

I would not be true to  
you <sup>no</sup> to myself were I not to  
express ~~my~~ <sup>the</sup> pleasure ~~it~~ being  
affords me to be with you  
on this happy occasion.

On the otherhand ~~it~~ I would  
not be true to myself were  
I not to say making an  
address never affords me  
pleasure and rarely affords  
pleasure to any one. My  
new field of labors has  
caused much torment abouy  
this line to me and to many  
others. On one occasion  
a stranger asked my little  
girl "what <sup>does your father do?</sup> I do" She replied  
"He does not do anything  
but go off occasionally and  
talk." "Wad that God the gift?"  
~~Go us and selves to see  
as others see us!"~~  
"O wad some Paw'r the giftie gie us  
To see ourselv as others see us!"

On an occasion of this kind I  
 deem it ~~proper~~<sup>to all</sup> that the  
 speaker should leave at least  
 one ~~thought~~ idea that  
 may have in it food  
 for thought. Being

Being students in a public  
 school, or ~~persons~~<sup>parents</sup> or friends  
 of those who are <sup>students</sup> in a public  
 school I take it for granted  
 that you are interested in  
 the great problem of public  
 education. I am therefore  
 going to talk to you about  
 The American Public School  
 — Its Place in our Civic  
 Life.

To one interested in  
 the growth of our Nation — its  
 Constitutional history and its  
 economic history — to one  
 interested in the growth and  
 development of our institutions  
 there is nothing more fasci-

nothing than to trace the evolution of our public school system; for its growth and development is peculiar to our own nation.

Many educators and students of educational history would have us believe our public schools have been developed from European systems; but the facts of history will not justify the statement. Many sections are trying to claim priority in the establishment of the public school of to-day. To all such let me say "Oh what a tangled web we weave When first we practice to deceive."

The truth is our system is not fully developed. ~~for~~ <sup>we</sup> are now undergoing the first stage of its metamorphosis. In a democratic state, democracy must be established before the people can see the need

for public education.

When this new nation sprang into existence July 4, 1776 it was true as stated in that immortal Declaration of Independence that governments as instituted among men at that time did derive their just powers from the Consent of the governed. But as the idea of political liberty then for the first time given a national birth grew and developed our people soon reached the stage where they no longer believe governments derive their powers from the Consent of the people but from the will of the people. In America it is no longer a matter of what we will Consent to but what we wish done. The government is not a thing

apart from our life, but each life is an integral part of the government. (Story)

To live as a <sup>useful</sup> citizen in a nation with such an ideal calls for a high order of citizenship. The public school of today is the result of a slow but steady evolution of the public consciousness for the need of universal education as the real foundation for our institutional stability.

It is a noticeable fact in the history of civilization that people have political liberty in proportion to public enlightenment. Educate the masses and you eliminate the classes in government; for education is the tyrant's greatest enemy and the people's truest friend.

As a nation we are beginning to realize that in a civilization

like the one in which we live, in a nation like ours where the government rests upon the heads of an intelligent citizenship, not only the government but the very civilization itself depends in no small measure upon public education.

Our nation, our State or our City will prosper in the same proportion <sup>that</sup> public education is fostered. We may believe this or no but it is absolutely true; for it is a natural step in our evolution.

What then is the function of our public schools? all they to be fostered simply to keep alive patriotism and teach government or all they to reach the heart and life of our people? Is education with us to con-

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time to be what it has been  
in the past for leadership  
alone or is it to reach itself  
down to the very foundation  
of human society, lay hold of  
the masses of mankind and  
bring our entire people to  
a more vivid realization  
of their obligations and oppor-  
tunities and thus raise  
the standard of civilization  
living and advance our  
civilization? As I see  
it the public schools  
must not only train for  
leadership but they must  
touch in a vital way  
the everyday affairs of all  
of our people. We must  
have leaders in church and  
state but we must also  
have an intelligent  
citizenship, and of the two  
we most need an  
intelligent citizenship; for

from the rank and file we will develop leaders provided that rank and file is intelligent. It is the substantial yeomanry of England who have preserved that great nation in many a crisis and the safety to say nothing of the prosperity of our state depends upon the intelligence of its citizens and yeomanry.

