

# Education for Democracy

Harry C. Spencer, Guest Editor

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## Education and Faith in the Human Spirit

YOU'LL always have war—because you can't change human nature," says the cynic. Substitute the word "slums" or "dictatorship" or "vice" for the word "war," and many people think they have a logical reason why the world can never be better than it has been.

But to others the picture is not so naively simple, on the one hand, nor so completely hopeless, on the other. They point to the fact that human nature has found many diverse expressions. In Germany Niemoeller, a commander of a submarine in 1918, later, by loyalty to his God, becomes the arch enemy of the Nazi Corporal Hitler. Mysterious India has two sons, H. H. Maharajadhiraja Raj Rajeshwar Sawai Shri Yeshwant Rao Holkar Bahadur of Indore, one of the richest men in the world, and Gandhi, who in his poverty wears only a loin cloth. In your home town one citizen is making a profit on the black market while his neighbor's son lies wounded in the jungles of the South Pacific.

Well, so you **can't** change human nature! Yet somehow out of this original stuff we all received when we were born have come a Heinrich Himmler and a Socrates, a Judas Iscariot and a Jesus Christ.

There are two possible explanations: (1) That human nature is not really the same in us all. Babies, according to this theory, may look alike but they are entirely different from each other. If you could recognize them, you'd see they are not just babies—they are already saints and sinners, gangsters and policemen.

The trouble with this theory is that it denies the premise with which we began, that human nature is always the same. And presumably, if babies really are branded "Cain" or "Abel" at birth, a judicious use of chloroform would soon solve all our problems.

The alternative, that human nature **can** be changed and developed by experiences and education, is the theory commonly accepted today. But when you analyze this idea closely it resembles pretty much the hopeless effort of lifting your feet off the ground by pulling on your own bootstraps. A lot of heat is generated and some men get red in the face, but little else happens.

Consider this for a moment. The ultimate ideal of scientific methods in education would be to have Teacher A take Pupil B, give him treatment X, and turn him out Citizen Y.

In a materialistic universe, made up entirely of physical laws, how can one lump of clay train another lump of clay to rise above the clod? How can a pupil surpass his master? How can an imperfect society create perfect citizens? How can good come out of evil? How can dictatorship educate for democracy? This is a fundamental question of our day.

For we must begin with the fact that the world is full of dictatorship; even in our own country certain liberties have been suppressed for the duration, such, for instance, as the right to continue a college education on your own after your draft number is called. Nor was democracy ever really established even before the war in vast areas of the earth's life—in capitalistic industry, in China and Russia, in African colonial governments, or, strange to say, in some well-known institutions of higher learning.

Granted that a leopard cannot change his spots, the problem is, how can a papa leopard train his cub so he won't have the spots?

To us, this is where the Christian faith comes in—not as a divine intervention which miraculously changes humanity by the wave of a wand, but as the driving force of human nature itself. Man has never been satisfied with the past or the present; the ideal of a new day always pulls him forward. In the midst of battle we think that the effort is not in vain, for a better world is being born. The pupil **does** surpass his master. And the new

generation, though trained by inefficient schools and imperfect teachers, sometimes achieves a higher standard than its parents ever knew.

That striving for perfection is an element of the divine in man. No matter by what name you call it, it must be the fundamental factor in all plans for re-educating the human race.

Furthermore, this divine spark has great practical significance in all programs for post-war education. If it is ignored in the educational systems established by the victorious allies in Germany, Italy and Japan, if, in other words, we treat these people as puppies to be given a "saliva reflex" of democracy, we are indeed sowing the seeds for World War III.

That, then, is the test for us. Do we have enough faith in our own human nature and the God who created it to admit that other human beings can have the same ideals? Are we willing to give them a chance to develop **for themselves** the democratic society which even we have not yet achieved?

To say that education produces its finest flowers when it trusts the seeds to do the sprouting, does not mean that certain conditions in the environment are not more favorable than others to satisfactory growth. Here at once a host of day by day issues are raised. The effect of the Walt Disney type of educational film, the development of Army methods of training, the attitudes of the Protestant and Catholic churches toward democracy and their influence on education, the future of the liberal arts college, the chance of further education for the returning service men and women, the struggle between local and federal authorities for control of our schools, the re-education of defeated nations, the health education of backward peoples—these are only a few of the problems demanding the utmost of scientific skill and sympathetic understanding.

It is the purpose of this issue of  **motive**  to look at a limited number of these topics in the light of our basic faith in the capacity of the human spirit.

—Harry C. Spencer

*Our first guest editor for this year is Harry C. Spencer whose august title is Assistant Executive Secretary in the Joint Division of Education and Cultivation of the Board of Missions and Church Extension of The Methodist Church. We thought of putting this into initials after the manner of the Russians and then offering a prize for the person who could give the initials content. But title is not the real reason why Mr. Spencer is helping edit this number. One day last year when the editor was discussing future numbers of the magazine, our guest editor up and spoke his mind about the need for a number on education for democracy. At that time, along with other New York intellectuals, he was taking a course at New York University given by Reinhold Schairer on this same subject. We jumped at the suggestion and selected him as the editor.*

*We met Harry Spencer first at Garrett Biblical Institute to which he had come from the Chicago Divinity School and Willamette University in Oregon. Later we knew him again when he was a student minister at the Wesley Foundation at Harvard, the institution from which he received an M.A. in English. He was elected to be Recording Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. With his wife he visited Europe in 1938. He has also visited the mission fields in Puerto Rico, Dominican Republic and Cuba. He is the author of the Methodist Study Book on two of these countries.*

If I were to name the chief defect of contemporary education, it would be that it produces so many stunted wills, wills prematurely gray, and incapable of greatness, not because of lack of endowment but because they have never been searchingly exposed to what is noble, generous and faith-provoking.

—William E. Hocking

The Bible has been translated in part or in whole into 1,055 languages for probably 95% of the world's population. Wonderful! But only 40% of the world's population is literate. Among non-Christians not even 15% are able to read; for the other 85% the Bible is a closed book, and the only way to open the book is to open their illiterate eyes.

—Frank C. Laubach in *The Silent Billion Speak*

# Education for Salvation

Robert M. Hutchins

*(The faculties of the several Theological schools surrounding and related to The University of Chicago have been organized into a working relationship. At the inauguration ceremonies of The Federated Theological Faculty, the president of the University delivered the following address. Through the kindness of President Hutchins, we are allowed to print it. We believe that in education for democracy, theology in its larger implications must play a significant note. The title of this article is ours.—Editor)*

WE mark tonight the beginning of a great movement in education, the significance of which far transcends our own time. Without sacrificing the special interests of the denominations, the Theological Federation has broken down the last barriers that have separated the Schools. It sets the Schools free to work together on the common problems of Protestant theology. Our thanks are due to the officers, faculties and trustees who have given us this example of disinterested devotion to the fundamental purposes of their institutions.

Every university has the framework of a community. It has a common heating plant and president. It suffers in common at a common lunch in a common faculty club. At Chicago the University Senate stands for the proposition that the University is one, at least to the extent that every member of the faculty of mature years from any part of the University can rise to complain about any other part. Our architectural plan promotes that cooperation for which we are famous. The divisional organization and the interdivisional committees are all efforts in the same direction. The College, which lays a common foundation for advanced study, is perhaps the most important of the University's attempts to achieve community, for it is concerned not so much with administrative unification as with teaching a common language and a common stock of ideas.

A community must have a common aim; and the aim of the academic community is the truth. Truth is the natural order arrived at by reflection upon experience, that is, by thought. A university, therefore, is a place where people think. It follows that the criterion of university activity is intellectual. Instruction and research are judged by their intellectual content and the intellectual effort they demand.

These standards and no others apply to professional education. To the extent to which professional education is concerned with the truth, with thinking about important matters, to that extent it has a place in a uni-

versity. To the extent that it is designed to teach the tricks of a trade, it is eccentric to the academic community. The anecdotal type of professional teaching which aims to give helpful hints to the practitioner seems, at first glance at least, to have nothing to do with the purposes for which a university exists.

If you ask how a professional school can serve the profession if it disdains helpful hints, my answers are two. First, I should insist upon the paradox that the best practical education is the most theoretical one. The tricks of a trade can be learned only in the trade. Neither the atmosphere nor the instructors in a school of any kind are suited to the task of teaching tricks. The tricks can be learned, and usually with great rapidity, in the trade. The theory of the discipline, the understanding of those principles which enable the student to think for himself and to face new situations, can be learned only in school.

Second, I should insist that any learned profession requires for the maintenance of its professional aims and standards centers of independent thought. Without such centers the profession is bound to degenerate into a trade. The school that renounces its intellectual obligation and indulges in helpful hints on the theory that it is serving the profession is not serving the profession; it is betraying it.

The result of the professionalization of professional schools is therefore isolation from the rest of the university and disservice to the professions. And the narrower the object of the professional school, the more complete the isolation and the disservice. A law school that sets out to train young men to practice law anywhere in the United States would be constrained by the fact that there are forty-nine jurisdictions in this country to communicate some general legal principles valid in them all. A law school that proposed, as many of them have, to train men to practice in a single state could limit itself to teaching the rules of that state and the

Robert Maynard Hutchins is president of The University of Chicago. A graduate of Oberlin and Yale with an LL.B. also from Yale, President Hutchins served as Professor of Law and Dean of the Law School at Yale before coming to Chicago. His administration has been characterized by many innovations, not the least of which is the organization of the Federated Theological faculty.

