The small college in America is doomed to ultimate extinction, the conclusion to which facts point in a recent compilation of statistics by Adam L. Jones, Director of Admissions at Columbia University. Mr. Jones, in a survey of the registrations of the 216 colleges which are on the approved list of the American University Association, found that the percentage of increase in college enrollment has fallen off in the last two years to an "alarming degree." The smaller colleges suffer more acutely in the situation, while the larger institutions still hold their own.

If these facts may be accepted in the light in which Mr. Jones has taken them, we may look for a decided change in the general educational schedule in the near future. Mass education can be applied as well as industry on a large scale; public sentiment favors quantity production in the present day, because of the unquestionable advantages it has yielded in the world of business. Yet when applied to the instruction of human beings in the art of living, the problem takes on the multiple aspects of the human equation. It is far from an undisputable fact that education on a grandiose scale can better fit the individual for life.

True, the wealthy and expansive college can provide surroundings of greater beauty to develop the ideals of the student, provide equipment and instructors of the highest efficiency. The small college has numerous features that make it almost indispensable in the field of modern education. The intimacy of association, both among the students and between the faculty and the students, prevents the great ideal of education from being lost in the face of the search for knowledge in the strictly utilitarian sense. Education also not only to create men and women who will receive large salaries, but also to teach men and women to live fruitful lives in a pleasurable way. The expenses of a student at a small college are far below those of a university student, where the surrounding merchants and vendors have learned that money has little value to the average collegiate. The dearth of the small college would mean the restriction of higher education to the well-to-do.

Scientific Philosophy

Albert Einstein, the great mathematician, is reported to be exceedingly humble in his lookset on the world. "The nature of reality itself," he says, "we do not know. We know not what it is. We can do nothing but conjecture on the subject. We cannot label reality."

When Sir Isaac Newton felt that he felt that he felt like a boy playing on the seashore, diverting himself with pebbles, while the great ocean of truths lay all undiscovered before him, he thought he knew what pebbles were. Today, even the pebbles will be regarded as a mystery.

Science is one of the founders of modern philosophy, thought he had exhausted all the possibilities of doubt and got down with the final conclusions, he simply arrived at the final statement: "I think, therefore I exist." But the modern psychologist isn't so sure. "Thinking goes on," he would say, "therefore conclude of thought exists." As to the "I" who does the thinking, he would shake his head, and a complicated problem.

The nature of reality, Einstein says, we do not know. Philosophers have long puzzled over the problem. Long ago the Greek suggested that we could not know the nature of the "thing-in-itself." He believed the mind was a kind of sorting machine. A multitude of impressions began to it through the eye, the ear, and the other sense organs. Out of these the mind constructs what we know as the world. A creature with a different sort of brain and different sense organs might construct an entirely different world.

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