. Your fellow college and university presidents, your colleagues on this campus, students, and people of Iowa, give you this same greeting today. The presidency of Iowa State College gives you the keys to the buildings on the campus. Friendship gives you keys to human hearts. Hosts of people say to you today, "Come in, go where you will, and stay as long as you like."

ADDRESS

BY

DANIEL WALTER MOREHOUSE

President of Drake University

THE Twenty-third Psalm never grows old and the oft repeated truism that an educational institution is the lengthened shadow of its president never becomes trite. Iowa State College is a most substantial shadow. It is the personification of its founders and leaders; its administration and faculty; its alumni and students.

You cannot adequately celebrate the achievements of an educational institution except in terms of its leaders — its personalities. To evaluate Harvard one must comprehend Eliot; to appreciate Princeton one must understand Woodrow Wilson; to honor Chicago one must have known Harper. Not that one leader could so completely mold the character of an entire college, as these examples will imply; nevertheless, through the decades and even centuries these names stand out among the peaks. In characterizing the achievements of Harvard's Tercentenary *The Harvard Crimson* makes use of such captions as: The Jolly Half Century, Liberalism and Revolution, The Lowell Administration, but THE AGE OF ELIOT.

Iowa State College has had great peaks in its range of administration. It has had its Beardshear, its Stanton, its Hughes — as worthy men as ever graced the title of college president. Such is the heritage that has fallen to you, President Friley, such is the lengthened shadow, which is yours to extend. You have not only the wisdom but that still rarer quality — grace — which is necessary to accomplish the task. Undoubtedly you have fervently prayed "The Prayer of Eliot" that you may have "the habit of quiet, unobtrusive, self-regulated conduct not accepted from others or influenced by the vulgar breath; reticence, reserve, not many acquaintances but a few intimate friends; carrying in your face your character so plainly to be seen by the most casual observer that nobody ever makes to you a dishonorable proposal." Today you have become one of those torch bearers "who have caught the pure Promethean fire, one from the other, each crying as he goes down to one who waits crowned with youth and joy, 'take thou the splendor, carry it out of sight into the great new age we cannot know, into the great new realm we cannot tread.' "

ADDRESS

BY

ORVAL RAY LATHAM

President of Iowa State Teachers College

TO have the honor of presenting greetings and felicitations from the institution I serve to President Friley and the faculty of Iowa State College upon this very distinctive occasion is a pleasure which I shall not soon forget and a privilege which I shall long cherish. The members of the faculty and of the student body of the Iowa State Teachers College join me in extending hearty congratulations to President Friley upon his call to leadership in this great institution of higher education and in wishing for him a long and successful administration. They also wish me to express to the men and women of this faculty our sincere felicitations upon Dr. Friley's appointment to the highest executive position on your campus. We are all confident that you will obtain from him that type of inspiration and that degree of stimulation which will make it possible for you to continue unimpaired the distinguished service which this college has always rendered to the people of Iowa and the nation.

If I could be permitted to add a strictly personal note

to these greetings, I would also congratulate President Friley upon the opportunity he will have during the years which stretch out ahead of working under the general guidance and direction of the Iowa State Board of Education and of carrying out the policies approved by that body for the control and government of this institution. It is an opportunity fraught with a large measure of satisfaction and a marked element of pleasure because of the sympathy, the wisdom, and the vision which the members of that group exhibit at all times in connection with their duties and responsibilities. Now, of course, it may seem presumptuous for one with my limited experience as a college president to give expression to any such statement in view of President Friley's longer period of service in the realm of higher education and his wider knowledge of boards of control. However that may be, I am overlooking no opportunity these days to remind President Friley and President Gilmore that I am now the senior member from the standpoint of service of the triumvirate of trouble which the Board of Education has gathered about itself and that these two gentlemen ought to exhibit proper deference and veneration for my grey hairs. Thus far the fruits of my efforts have been practically negligible — resulting only in a few exceedingly wry smiles — or are they Scotch? — just which I have never been able to determine.