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methods of manipulating them at a profit. The object of the Federated Theological faculty is to prepare men for the Christian ministry. By minimizing sectarian differences and seeking those principles valid for all Protestants, the Federation at one leap surmounts one of the greatest dangers of professionalism.

The requirements of a learned profession are two. It must have an intellectual subject-matter in its own right. The members must practice the profession for the common good and not for private gain. The ministry is the learned profession par excellence. It has an intellectual subject-matter of the most challenging importance and complexity. Nobody has recently claimed that ministers become ministers to get rich. The task of the theological school is to concentrate upon its intellectual subject-matter.

THE special intellectual subject-matter of the theological schools is theology. And it is sacred, as distinguished from natural, theology. The rules of theological study were laid down by St. Augustine. The first, he said, is to hold the truth of Scripture without wavering. The second is that since Scripture can be explained in multiplicity of senses, a particular explanation should be adhered to only conditionally; that is, it should be abandoned if it is with certainty proved to be false, lest Scripture be exposed to the ridicule of unbelievers and obstacles be placed in the way of their believing.

We learn from these rules that theological knowledge has its roots in revelation, and we see that without revelation theology would not be distinguished from other sciences and disciplines. But we learn, too, that theological knowledge grows and changes as much as all the rest of human knowledge. The Word of God is true. But since it is the word of God, it is the most difficult of all things for us to understand. Although it in itself is always true, our interpretations of it are not necessarily true. St. Augustine is warning us not to confuse the truth of Scripture with the truth of our interpretations. He is telling us, moreover, that there must be some extrinsic measure of the truth of our interpretations.

What is that measure? It is all the rest of our knowledge. An interpretation of Scripture cannot be true if it is inconsistent with anything which we know to be true. As the substances and scope of human knowledge change and grow, the substance and scope of theological knowledge change and grow. The object of the faith remains always the same. It is the revealed God. But the content of the faith takes on new and different meanings as our knowledge of the world, of man, and of revelation increases.

It follows that the methods of ascertaining and test-

ing the truth in theology are as rigorous as in all the other disciplines. How can it be otherwise? Theology uses all the other disciplines as the measure of its own truths.

But theology goes beyond all the other disciplines. Revelation is not, as Averroes thought, a means which God employed to get in touch with men too ignorant and weak of mind to find Him out for themselves. Theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn—or at least can see but dimly and remotely—God's being and man's destiny. If this were not so, theology would add nothing to the rest of knowledge in the university. Natural theology, which is a part of philosophy, would represent the ultimate boundary of our attempt to understand God and His works.

The theologian pursues his studies, then, in the context of all natural knowledge. Everything which any other part of the University knows is valuable to him. Without a university he is under the obligation to master all the sciences himself. Since he cannot do this, he is likely to relapse into indifference to them and teach his subject as though it were a complete and finished museum piece. In this view, the closer the connection between the theological school and the university, the better it will be for the theological school.

And the better it will be for the university. The theological school is not merely a symbol recalling the original and half-forgotten purposes of the university. Theology is not merely the queen of the sciences because it induces a certain humility in all the others by reminding them of what they cannot know, and attempting, often vainly, to redeem them from the sin of pride. Theology and the theological school are at the apex of the university and its studies because they seek to supply the answers to the ultimate questions about the most fundamental matters with which the university is concerned.

Metaphysics and natural theology deal with these questions, too. But intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul, and the salvation of man are problems which remain obscure in the light of natural reason. Theology, which adds faith to reason, illuminates them.

OR consider human life without religion and history without providence. Though pagan ethics can be understood, it cannot be practiced without external aid. We can see what Aristotle thought virtue was. It is difficult to believe that he thought many men could become virtuous. He insisted that man was an animal and at the same time laid down a course of conduct for him which no animal, however rational, could pursue. As Reinhold Niebuhr pointed out in his *Gifford Lectures*, all anthropocentric ethical doctrines fail at this point; they overlook the fallen nature of man and assume that without grace he can reach a terrestrial end to which almost by definition, no being with such a nature can ever attain.

So a perfect theory of democracy as the best form of

Bond Chapel is at the center of the University of Chicago campus; Rockefeller Memorial Chapel is at the upper right.



*motive*

government can be made out of the metaphysical and ethical writings of Aristotle. But as he himself did not have the fortitude to follow his premises to his conclusions and admit all men to participation in their own government, so it is improbable that the practices of democracy now or in the future can be achieved merely by the demonstration of its reasonableness. Men, simply because they are men, are unlikely to find within themselves the power that can bring the good life and the good state to pass.

The good life and the good state—we have today the two things which were to give them to us, production and education. We have incredible production and educational opportunities of which our ancestors never dreamed; but the good life and the good state seem farther off than ever. Production has increased poverty, and education has increased ignorance. One reason why

may be that the education upon which we have relied for salvation is off-center. It is not merely anthropocentric; it centers upon those aspects of human life least likely to elevate and ennoble the human spirit. Theology has been displaced as the queen of the sciences. Even in the theological schools it has been crowded out by imitation disciplines designed to make the minister "successful" in accordance with the standards of a materialistic society.

The changes in administration and organization which we celebrate tonight are in one sense negative. They remove barriers and obstacles to cooperative effort. But he who taketh weights from the motions is the same as he who addeth wings. The Theological Federation adds wings to the theological faculties at a time when the inspiration of their labors is the most urgent need of their colleagues, their fellow-citizens, and the world.

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# This Creature We Teach

Harold Saxe Tuttle

**W**HAT manner of creature is this that we are privileged to teach? What is the basic material to be educated? What is there about the child that serves as the foundation for mental growth and improved conduct? What are the original capacities of the child?

The question is not wholly new; though overlooked by many, answers are not entirely lacking. When answers take the form of poetic figures of speech or glittering generalities or ambiguous statements they offer little help to teacher or parent. One of the earliest replies of the modern child psychologist was that the new-born child is a bundle of capacities. While true, that statement is so vague as to be of little value. What capacities? Can education change them? If so, what sort of education?

The physiologist has a fairly specific answer—which he can make very dry and prosaic. The baby has a brain containing millions of microscopic cells, capable of changing as stimulations pass through them. Into the brain uncounted myriads of nerves lead, each with its special capacity to receive and carry stimulations. From the brain other myriads of nerves go out, capable of carrying stimulations to muscles and thus producing action. Dry as such an answer is, it is the gateway to some very thrilling facts which throw floods of light on the possibilities of educating the growing child.

The old notion that the brain is a storage vault for knowledge has been abandoned by all informed teachers. But, for many, a certain vagueness replaces the old notion. Perhaps the first change should have been made in the definition of storage. When you press a coil spring together it acquires power. Dress it up; put it into a box and latch the cover; unlatch the cover and the Jack-in-

the-box jumps out at you. Was energy stored in the box? Not in the same sense that jewels or food might be. Nevertheless, latent energy was there. The storage battery, familiar to every auto driver, provides another analogy of storage, though of a kind quite different from the old conception of storing knowledge.

The cells of the brain possess the power of being modified in such a way that their "drive" toward certain acts is strengthened. Education can modify motives. We used to say that one's will could be educated. It is more accurate to use the plural of "will;" for each desire that is created or strengthened becomes a potential force of will.

Another thrilling fact that physiology reveals is the ability of the microscopic brain cells to enter into conspiracies—to become associated in such a way that they act together thereafter. Such cooperation may produce skills, imagination, meanings, beliefs. The lace-maker weaves threads in such fashion as to produce beautiful patterns. The admirer of the lace thinks of the patterns rather than of the thread as such. Yet the thread is there; it is the stuff of which the pattern is fabricated. In the brain the association of many cells produces a thought, an idea, a judgment. It is the total pattern that counts. Yet the mystery is that by association and interconnection the images of sensation can be wrought into meaningful concepts.

## The Psychologist's Answer

If one prefers to think in terms of mental life only, leaving to specialists the details of brain cells and nerve connections, the capacities of the child which enable him to learn may be broadly classified into two areas, the

"affective" and the *intellectual: interests and knowledge*. From the affective capacities spring the basic habits and traits of character. These constitute the clay that can be molded toward any pattern desired. They are the foundations of conduct training.

Because of his unmeasured intellectual capacities he is able to discern relationships between sensations he receives and to think of them as objects, acts or qualities. In imagination he can repattern his past experiences and project them into the future. Thus he can anticipate the sequence of events; he can forecast the shape of things to come; he can develop insight. By imagination he can also create patterns of such a world as he could wish—to dream about or to strive to attain; he can create ideals.

The child can learn, then, because he has capacities for *thinking* and for *feeling*, for *knowing* and for *desiring*. As a ship can be propelled by its motor and guided by its rudder so the child has impulses to act: he seeks to realize his desires; he also has knowledge, by which, when organized in imagination and judgments, he is able in some degree to attain his desires.