As a nation we are beginning to realize that "The difficulties of democracy are the opportunities of education" and that each generation is not only the inheritor of a glorious past but the trustee for posterity. We realize that "To preserve, protect, and transmit its inheritance unimpaired is its highest duty. To accomplish this is not the task of the few, but the duty of all." Again, we realize that "That democracy



alone will be triumphant  
 which has both intelligence  
 and character. To develop  
 them among the whole  
 people is the task of education  
 in democracy" Also that  
 "There is no smack of charity  
 about the public education-  
 al system of America. It is  
 for all. It is the universal  
 and inalienable right of every  
 man and woman, every son  
 and daughter of the realm. It is  
 the cornerstone of our plan  
 the essential factor of our  
 governmental purpose.-----  
 The public schools are to  
 train boys and girls — not  
 to support the thriftless or the  
 unfortunate" But thru the  
 instrumentality of the public  
 school the thriftless are  
 to be eliminated as a class  
 by being converted into the  
 class of the socially efficient  
 and the unfortunate are  
 to become fortunate

We realize that "Whatever adds to the real enlightenment of the multitude, adds to the happiness, the strength, and the security of a republic which rests upon the common intelligence and equality of rights for all." This does not mean socialism if by socialism you mean a kind of paternalism. It does mean for all equality of rights under the law but not equality of results in spite of all moral and legal rights.

We realize that the educational purpose of our state should make the work of the schools aid the industries, that it should give as much prominence and as much honor to manual skill as to intellectual occupations and yet its intellectual purposes should reach forward to the very maintain tops of human

learning. While we realize all of these things we must also realize that <sup>if</sup> all will come to naught unless there is a quickening of the conscience for civic righteousness. The school is constituted legal authority over the child and that community that sides with the children against the schools unconsciously but nevertheless forcibly instills into the children rebellion against legal authority. Continue such a state through one generation and you will reap as your harvest a crop of law breakers.

Many of the ideals of <sup>a</sup> life are the ideas instilled into that life while <sup>it is</sup> in the school.

Unless the teacher's ~~ideals~~ <sup>ideals</sup> are correct and high, you above reproach, the child will never aspire to noble or great things. In other

words as valuable as are the  
 facts taught in the books  
 the greatest work of our  
 schools is not in imparting  
 book or bookish information.  
 Give me a teacher who  
 can inspire, a teacher who  
 can instill into my  
 child correct ideas of life,  
 a teacher who can lift the  
 soul and kindle ambition  
 and set the life on fire to  
 do noble deeds in preference  
 to the teacher who can impart  
 information. By noble deeds  
 I do not mean aspirations  
 for what the world calls  
 great but a correct idea  
 of life's responsibilities. To be  
 more specific let my child  
 see that he owes something  
 to human society, that it  
 is wrong to fail to give in  
 his taxes or that he should  
 not vote the party ticket  
 when to do so conflicts  
 with ~~the~~ justice or honor.

Let him realize that it is as great a sin to cheat the government as to cheat a private citizen. Let him realize that the honor of the government is the honor of each citizen and that a corrupt government means a corrupt citizenship. While the mind is being taught the mysteries of learning let the life be developed into its proper relationship to its environment.

Let us be proud of the institutions of our state and let it be that pride that will make those institutions so splendid that all citizens will be compelled to be proud of them.

You young ladies stand here to-night as the finished product of the public school

system of this great city.  
 You are proud of your  
 public school system and  
 especially proud of the  
 Eastern High School. Let your  
 lives be such as to compell  
 all right thinking people  
 to be proud of your school.  
 But may I say in conclu-  
 sion do not stop. Go on in  
 your chosen field of activity  
 until you reach that  
 clear vision that comes  
 from faithfully following  
 life's purpose. Many allure-  
 ments and dangers will  
 call you from your purpose  
 trail on and climb until  
 you reach the top and  
 breathe the pure air that can  
 be found only by trail. Let  
 me let <sup>paint a</sup> picture for you  
 that illustrates my thoughts  
 Rio