Anyone who is the least bit familiar with the history of the situation knows of the outstanding service rendered by President Hughes, President Beardshear, and

others in the long line of great executive leaders whom this college has been fortunate to have in the past. But no matter how significant have been the contributions of these men, it is perfectly clear that this is the dawn of a new day for the Iowa State College of Agriculture and Mechanic Arts. One needs only an average amount of information to realize that the industry of agriculture has been caught in the counter currents of a dilemma undreamed of a few years ago. It will challenge the best training which this college can give to the most able talent Iowa can produce in order to develop leaders capable of clearing away the confusion in thinking and practice observable everywhere in our agricultural life. Again we are entering upon a new era of almost unheralded activity and expansion in connection with conservation, reforestation, rural electrification, and the development of large public works programs. In this sphere of activity, as well as in agriculture, this college will be expected to contribute men with ability, vision, and purpose. As one pretty much on the outside looks at it, opportunities of which few have ever dreamed are beckoning this college. Responsibilities, of which no one has been aware, are demanding consideration. Everyone who knows Dr. Friley has every confidence that this college, under his able leadership, will meet the challenge squarely and without equivocation.

ADDRESS

BY

EUGENE ALLEN GILMORE

President of State University of Iowa

THE inauguration of a university president provides an occasion for the new president and others to define the objectives and responsibilities of institutions of higher learning. The place of the school in the social order has always been a fruitful theme for discussion. The discussion, especially in times of changes, has produced much heat and no little confusion. Being inaugurated as head of an educational institution means in these days being inaugurated into an area of some uncertainty. Just now we seem to be in a swarming period in all levels of formal education. The schools are being subjected to searching examination and criticism. Many are blaming the schools for the social ills now afflicting us. Others are insisting that the schools should rescue society from its present difficulties. Just what is the job of the school system and particularly that part we call the institutions of higher learning?

Two years ago I went through a ceremony of inauguration to the executive headship of the State University of Iowa. This morning Dr. Friley has gone through

a similar ceremony which places him as executive head of another of the State's great educational institutions. At the time of my inauguration I endeavored to state what I considered to be the place and functions of the university in the social order. I said then that "while the university must function with due respect to the prevailing social philosophy of the day and should train men for leadership, it cannot, without endangering its larger usefulness, assume direct responsibility for social reform and reconstruction. It should not become an instrument of indoctrination and propaganda. It should be permitted to remain dispassionate and detached. It should not be brought too close to the scene of immediate political action."

This was said with special reference to colleges and universities. The same is applicable to schools of all levels. While I emphasized the importance of investigation and research, I also stressed the importance of effective teaching. This needs to be stressed even more. And I would explain teaching as including the training of youth in habits of clear, logical, and sustained thinking and imparting to them the necessary physical, social, and economic data on which to exercise the power of analysis and thought.

I do not know that there was any general agreement with my statement when it was made and I do not know that there is any such agreement now. This is not surprising. A diligent perusal of a multitude of papers delivered at gatherings of educators and a patient listening to numerous round-table and panel discussions

concerning educational objectives and obligations during the past few years afford abundant evidence that there is much diverse thinking. There is great need of clarification of the obligations of education and a determination of the place and function of the school in the social order.

I am convinced that the entire school system and particularly institutions of higher learning are being blamed for social ills for which they are in no way responsible. I am equally convinced that too much has been expected from formal education and that many obligations have been assigned to the schools which belong to other groups and social agencies. The result has been that, with the allocation to the schools of this multiplicity of useful but usually collateral activities, the ability of the schools to do effectively their main job has been seriously impaired. Colleges and universities, especially those supported by public funds, have been regarded too much as service stations for various activities; albeit important activities, but no part of education. What is greatly needed now is a frank recognition that our system of organized education is not the sole agency which society has for solving its problems and developing a sound economic, social, and moral order. The schools cannot take over the work of the home nor the work of the church, although they can reinforce and supplement the activities of these and other agencies.