### Capacities to Learn

The capacity to acquire skills is at the foundation of many social achievements. It makes possible the development of proficiency by the musician, the artist, the sculptor, the architect, the surgeon, the inventor. It serves as the basis of all communication, whether in reading, writing and speaking a language or in the service of these to culture through papers, magazines and books. It thus permits the extension of knowledge and understanding of conditions and events and finally of people, their desires and aspirations.

The capacity to organize images underlies all identification of things and people, all explanations of phenomena, the discovery of cause and effect, the laws of science. It is the ability that makes possible the use of words as symbols of experience and the vicarious learning which words facilitate. It underlies all creative imagination. Without this capacity past experience could not be called

upon to aid in the solution of novel problems or the invention of anything new.

The capacity to acquire attitudes and modify interests makes possible all the pleasures, appreciations and satisfactions of life (excepting only the inherited animal needs). On this foundation the enjoyment of all fine arts, all culture, is acquired; all joys of social fellowship and friendships are products of such learning; so also all social purposes and ideals, all altruism, all good will. Reverence and aspiration are attitudes that must be thus educated. Character itself, its unification to the point where one deserves the description, "a person of integrity," can be attained only because of the affective capacities.

Ideal learning, in the light of these psychological facts, must include myriad activities in which the child handles, manipulates, or in some way makes his own adjustments to the things and conditions that surround him. Thus he accumulates meanings. He must get words by which to name his experiences and so discover their relationships and possible uses. He must play with many children in varied situations so as to learn the ways by which he can get along in his social environment. In all his dealings with things and people he must discover that cooperation and fair play and all the other social virtues yield consistent satisfaction.

To the extent that society intelligently utilizes all these capacities for learning, the child may be brought to realize the potential divinity within him, and to help establish the Kingdom of God upon earth.

Harold Saxe Tuttle is Professor of Education at the College of the City of New York. His undergraduate work was done at the College of the Pacific, his divinity work at the Pacific School of Religion and his doctor's work at Columbia. In addition to his contribution to religious education, he has also written widely in the field of social education.

## Education for World Revolution

WHEREVER the messengers of Christ have gone there are lit the torches of education. In their desire to enable the literally blind to read the word of God, the Protestant missionary movement has battered down the walls of illiteracy in many parts of the world. . . . In nations such as China, where education has been honored throughout the centuries, where the cultural heritage is equally great and magnificent as that in any one of the Christian nations, Christian educational missionaries have labored not so much as bearers of superior culture but rather as pioneers in serving as faithful dispensers of new techniques in education. They have built bridges over the chasm between the privileged and the unprivileged, so that education becomes a right, within the reach of all. . . . The Christian desire to open minds that are closed; the desire to share with others what knowledge one has, however humble that may be; the zeal to serve people through instruction and guidance; the implicit Christian faith in the right of all people—irrespective of their

background and social heritage—to receive education—these and the concomitant ideas contain explosive dynamics that lead to revolutionary results. They have proven to be so in China.

The postwar world is calling for the application of just such principles, in ever widening spheres, reaching to every people. It is calling for education, re-education and new education, of the leaders and the followers, of men and women, of old and young, on a scale the world has never seen before, in a world full of problems increasingly intricate and challenging.

The postwar world is calling for volunteers with new techniques and skills, to carry on a program of world education which will result in more complete world revolution. The work of the revolution is certainly not yet done. Comrades strive for its consummation!

—Mrs. Timothy Lew in the opening address at the Wooster Conference

# Ground Work for Democracy

Joy Elmer Morgan



Sovfoto

Children of the frontier guard commanders in the northwestern frontier of Russia.—Cut courtesy *World Outlook*

WE usually think of education in terms of schooling and measure the extent of one's education by the number of years he has been in school, yet the most important part of one's education takes place before he enters school. The early years of life are the most important years from the point of view of what the child learns. The three great human rights are to live, to learn and to love. All other rights contribute to these to make them possible. To enjoy these rights children must be properly taught from their earliest years.

Good mothers, nurses and doctors know the importance of the physical habits which a child forms before the age of five. They may make or mar his health for life. Psychologists know the power of the child's early curiosity—how it leads him to look and listen, touch and taste and smell. Parents know how full of questions children are. The quality of the individual's mind throughout his whole life may be largely determined by the spirit in which these questions are met. Suppress them and the child will draw up within himself and his range of interests will grow narrower and narrower with the years. Encourage and guide this search for knowledge and you are laying the foundations for the philosopher or the scientist. Parents know, too, the strength and integrity of the child's affections. He is not easily fooled by externals or makebelieve. By proper guidance his affections can be widened to include all the world; they can be deepened until no temptation to hate will ever root them out.

We begin, therefore, with the child. We want him to be well born and amply nourished. We want him to have parents whose own lives are stable and happy and who will guide his unfolding life so that he may live and learn and love on an ever higher plane. From the very first years we want him to have a part in the joys and responsibilities of family life. Democracy has its roots in the brotherhood of man and the golden rule which are best exemplified in the Christian home. We cannot have the fruits without planting and nourishing these roots. Childhood is the time to begin. The child who is taught by example and precept to love all people for what they are regardless of race or creed or color has learned

the first great lesson of democracy. If he sees his elders qualify or limit that love when they deal with the maid or the grocer boy, or the neighbor they don't happen to like, he will learn from their example a lesson in anti-democracy.

The child who is taught to do his share from the time as a toddler he can help carry dishes from the table; who is taught to enjoy and honor labor, has learned the second great lesson of democracy. The golden rule means that we should all do our part, that all honest work is honorable, and that we should respect the worker no matter how lowly the task. Here again the child may be taught by overindulgence to expect others to work for him without his doing his part. From the point of view of rearing children in the democratic way, the farm home offers the perfect setting. There are chores for all to do every day so that regular habits are established. There is the joy of action and growth. Everywhere the child sees the working of the laws of nature. He becomes attached to the pigs and chickens and cows and horses and learns to be kind and thoughtful.

Next we come to the school with its larger circle of people and its formal learning. Here the child learns to adjust himself to others and to take his part in a democracy which is larger than the democracy of the family.

If he is properly awakened and if his learning has the right emphasis, he will come to appreciate his personal debt to untold generations of men and women who have made their contributions to the ideals of democracy and to the knowledge and skill which make modern civilization possible. If the home has not established the love of learning, the school must do so, for the love of learning is the foundation of all growth. One who lacks that love, though he have all the degrees of all the colleges, is not a scholar and will never be his highest self.

The periods of learning are five.

(1) The habit formation of the early years when happy personal relationships, disciplined emotions, and right attitudes are most important. This is the period

of home training, the nursery school and the kindergarten.

(2) The years when the tools, techniques and spirit of learning must be mastered, corresponding roughly to the first six years of elementary school. This should always be the best school in charge of the ablest and most consecrated teachers. We create false values when we pay high school and college teachers more than elementary school teachers of equal training and experience.

(3) The years of general education, which should correspond roughly to grades seven through fourteen or the first two years of the present college. This education should be available for all and should include as much as possible of the so-called liberal or liberating education which puts the individual into possession of the accumulated religious, ethical, cultural, scientific, literary, political, social, artistic heritage of the race. The weakest spot in our general education is its tendency to exaggerate the intellectual at the expense of the moral and spiritual.

Horace Mann, who founded our school system, put character first. He insisted on character in students and teachers. When he established Antioch College, character was more emphasized in the admission of students than was scholarship. And with Horace Mann character was not an abstraction. It dealt with habits of hard work, honest, right attitudes toward others, respect for women, freedom from the use of tobacco and liquor and from gambling, living according to the laws of God and nature.

**T**ODAY indulgences which center around tobacco and liquor and night life have become the basis of great parasitic industries which invade home life through the radio, prey on young people in schools and colleges, and are a veritable millstone around the neck of democracy. Democracy requires strength of character and these indulgences weaken character. Democracy demands thrift, a high sense of values and much self discipline and sacrifice. The parasitic industries encourage extravagance and indulgence and whittle away the small savings of the masses, which should become the basis of home ownership and family security.

Next to character, the person who has had a good general education needs a thorough knowledge of the practical processes of democracy and a willingness to take hold and perform the everyday tasks that are necessary to make representative democratic government work. Government always has been and always will be a struggle between the general welfare of the people and special privilege. With the growth of large corporations and cartels transcending state and national lines, special privilege has become terribly powerful. The lobbies which corporate groups maintain in the capitals of the world frequently exceed in number and expense the diplomatic staffs of the world. It has been estimated that for every representative sent to Congress to serve the people, there are one or more representatives better paid sent to serve the corporate interests which it is the business of government to regulate and control in the interest of the general welfare. The person who is educated for democracy must understand this problem and be prepared to meet it. He must know issues and men and be willing to take days and even weeks of time without thought of pay to work

in primaries and elections to see that the people are ably and honestly represented.

(4) Above general education comes technical and professional education to which we look for teachers, doctors, ministers, engineers, executives and specialists of a thousand kinds to run our complex civilization. The danger to democracy is in the tendency to specialize without first laying an adequate foundation in good general liberal education. Thus we have teachers who do not know the cultural background of the race and who read little outside their work; lawyers with too little knowledge of ethics and sociology; engineers with too little knowledge of sociology and statesmanship; industrial managers with too little appreciation of the human value which it is the business of industry to serve.

(5) Life long self education is the ultimate test of the effectiveness of the teaching and example of parents, teachers and preachers. Without it democracy cannot survive. The mind like the body grows by what it feeds on. The mental food of American adults is now on too low a level morally and intellectually to sustain democracy. It is too much dominated by Hollywood; by the rank commercialism and partisan bias of the press; by the triviality and partisanship of commercial radio which has sought to stifle the discussion of controversial issues. This is not to say that movies, press, and radio do not distribute much excellent material; but the person who does not go constantly beyond them all to the great books and documents of life past and present will hardly maintain the mental depth necessary to the success of democracy.

To be educated in terms of democracy is to know how to live and learn and love in a brotherhood that embraces all humanity and practices the golden rule; it is to know how to use the tools of learning as keys to the accumulated knowledge of the ages and to vast realms of knowledge yet to be discovered; it is to have such command of the cultural heritage of the race that one is at home in all ages and climes; it is to have skills so highly cultivated that one can always perform to the satisfaction of himself and others his share of the world's work; it is to have a personality that enjoys and contributes to the pleasure of others in wholesome ways; *above all it is to have faith and purpose so firm and sure that one is willing to live, to sacrifice, and to die if need be for the ideals which are the supreme loyalty of his life.*

Joy Elmer Morgan is editor of *The Journal of the National Education Association* as well as director of its division of publications. He was a student in Nebraska Wesleyan, with a degree from the University of Nebraska and a degree in Library Science from the New York State Library School. He is the editor of *The Personal Growth Leaflets of the N.E. A.* Of his long list of publications, perhaps he is best known for his series of books begun with *Your Mind in the Making*.



# Trends in Education for Democracy

Benjamin Fine

PROBABLY at no other time in American history has education taken so active a role in our lives as it does today. Despite the pessimistic dirge of modern Jeremiahs, our schools and colleges are flourishing in the midst of the greatest crisis this democratic land has ever faced. Full educational facilities of the United States have been placed at the complete disposal of the government; classroom and campus are now on an all-out war basis, with everything else subordinated to the one important objective of winning the war. Two years after Pearl Harbor finds our educational institutions in a strong, healthy position.

To those who have faith in a democracy, and in the traditions and ideals upon which this country was founded, the strength of education is not hard to understand. Hitler knows full well that a free school is diametrically opposed to a totalitarian regime. The first action that the Nazis have taken in their occupied lands has been to destroy the classroom. Higher universities have been closed, students tortured and killed, books and buildings ransacked and burned, libraries pillaged, teachers placed in concentration camps. Yes, the dictators know that education is a powerful instrument for good or evil. In our democratic lands education is a valuable influence for the tolerant, wholesome, honest way of life; in the Nazi-dominated nations, schools are used to train for death, to inculcate poisonous doctrines of hatred, bigotry and intolerance.

Fortunately for the future of civilization, the democratic concepts of education are now winning out. With victory will come an unprecedented upsurge in the field of education on a world-wide scale. We can confidently expect a new renaissance of learning that will help stabi-

lize the peace of the world for many years to come. This is not merely wishful thinking. Forces in operation indicate that future educational trends will be democratic. Recently a body of leading educators in this country and representatives of many European nations conducted an Institute at New York University where the question of post-war education was analyzed and explored. These leaders voted to establish an International Education Office, intended to bring about greater cooperation among the educators of the world. Calling for the liquidation of fascism in education, the Institute pledged itself "to make certain that the coming generations everywhere may learn to live and to cooperate peacefully across the frontiers in the world without fear and without fascist aggression."

Last September, meeting at Harpers Ferry, West Virginia, under the auspices of the International Education Assembly, educators from this country and thirty foreign lands, agreed to cooperate together now and in the future. Unanimously, the Assembly adopted a program seeking to establish an International Organization for Education and Cultural Development. While not designed to control the program of education in any country, the international educational body would take steps to prevent the continuance of that type of education which threatens the peace of the world. Stressing the importance of this move, the educators agreed that "the maintenance of peaceful cooperative relationships among nations is the most critical problem of this generation."

Dr. Benjamin Fine is Education Editor of the New York Times.

NOT alone on the international front but nationally as well, can we discern powerful trends in the field of education that augurs well for the continuance of a vigorous democracy. In its historic report, the National Resources Planning Board recommended that the amount of money now being spent for education be tripled. In 1940 education cost this country \$2,817,000,000. The report proposes that amount be raised to \$6,100,000,000. Breaking this huge sum down, we find that the future blueprint of education is indeed promising. Adult education now costs \$57,000,000. The resources board recommends an increase to \$300,000,000. Public library support would be raised from \$50,000,000 to \$200,000,000. On the junior college level the jump would be from \$26,000,000 to \$400,000,000, while senior colleges and universities would be increased from \$460,000,000 to \$1,000,000,000. More school buildings would be constructed. During the last five year period \$382,000,000 was spent for new schools; the report estimates that \$2,380,000,000 would be necessary during the postwar era.

Although these proposals may not be acted upon immediately, nevertheless they can serve as guideposts, showing the direction in which we are traveling. But a more realistic program has been proposed, and will undoubtedly be adopted before many months have passed—the educational program for returning war veterans recommended recently by President Roosevelt. In his comprehensive message to Congress, the President suggested that returning veterans receive adequate opportunities for further schooling. Going beyond the traditional policy of providing free tuition, the program urges that the soldiers get maintenance support while they are attending school and college. In practice, this would mean that all returning veterans who desire to continue their education may do so at government expense. Depending upon their marital status, the men and women may receive as much as \$100 monthly while pursuing their studies. Although the project calls for one year of free education, those found qualified may continue for three years. While this might appear to be a radical step for us, Canada adopted a similar plan almost two years ago.

But higher education is not sitting back, waiting for governmental direction. Colleges and universities throughout the country are making plans for the post-war period. A recent survey shows that these plans include ways of meeting needs of veterans, procedures aimed at social rehabilitation, academic offerings pointing toward the coming era, co-operation between schools and other agencies, building expansion, enlarged budgets and in certain instances entirely new institutional organizations.

Perhaps the University of Illinois is typical of what is taking place on the campus. Scholarships to discharged veterans of the armed services were provided by the Illinois legislature at its recent session. A special University committee has formulated plans to modify traditional entrance and curricular requirements of the University to meet individual needs of men and women demobilized from industry as well as from the armed forces. In Oregon, higher educational staffs are participating in a state-wide postwar planning committee. Oregon State College expects a heavy influx of students following the war and is preparing for building expansion. The college hopes to steer a middle course for scientific and technical education between the extremes of too much liberalism and ultra-vocationalism.

New York is probably going further in its post-war educational program than any other state. The Board of Regents has approved a \$65,000,000 project that calls for the establishment of fifteen free Institutes within the state. When developed, this will be one of the most significant adult education programs ever attempted in this country. Men and women above the age of 18 will receive free instruction in vocational and liberal arts fields. That is a good sign for the future of American democracy.

**E**DUCATION is at the entrance of an extremely important era. Serious adjustments are ahead, but unless all trends fail, the schools and colleges of this nation are prepared to embark upon new cultural heights. Beyond any question of doubt, the schools and the newspapers are the two most important agencies on the American scene today. They will be-

come ever more important after the war is over, when the best thinking of our statesmen is needed to build a constructive peace. It was Burke who said that "Education is the cheap defense of nations." Horace Mann echoed the same thought when he observed that "Schoolhouses are the republican lines of bontifications." Education, of course, that goes far beyond the campus or classroom, that is carried far and wide into every community, into every home! 'On one occasion Aristotle was asked how much educated men are superior to those uneducated. "As much," said he, "as the living are to the dead."

We are facing difficult days ahead. After the war we will need statesmen with vision and imagination to prevent a recurrence of our present tragedy. Education must play a dynamic part in the reconstruction era if de-

mocracy is to flourish. "Education," said Emerson, "should be as broad as man." That holds doubly true for the critical years before us. The trends that speak well for continued democracy are apparent. We will place greater stress on adult education. A socially or politically illiterate electorate cannot cope with the complex issues of a modern society. More persons than ever before will go to school and college. This must mean a more flexible curriculum, as well as revised entrance requirements. The existing system of artificial units and credits will need serious reconsideration in the light of our changing concepts of education.

We have reason to be optimistic about the future. The democratic traditions are safe as long as the American schools and colleges remain free.

#### COLLEGE CREDIT FOR MILITARY EXPERIENCE

**W**ITH many service men being demobilized as casualties and for a variety of other reasons, the question of college credit for military experience has become a sizable issue and will become increasingly so when full-scale demobilization comes about.

Alert to this situation, the American Council of Education has developed a program "for sound educational credit for military experience." The program includes three points:

(1) Credit for military training by institutions giving credit in ROTC, physical training, hygiene, or free electives. The amount of credit is not to exceed the total amount of credit available in these fields.

(2) General Educational Placement. When the individual is discharged from the army, the Armed Forces Institute will make available to the school or college a "competence profile" which will enable the institution to ascertain the extent to which he has met the general educational requirements of that school or college.

(3) Credit in special fields will be given to those service men who satisfactorily pass a number of detailed tests in fields of special competence or training. These tests will be supplied by the Armed Forces Institute and will enable the receiving institution to determine in terms of its own curricula what specific credit should be given.