The significance of education lies not so much in what is directly and formally taught as in the unexpressed implications and assumptions that lie under-

neath or back of the direct formal teaching; or expressed otherwise, in the atmosphere surrounding the direct formal education. The formal education may be first-rate and the things directly taught may be excellent in themselves, but back of the teaching, the implications and assumptions may be second-rate and very low. It is largely beyond the power of formal education to control the home atmosphere and the social atmosphere. The implications and assumptions of this atmosphere dominate the individual when he comes to the school and motivate him in the school, as well as outside. If the implications of the family life and social life are low and sordid, if the instincts of life are for property rather than humanity, for individual comfort and preferment rather than for service, for dishonesty rather than for honesty, for superficiality and pretense rather than for thoroughness and genuineness, these will be the latent instincts of the children. We should not expect the schools to supply all the fundamental instincts of genuine culture, refinement, and wholesome living.

It should be recognized also that economic and social changes, many of them antedating the depression, have turned into the schools an ever-increasing number of children and young people. The widespread adoption of child labor laws has brought into the lower levels of the schools a large number of children who formerly were absorbed in industry. Likewise, the improvements in the mechanics of production have lessened the opportunities for employment. Many young people who formerly went into industry during the secondary

school levels now remain in these levels and go on for more education. The depression has also, temporarily at least, thrown an increasing number of young people back into the schools. The result of all this has been that the schools must not only provide an efficient and adequate program of education but must provide such program for a very greatly increased constituency, many of whom have no interest in going to school and who are not of educable quality. To its function of education there has been added for many of its young people the function of custodianship.

Moreover, in recent years there has been persistent agitation for the assignment to the school system of the responsibility for providing a new social order. The proposal for this assignment is found in numerous articles and books. It has occupied a conspicuous place in the program of educational associations. The challenging title of one pamphlet is "Dare the School Build a New Social Order?" Even if school men dared to do so, would it be wise to take the dare? A man might, to show his courage, accept a dare to jump off the Eiffel Tower, but what's the use? The acceptance of the challenge ends in destruction. The same is true of the challenge to build a new social order. A "social order" is not "built" according to blueprints and specifications contained in curricula prepared by educators. A social order, like the traditional household dish called hash, is not made, it accumulates; it is the resultant of a great variety of forces which in the total make up what we call our civilization. The schools are the result of the

prevailing social order; not the cause of it. If a new social order is to be built, society — not the schools — will supply the blueprints. A dominant political party, or even a persistent minority temporarily in power, will do the blueprinting.

The schools, if undisturbed by political or other pressure, teach the prevailing social culture of the time. As that culture changes the teaching program will likewise change. At least, that is true in a democracy. It will continue to be true so long as democratic principles are maintained. Democracy is not a political or economic formula but a way of living. In other countries the schools have been used and are being used to build and maintain a social order in keeping with a specified political and economic program formulated by persistent groups who have secured political power. But education in a democracy can have no legitimate part in programs and propaganda; its great function is to train the minds of those committed to its care and to fill those minds with knowledge of the accumulated wisdom and experience of the race.

If our democracy is to survive we must make sure that popular intelligence is rising as rapidly as popular power. The primary and all-important job of the American school is to give this assurance by throwing continuously into the stream of American life young men and young women with well-trained and disciplined minds filled with a rich store of knowledge concerning the history of the race and its struggles toward a higher civilization. The influence of this stream will, in large

measure, determine the kind of social order we have. This is a long-time job and there is nothing spectacular about doing it, any more than there is anything spectacular in the quiet, patient rearing of the children who will make up the next generation. Child bearing, child rearing, and child training do not make the front page of the newspapers, unless indeed it is a case of quintuplets. What the schools need more than anything else today is to be adequately supported and to be let alone and be permitted to perform quietly and efficiently the essential task of training the next generation.