This plan applies to all men and women in the services and is to be used by individual institutions in line with their own policies. It is not automatic. It is a sound attempt to prevent indiscriminate "blanket credit."

# Democracy in China



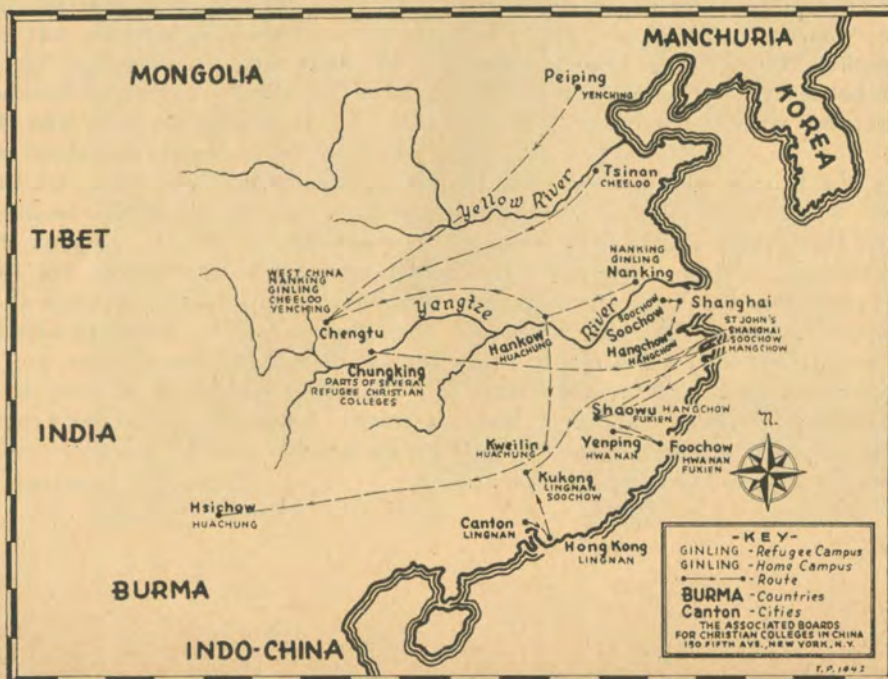
Methodist Prints

The Graduate School of Journalism under the Chinese Government is under way in Chungking, with Richard T. Baker, well known to readers of *motive*, as one of the instructors. The picture below shows some of the thirty students who have come from all over China to be in the school. In a recent letter, Dick says: "The school is fine, the students excellent material. They really shine. Most of them are from missionary colleges." The picture was taken by Mr. Baker and is the first one of the school sent to this country.



I choose first of all Christian graduates of Christian universities. My next choice is non-Christian graduates of Christian universities, and I prefer them to Christian graduates of non-Christian schools. It doesn't make so much difference whether or not the man is a church member as that he has learned standards of honesty. Character is best developed in your Christian universities.  
—A Chinese business man

This map shows the trek of the China colleges. The heroic story of the moving of equipment, books and personal belongings is still another evidence of great courage and

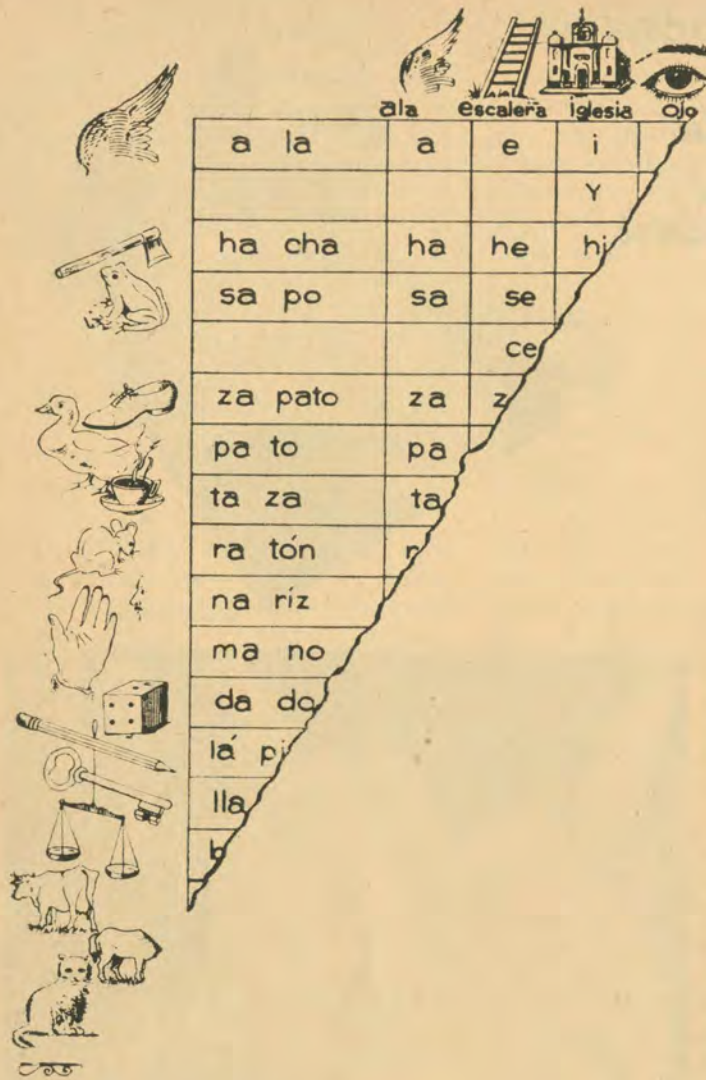


the deep faith of those faculties and students who are creating the China of the future. An idea of distance can be gained when one is told that the Ginling trek was 2,500 miles.

# The Silent Millions Will Speak

*Literacy Is the Forerunner of Democracy  
in South America*

Frank C. Laubach



**L**ATIN America is far from being the homogeneous region that we commonly assume it to be. The countries differ from each other, and within their own borders they differ far more than does the population of the U. S. within its own borders. It contains Spanish-speaking, Portuguese-speaking, English-speaking, and Creole-speaking populations, as well as at least 300 Indian languages and dialects spoken by more than a thousand people each. It is reported that there are another three hundred dialects and sub-dialects in the Amazon Valley alone, spoken by the very primitive peoples. But little is known about them and even the number is a matter of conjecture. In Mexico alone there are more than forty Indian dialects and languages.

The illiteracy among the Indians of Latin America is very high, certainly over 90 per cent. The governments have sought to assimilate the Indians and so have insisted upon their learning Spanish or nothing. It is this tremendous handicap that prevented the Mexican campaign from making very much headway with the Indians. It is a wrong principle to attempt to teach adults to read a language which they cannot *spe*ak, before they learn to read their own. Nowhere in the world has it been successful among adults. It is true that in the Philippine Islands the children learned to read English and to

speak it at the same time. The adults did not. The Protestant missionaries of Latin America, whose major interest was to have the Indians read the Bible, have been in favor of reducing the Indian languages to writing and preparing texts of the Bible in these languages. Indeed, they have been doing this in many dialects. They have naturally been the foremost in preparing lessons in these dialects.

This is why in our tour through Latin America in 1942-43, we found the governments cooperative in the preparation of Spanish lessons using picture-word-syllable charts, difficult to convince on the matter of teaching the dialects. The educators in the city of Lima, for instance, were unanimous against the use of the Indian dialects and felt that the Indians must take Spanish or nothing. The Minister of Education in Peru appointed a commission of four men; I spent two hours over a dinner table trying to help them to see that if they were really in earnest about the Indians learning Spanish, the natural procedure was for them to learn to read the Indian dialect using the Spanish phonetics, after which learning Spanish was merely a matter of enlarging their vocabularies to include Spanish words. But after those two hours I had the feeling that those men were convinced against their will and therefore of the same opinion still.

At all events, the campaign since that visit has been pushed by the Evangelical Churches under the zealous and able leadership of Mr. John Ritchie, Secretary of American Bible Society, without the aid of the Lima Government Council so far as the Indian dialects are concerned. This is very understandable and very natural. It is difficult for the government officials to comprehend that here is a case in which the longest way around is the shortest way home. Because the shortest way which they wish to use is a perpendicular cliff up which illiterate adults will not and can not go.

There is a wide gulf in most of the Spanish-speaking countries along the Andes between the aristocracy who speak Spanish and the Indians who speak their own dia-

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China has 450 million people. There, if you ask, "Can you read?" of every one hundred, ninety would say no. India has 588 million. Of every hundred, eighty-eight would answer no. Among Indian women, ninety-eight. There would be a great chorus of noes in Africa, Latin America. One billion two hundred million inhabitants of the world cannot read or write.

"But aren't they just as happy?" asked a teacher of high school history and civics, and then added doubtfully, "But of course as citizens of a democracy . . ." She was aware that democracy can work only where the people are well informed. Similarly the social worker sees that social welfare depends on the general spread of information concerning health, sanitation, housing, recreation. The economist feels that the farmer must learn to use his soil and seed to the best advantage, the tradesman read of manufacturing and markets. The church, guardian of the spiritual vision without which people per-

ishes, realizes that the individual Christian must have personal access to the Scriptures if he is to have abundant life. The illiterate is prey to fear, superstition, oppression, exploitation.