DELEGATES AND GUESTS

DELEGATES OF COLLEGES AND UNIVERSITIES

- HARVARD UNIVERSITY (1636), Lewis Edes Ward, Ph.D.
YALE UNIVERSITY (1701), John E. Foster, B.A.
PRINCETON UNIVERSITY (1746), Frank S. Dunshee, A.B.
COLUMBIA UNIVERSITY (1754), Walter Stephen Newell, Ph.D.
BROWN UNIVERSITY (1764), Stephen Grant Goldthwaite, A.B.,
A. M.
RUTGERS UNIVERSITY (1766), Percy E. Brown, B.S., M.A., Ph.D.
DARTMOUTH COLLEGE (1769), Leo Prentiss Sherman, B.S., M.S.,
Ph.D.
HAMPDEN-SYDNEY COLLEGE (1775), John B. Woodworth, A.B.
WASHINGTON AND JEFFERSON COLLEGE (1780), Reverend S. Al-
fred Fulton, D.D.
WASHINGTON COLLEGE (1782), Calvin T. Ryan, A.M., Ed.M.
UNIVERSITY OF GEORGIA (1785), Frederick B. Smith, B.S., M.S.,
Ph.D.
WILLIAMS COLLEGE (1785), Edward Bartow, Ph.D., D.Sc.
FRANKLIN AND MARSHALL COLLEGE (1787), John Ahlum Schaefer,
Ph.D., Sc.D.
UNIVERSITY OF PITTSBURGH (1787), John F. Calvert, Ph.D.
GEORGETOWN UNIVERSITY (1789), Matthew Nelson Cheshire, A.B.
UNIVERSITY OF VERMONT (1791), Earle Lytton Waterman, B.S.,
C.E.
UNIVERSITY OF NORTH CAROLINA (1793), Nathan Burdine, A.B.,
A.M.
TUSCULUM COLLEGE (1794), Richard G. Wendell, B.S., A.M.,
Ph.D.
UNION COLLEGE (1795), George Elwood Pike, Ph.B.

MIDDLEBURY COLLEGE (1800), Louis Clare Squire, A.B.
 OHIO UNIVERSITY (1804), Walter O. Allen, Pd.B.
 UNIVERSITY OF MARYLAND (1807), Robert Paul Straka, B.S., M.S.
 MIAMI UNIVERSITY (1809), Stephen Riggs Williams, Ph.D.
 HAMILTON COLLEGE (1812), Charles Arthur Hawley, A.B., S.T.M.,
 Ph.D.
 ALLEGHENY COLLEGE (1815), Frank E. Stewart, A.B.
 UNIVERSITY OF MICHIGAN (1817), Raymond Brown Alberson,
 LL.B., J.D.
 INDIANA UNIVERSITY (1820), Luther S. Roehm, A.B., A.M.
 AMHERST COLLEGE (1821), Benjamin F. Kauffman.
 HOBART COLLEGE (1822), Guy Shepard Greene, A.B., Ph.D.
 KENYON COLLEGE (1824), Harold Stiles, A.M., Ph.D.
 RENSSELAER POLYTECHNIC INSTITUTE (1824), Mervin S. Coover,
 E.E.
 FURMAN UNIVERSITY (1825), Percy Hamilton Carr, B.S., M.S.,
 Ph.D.
 LAFAYETTE COLLEGE (1826), Almon H. Fuller, C.E., Sc.D.
 HANOVER COLLEGE (1827), James E. Blythe, M.A.
 LINDENWOOD COLLEGE (1827), Dorothy Margaret Hall, A.B.
 UNIVERSITY OF TORONTO (1827), George Frederick Kay, M.A.,
 Ph.D., LL.D.
 ILLINOIS COLLEGE (1829), Bertel M. Stoddard, M.A.
 UNIVERSITY OF ALABAMA (1831), George H. Denny, M.A., Ph.D.,
 LL.D., D.C.L.
 DENISON UNIVERSITY (1831), Thomas B. Powell, A.B., LL.B.
 WESLEYAN UNIVERSITY (1831), Charles Harvey Brown, A.M.,
 B.L.S.
 WABASH COLLEGE (1832), William Fernald Shirley, M.A.
 HAVERFORD COLLEGE (1833), John Wesley Charles, A.B., A.M.,
 Ph.D.
 KALAMAZOO COLLEGE (1833), Marian E. Daniells, M.S.
 OBERLIN COLLEGE (1833), Reverend Henry Keeler Hawley, A.B.,
 D.B.
 FRANKLIN COLLEGE (1834), Robert E. Walden, B.A., M.A.
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