The man who has probably done more than any one other person to liberate the minds of men from the bondage of illiteracy is a Congregational Christian minister, Dr. Frank C. Laubach. The phenomenal success which Dr. Laubach's "each one teach one" methods attained in the Philippines has since been repeated in India, Africa, Mexico, and other lands. He has worked with missionaries and nationals to adapt his literacy charts to various vernaculars. They have now been made in two hundred languages.

In May, 1943, Dr. Laubach completed, a seven months' tour of eleven Latin American countries, in which he worked with political and educational leaders, missionaries and members of the evangelical churches. He returned to Latin

America again last November for a similar period, this time accompanied by a small group of missionaries who will study his adult literacy techniques, and aid him in preparing simple "follow-up" literature for the new readers.

"The Laubach method" is not so much a method as a man. Frank Laubach is first of all a Christian missionary. His techniques have the approval of Teachers' College, from which he holds a degree, but there is more to his teaching than pedagogical skill. He could give advertising firms lessons in promotion, but there is more to his method than sound salesmanship. Frank Laubach is that unbeatable combination, realist and idealist. He is at once trained psychologist, expert teacher and Christian mystic. He sells literacy, he says, "as Fuller sells brushes." But he sees literacy as "a bridge across which we may some day be able to lead people to Christ."

—Sue Weddell in Christian World Facts

Dr. Frank C. Laubach, missionary teacher-evangelist, giving to a Mexican his first lesson, a picture-chain chart. Wherever he goes—Asia, Africa, Latin America—illiterates drop the chains of ignorance as the slogan, "each one teach one" spreads like wildfire. He says, "I have heard a young man shout after his first lesson, 'Give me a book! I can read!' as exultant as Columbus sighting a new world."—Cut courtesy Christian World Facts



(Continued from page 14)

lects. It is at least as wide as the gulf between the Negroes and the whites of the United States has been, and with the single exception of Mexico the gulf has not been bridged. The leaders of Latin America are themselves aware of this unfortunate situation and are seeking a solution.

### Bolivia

This cleavage is not only social and cultural and intellectual—it is a cleavage between wealth and poverty, for the Indians are as a rule peons and live at a very low economic level. In Bolivia their condition is probably at its worst; there, probably more than in any other part of Latin America, they are the victims of native liquor and of coca, a native form of cocaine. Unfortunately, neither the government nor the Roman church have thus far done anything to alleviate this deplorable condition. Both government and church make money from the traffic.

There is a remarkable Quaker church in the center of the Aymara Indian people in La Paz. I stayed with the Quakers there over the Christmas holidays. Along the streets were hundreds of Indians in all stages of intoxication. Many lay in the gutters. Inside the church I found two hundred splendid, clear-eyed men and women. They were so straightlaced that they leaned backward. Although the church is Quaker in name, it does not follow the custom of silence. After the usual songs and scripture reading the pastor said "We will pray." Everybody prayed together, aloud. At first they murmured but after a while they were praying with intense fervor and women were weeping. It impressed me tremendously; I felt that they were praying to God and not to be heard by the others. There was a gradual lowering of voices until at last all were silent.

This truly immense gap between the character of the Indians under the influence of evangelical Christianity and those who belonged to the Catholic church was the most hopeful thing I saw in dismal Bolivia. More of that was the only hope one could find. Bolivia seemed to be the most oppressed and helpless country that I saw in all Latin America.

While it seems to the missionaries to be absolutely necessary to teach the Indians to read in their own dialect, the little Indian tribes which inhabit the almost limitless jungles of the Amazon Valley present a totally different problem. Nobody knows how many people there are. We do know that there seem to be only a few in each tribe, sometimes fifty, sometimes five hundred. They live in isolated regions, are afraid of all strangers, whom they are likely to shoot at with poisoned arrows, and stand pretty nearly at the bottom of civilization, though in the cult of the forests they are highly skilled.

### Brazil

Brazil is a land of astonishing contrasts. In the southeast corner is one of the great industrial centers of the world, with marvelous cities and highly educated people. Rio de Janeiro is perhaps the world's loveliest city. The coast is dotted with progressive and prosperous cities; the great interior is thinly populated and backward. The League of Nations appointed a commission to study

potential populations of the world and this commission reported that Brazil could support 900,000,000 people; whereas no other country in the world had the natural resources to support more than 500,000,000. Before this century ends Brazil will have airplane transportation and great colonies and tremendous industries in every part of her vast domain, and it is altogether likely that within a hundred years she will pass every other country on earth in population and wealth. Larger than the United States, she has no deserts; Brazil is all green. Her only trouble is that in many parts she has too much rain.

The Evangelical churches of Brazil are strong and are in favor with the government. Brazil is one of the few countries in Latin America that do not have a state church. Dr. Mott once said that if all the Evangelical Christianity in the United States should disappear, Brazil would send missionaries to re-evangelize us. I saw churches and Sunday schools crowded. In one church in Rio two thousand people regularly attend the Sunday morning service.

One of the most beautiful things about beautiful Brazil is the kindness of her people. They are always eager to go out of their way to be helpful to a stranger. Indeed one feels that the Brazilians are among the kindest people on earth. I asked a man one day to show me the direction to the street car. He insisted on taking me there and then paid my fare and went on home with me. I have never been treated like that in all America.

The Brazilians have come nearer to the solution of the race problem than any other country I have visited. This they have accomplished by the simple expedient of going color blind. In churches one sees black men and women teaching Sunday school classes half of whom are white. They say that the situation still is not perfect, but that it does not present a problem or have any of the elements of danger, such as we find in most countries of the world. Brazil deserves to be studied, and one feels like saying deserves to become the world's greatest nation. It looks, too, as if she might develop into the world's greatest Protestant nation.

### Venezuela

Venezuela has been free from the unspeakable despotism of Despot Gomez for only eight years. She is making enormous progress under her new liberty, but one feels the remnants of the old regime at every turn. It is the most difficult country in South America to enter. One must have his picture taken with a number around his neck like a convict, and forty-two distinct finger prints to get into Venezuela. One cannot go from one city to another without spending hours getting permission.

But on the other hand the Bureau of Education is magnificent. It was a joy to work with the wide awake young council which absorbed new ideas like a sponge and acted on them with youthful enthusiasm. Venezuela was the first country actually to publish the lessons which we prepared. Its rich oil wells have caused American capital to invest great sums of money and have given Venezuela a period of remarkable prosperity which reaches down to the poorest class of people. Although the motive for

(Continued on page 46)

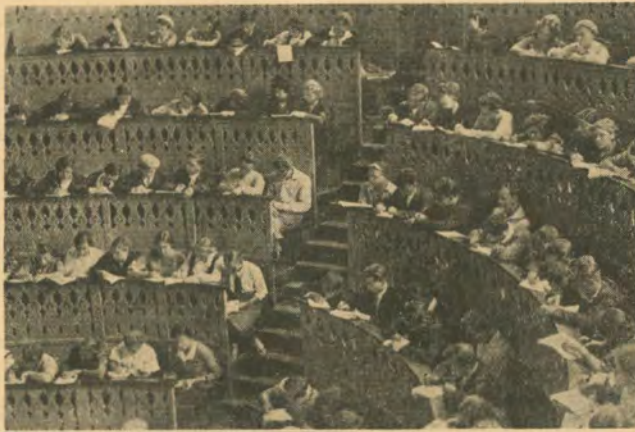
So You Are Going to

# RUSSIA

Harry F. Ward

TO you who have the opportunity of going to Russia my hearty congratulations, mixed with a little justifiable envy. Few things will help more to bring about the kind of world that Christian youth wants to build than understanding and helping your fellow citizens to understand the Soviet Union. There is so much that divides a socialist society from a capitalist society, so many occasions for misunderstanding and conflict! If you are to avoid the one and help your nation to escape the other you will need, like Ambassador Davies, to divest your mind of all prejudice and pre-

"... You can get this understanding best by becoming well acquainted with some ordinary people your own age. . . ." This picture shows Russian students in the lecture hall of a Russian university.



At left is a group of Russian women students in front of the school for Foreign Languages.—Photos courtesy World Student Service Fund

conception and resolve to make your own judgments on the facts as you find them and on the meaning behind the facts as you discover it. And that takes time and patience. For it means getting to know the people, not merely seeing the sights, and also getting to understand the basic principles that are underneath the whole Soviet enterprise and the goals that are being sought. You can get this understanding best by becoming well acquainted with some ordinary people of your own age and seeing what these things mean in their own lives.

You are going into a new world, built upon different foundations than

February, 1944



Moscow Children's Theatre. Stalin with a child in his arms is above the legend inviting the children to come.—Photo by Harold Ehrensperger

## source

Soviet Russia, wrote Waldemar Kaempfert recently in his science column in *The New York Times*, is "the only nation in the world which has a plan for the integration and systematic exploitation of all the sciences. Not a subject is neglected from archaeology to mathematical physics, from anthropology to organic chemistry, from geophysics to forestry. There are no preferences." Science has "probably permeated the masses more than in any other country." The one "blot on the landscape" is the rigid insistence on the Marxist ideology. In many fields of research, however, this is obviously not significantly relevant.

The Soviet Union can boast an amazing achievement in the elimination of illiteracy. Before the Revolution more than half the population could neither read nor write. The country is now well on the way to complete literacy. The educational system extends over all age levels. Schools are maintained for factory apprentices, and "Technicums" provide a four-year course of technical study that begins at fifteen. Bernard Pares, in his very informing book, *Russia*, notes that the "drastic reform" in educational policy in the 'thirties stiffened educational requirements by making "access to all institutions of higher education obtainable only by examination and on merit." The earlier educational policy, which attracted much attention in this country, accented ideology much more than is now the case. Also, there is now

more emphasis on discipline and on formal, systematic study.

William Henry Chamberlin, whose recent book, *The Russian Enigma*, is one of the most adequate, balanced interpretations of the Soviet Union now available, draws a sharp contrast between the earlier and the present educational regimes. He writes: "The most marked tendency of the Soviet school in the early phases of the new regime was extreme experimentalism. The teacher possessed no disciplinary authority and the children ran the classroom pretty much to suit themselves. Marks and examinations were abolished. There was no teaching by subjects. The method of imparting instruction by means of projects for study, a street, perhaps, or a town, or a season, was favored. . . ."

"During the early thirties this whole educational method was scrapped completely and finally. Strict discipline is now the watchword in the Soviet educational system, from elementary school to university. All the means of testing a pupil's precise knowledge that were tossed out of the window as repressive and undesirable by Lunacharsky and other theoretical dilettantes in the first years of the Soviet regime have been brought back. Marks and regular examinations have been restored. The teacher is given full disciplinary authority and may expel unruly pupils." Mr. Chamberlin points up the change by citing the comment of students at Columbia University, who "said that the principal noticeable difference between their Russian university and Columbia was the greater freedom which they enjoyed in America to choose the subjects which they wished to study."

Whether this means "progress" depends, of course, on the point of view. It appears, however, that there is a freshness and reality about the educational program that saves it from the deadening effect for which American progressive educators have so sharply criticized the older traditional education organized on a formal subject-matter basis. We read of school workshops and gardens, and of the school objective of "developing individuals able and ready to take their part in the life of the community." The Timurite movement, instigated by the Soviet children's book *Timur and His Gang*, and inspired by the need for national defense, has made an impressive demonstration. A Soviet educator quotes a mother, a factory worker, in praise of the activities of these Timurite youngsters: "They heat the stove, cook the meal, feed my little boy, take him out to the park and read books to him." Then there are the Young Naturalists who are

the capitalistic world in which you have been brought up, so do not be in a hurry to make your judgments, especially upon things that jar you at first. Try to find out the reasons for them and what they mean to the Russians. Ten years ago Sidney and Beatrice Webb entitled their study of the Soviet Union, *Soviet Communism, a New Civilization?* Last year Beatrice Webb put out an abridged and up-to-date summary of the book and took off the question mark. She said there was no doubt that under the new constitution the Soviet Union was becoming a democracy. Yet the forms of democratic expression are so different from ours that learned professors deny this. You can settle it for yourself by finding out how the people take part in the management of the common enterprise which in their socialist society is much more of the government activity.

You will be more sure of these things if you have a chance to meet folk from remote parts of the vast Soviet Union, for it covers one sixth of the earth's surface, and binds together people that speak over a hundred languages and dialects—a bigger melting pot than ours. A cross section of this polyglot population can be found in some educational institutions, and at some rest homes and health resorts; also at all-Union cultural, sports and scientific gatherings at Moscow, and of course in the Red Army, the Red Cross and the Crescent Cross. Go to any of these and you will soon find out that Kipling was wrong about East and West not meeting. Also in that dual background you will find the explanation of some things in Soviet life and institutions. Further, if you can talk with the young people of different races and nationalities you will find out that the Soviet Union is bringing to them many of the same things that Christian missions have brought to their kin in other lands, with the same estimate of the value of personality and the development of all peoples, and on a much larger scale.

I have seen some people completely prevent themselves from understanding life in the Soviet Union because they could not stand physical discomfort and endure deprivations. There was too much ego in their cosmos, and too much softness in their makeup. If you are ever tempted to complain or criticize because you don't get all the comforts you have been used to, try to remember what the people you are living with have gone through in their lifetime. The World War, the Revolution, the Counter-Revolution and its Civil War, the accompanying famine, the tightening of their belts through the years of struggle to build their industrial and agricultural plants, and now the brutal ravages of the Nazi hordes. Then take a good look at their spirit and perhaps personal inconveniences will fall into the same place in your perspective of life that it has in theirs.

**YOU** will have one advantage over those tourists who got sore, and misunderstood and misrepresented things because they could not go where they pleased and as they pleased. They did not understand that the individual in the Soviet Union operates in and through organizations, and not merely as an individual, and that they could not go beyond the contacts set for the tourist agency which was responsible for them.

When these doors open, do not make the mistake of thinking that you can please the Russians by flattery or by keeping silent about things you think ought to be remedied. They have been disciplined in a technique of self-criticism which operates with a frankness that not many Americans could stand, and if you ever get the chance to sit in a group that is going through that process you will undoubtedly learn some new things about human behavior.

If my friends and acquaintances who have visited the Soviet Union are typical, more people have made mistaken judgments concerning it by using the wrong yardstick than for any other reason. They measured things there by putting them against the point where we are today instead of the point from which the Russians started. They began with the most oppressed, the most illiterate, the least industrialized population in Europe.



WHAT has constantly to be remembered is that the Soviet people have jumped over a period of history. They never went through the period of individualistic, capitalistic society which has been our inheritance and training. In one great leap they went from the worst tyranny in Europe into the beginnings of a socialist society. Even the children will tell you that what they are doing is building socialism, that communism does not come until that is done. For most of Soviet youth, the industrial revolution, the coming of the machine age with all its effects upon culture, has happened in their short lifetime. Some of my fellow workers in the struggle to get civil liberties for our unpopular minorities, a hundred and fifty years after the adoption of the Bill of Rights, harshly condemn the Soviet Union for not making more progress in that direction. But twenty-five years, which seems so long to the individual, is much shorter in the perspective of history. Let us remember also some of the things that we and our allies are still doing contrary to our professed principles. We should remember Jesus' words, "He that is without sin among you, let him cast the first stone."

A great British statesman of the last century once said, "A nation, like a man, must be judged by its ideals." That includes, of course, its approach in practice toward its chosen goals. And it is particularly pertinent in times of transition like the present. *The difference, however, between the Soviet Union and the western democracies, is that the Soviet Union consciously regards itself as progressing from the socialist phase to the communist phase of democracy, while we are blindly groping and struggling to develop the individualist phase of democracy into some socialist form that will fit and carry further our past experience.* The founding fathers of the Soviet Union proclaimed their goal to be the fullest democracy, through the increasing realization of more freedom and more equality. In their picture of the future communist society, they portray the utmost possible freedom for the individual through the fullest possible equality of opportunity for self realization. In practice they put their emphasis upon more equality as the way to more freedom. So you will need to observe the amount and kind of equality achieved in standards of living and culture, in opportunities for children, youth, women and the backward peoples, as well as the degree of freedom realized under the new constitution of '36, and through the participation of workers and peasants in the general social-economic controls that came into being with the first Five-Year Plan.

I hope you will get well enough acquainted with some communist youth to discuss the question of religion with them on an intimate basis. If you do I suggest that, to begin with, you leave the word God out of the discussion, because it is almost sure to raise a barrier that will prevent full understanding on both sides. What you want to find out is what they think is the religion they are against, and what takes its place in their lives; what gives them guidance and certainty, faith and hope; what inspires their devotion to the common good and their sacrifices for it; what determines their view of the universe and man's relation to it; and what fashions their estimate of man and molds their character. If you ever get the opportunity to find out these things, it may help you in reaching your conclusions concerning them to reflect upon that saying of Jesus, "Other sheep I have not of this fold." Also what Paul and Barnabas told the people of Lystra, that while they had never heard of a living God, He had nevertheless not left Himself without witness among them.

Harry F. Ward is one of the vigorous, progressive voices of our generation. His long association with religion and its relation to social action, his part in founding and heading The Methodist Federation of Social Service, and his relation to the Civil Liberties Union and the League for Peace and Democracy all make him the outstanding figure in these fields. Among his books are *Social Creed of the Churches*, *The Profit Motive*, and *In Place of Profit*. He is emeritus professor of Christian Ethics at Union Theological Seminary in New York.

## source

\*growing vegetables where none had been grown before. And here is a record of a Young Pioneer troop in P.S. 11, in the City of Ufa who "cleaned, repaired and equipped new headquarters in an unused building; arranged a regular schedule of visits to help out children in large families; set up a sewing shop which made underwear for wounded Red Army men in the local hospitals; collected scrap metal and bottles to be used for incendiary fluids against tanks; and organized a jazz band to entertain Red Army men at induction centers and the wounded at convalescent stations. To help overcome bad marks in mathematics they organized coaching classes and sponsored a prize competition which together brought about the desired result—a general rise in grades."

School buildings are commonly used out of school hours by adult organizations, trade union groups, and parents' associations. The life of the school is said to be closely interrelated with that of the home. Here there appears again a new development, for when the government was less sure of itself parents were not trusted to the extent necessary to coordinate school and home life. Presumably the same change accounts for the lessened emphasis on propaganda as a phase of general education.

The approach of war, on the other hand, interfered somewhat with the educational program. A tuition-fee system was introduced, and boys and girls are now studying in separate schools. The fee requirement, however, does not apply, according to the writer cited above, before completion of the seven-year course—at the average age of fifteen. (Primary schooling begins in the child's eighth year following nursery and kindergarten education.)

The purposes of Soviet education are thus summarized in the *Soviet Encyclopedia*: "Soviet pupils are trained to have a Socialist attitude towards work and towards public property; they are taught discipline, honesty, truthfulness. Inculcation of correct social behavior is one of the most important pedagogical tasks. . . . Pedagogy as a science ought to achieve a correct combination of the development of the intellectual power of youth together with the development in them of the high moral qualities necessary for a member of a Socialist society."

Medicine is socialized in the U.S.S.R. Pares, in the volume above referred to, quotes almost incredible figures showing that in 1897 there were only 1380 doctors in the country, while in 1935 there were 12,000.

(These notes are taken from *Information Service of The Federal Council of the Churches of Christ in America*.)

# Education for Democracy in Germany

## Cologne in Ruins

**E**DUCATIONAL reconstruction in Germany must begin with the fact that much of Germany will be destroyed before the war is won. This was the point of view of a seminar of educators studying under Prof. Reinhold Shairer at New York University who took Cologne as typical of the problem to be faced. They made a careful analysis of the situation as though they were a part of the army of occupation, and against this background made certain proposals for educational reconstruction. Here are a few paragraphs from their report, which is dated Cologne, Germany, the week following the end of the war:

Cologne is no longer "on the Rhine" but "in ruins." This remark was repeatedly made to us by the people who came out in large groups from their shattered and ruined houses wherever we went. A most depressing and heart-breaking picture of a town once beautiful and happy.

Our first impression, keener even than the physical ruins on every hand, is of half-starved people. Gaunt men and women walk the streets. Children with wan faces are everywhere in evidence.

People are homeless. There is little food or clothing, no employment. The older generation shakes its head sadly. Boys and girls roaming the streets are like hungry animals.

Many of these poor desperate people expect that we will let their children die. A desperate mother of three told us, "Certainly you will not help our children. How could you after all our armies did in Poland, Norway and Holland? I know the world will not forget this. I lost my husband in the war. I will lose my three children through starvation. This is fate."

Youth are restless. They want action, and some substitute for hero-worship of Hitler.

The Nazi rôle of education "for death" must be minimized as a bad dream of the night that is gone with the light of day.

**W**E are setting up a school for children—half a day only—in the elements of the three R's, including a history of the recent war. This is written without bias, pointing up good qualities of the German people, but especially emphasizing the idea of an international federation, in which each nation has a place.

We plan to convert what is left of a destroyed factory into a plant for production of railroad equipment. This is badly needed throughout Germany and will give an economic base to the enterprise. We can make the machine shop a technical school as well as a factory.

All children between six and eighteen are being classified into two large groups: youngsters under twelve who will go to regular classes and camps, and adolescents over twelve who will be organized into working brigades and assist the city's adult population and the Allied Army to rebuild the city's shattered life. Girls will help in preparing and distributing food, in setting up shelters, in supervising the homeless younger children. Boys will assist in getting the utilities running, in reconstructing homes and buildings. Handicraft, gardening, and farming are being combined with every form of organized education.

This new education must strike its roots in the German soil—utilizing the best and finest democratic and social ideals of German democratic thinking and living that had been developing, in spite of reactionary forces, during the nineteenth and twentieth centuries.

The re-education must be "total," not only mental but also emotional and volitional. The mere teaching of the facts of democracy will not be sufficient. We must re-educate into democracy by living democracy, just as the Nazi has been made a Nazi by living Nazi socialism.

## The Only Way

The only re-education of Germany which will be worth anything will be of a sort which the Germans seek for themselves, participate in willingly and find personal satisfaction in seeing carried to success. Where is such re-education to be sought? We believe that it may be found only by enlisting the youth of Germany after the war in full-fledged cooperative participation in all the tasks of rehabilitation and new development which will confront the world. Youth will return from the fighting fronts to Germany bitter, disillusioned, more than a little shell-shocked, apprehensive. A policy of re-education which is essentially punitive will drive toward sullenness, despair, festering hate, the determination to seek revenge. But a policy which offers opportunity to participate in world enterprises will open German eyes to the possibility of a different and more rewarding future than ever Hitler or his Prussian predecessors held out.

The sort of re-education which might conceivably change the mind of Germany would say to the young Germans, "Come, here's a gigantic task to be done. An entire continent is to be rehabilitated. A whole world's industrial order is to be set back to functioning. There is tremendous work to be done all over the globe, as well as in your own shattered land. Let us attack these tasks together." Here would be an approach positive instead of negative in spirit, psychologically sound, and Christian in motive. The re-education would come in the co-operative doing. Faced by such an opportunity, the neuroses of Nazism would begin to fade out of the German mind. The young German would feel himself neither a pariah nor an Ishmaelite. He would have left no reason to sulk, to nurse his imagined wrongs, to plot, to nurture that evil spirit of desperation and irresponsibility which had hitherto made him a Nazi. He would enter a new mental atmosphere.

We agree that it will not prove easy to work out a policy of German re-education after the war in these terms of cooperative participation with other nations in all the tasks of world rebuilding. But we are convinced that the only hope of lasting peace in Europe requires that those who seek re-education of the Germans shall think and begin to plan in this direction.

—From an editorial in *The Christian Century*

# Education When They Come Back

What do the government proposals mean? Will liberal arts be in danger? Will subsidies prove harmful? What do they mean for Christian Education? Educators State Their Opinions—A Symposium

The President of Simpson College goes

## Beyond the Assembly Line

Edwin Edgar Voigt

WOODROW Wilson defined liberal education in a way that appeals to me. "Liberal education," he said, "consists in the power to distinguish good reasoning from bad, in the power to digest and interpret evidence, in a habit of catholic observation and a preference for the non-partisan point of view, in an addiction to clear and logical processes of thought and yet an instinctive desire to interpret rather than to stick to the letter of the reasoning, in a taste for knowledge and a deep respect for the integrity of the human mind. It is citizenship of the world of knowledge, but not ownership of it."

That ideal is going to be challenged—not openly, of course—but circumvented, blocked, nullified by the "practical" and technological way of looking at things.

The technological challenge is going to come, not merely from the gross need to make a living, but rather from the experience of men and women in their war training. This is a technological war, as we have heard repeatedly, and the various branches of service have shown the amazing importance of rapidly acquired technological skills.

The men in the services are learning two things: (1) that skills are supremely worth while, and (2) that they can be acquired in a short time. When they return to the campuses, they are likely to be impatient with, and critical of the leisurely academic processes. They will want to know *how*, and they will want to learn it *quick*. And many of them will wonder about the value of all this, "catholic observation" and "power to digest and interpret evidence," and "taste for knowledge" and "respect for the integrity of the mind," and "citizenship in the world of knowledge."

GILBERT K. Chesterton once remarked: "If the diamond cutters of Amsterdam become too engrossed in the *techniques* of diamond cutting, by and by they won't know if they are cutting diamonds or glass, and by and by they won't care." Which means that we can today become so engrossed in the techniques of winning the war that we won't know if we are fighting for democracy or for something else, and then by and by we won't care. It also means that tomorrow we can become so engrossed in the techniques of the post-war world, that we won't know whether we are working for a good world or for any old world, and then presently we won't care. And then God pity our children, and their children's children beyond the third and fourth generations.

Technology with all its manifold benefits and possibilities is here, and here to stay, but beyond technological skills and the tricks of the trade is a more important matter. What are they for? How shall we use them?

source

The American Council on Education sent fourteen questions regarding post-war educational programs for service personnel to 233 colleges and universities. The following is a summary of the replies:

1. The federal government has a definite responsibility to provide educational opportunities for military personnel after demobilization in order to facilitate the readjustment of service people to civilian life and to meet national needs for trained personnel.

2. A well balanced and flexible program of education should be available to ex-service personnel both in the length and the nature of the courses and in the fields of study. The program should definitely not be restricted to vocational training but should be organized to encourage the individual to go ahead with the studies he would normally have taken, if war had not interrupted him.

3. The federal agency to administer the program should be either the U. S. Office of Education or the Veterans Administration, the former preferred. Such federal agency should, however, exercise the least possible responsibility in the administration of the program of federal aid for the education of ex-service personnel. Its primary function is the allocation of funds to states or institutions on an equitable basis. There should be close correlation in the development of the program of education for casualties and for other ex-service personnel.

4. A national advisory committee, representing both government and non-government agencies should be established with responsibility, in cooperation with the appropriate administrative agency, for the development of basic policies and procedures.

5. Recognizing that states will probably establish educational provisions for their own ex-service personnel, the federal agency should work in close relationship with the appropriate state agencies to avoid wide variances of opportunity dependent upon residence. The state agency may also have the responsi-

bility for the selection of participating institutions within the state and such other functions as may properly be administered on the state level.

6. Major responsibility for the administration of the program should rest with the individual college or university subject only to such minimum national and state policies as are necessary to provide equality of opportunity for all.

7. Aid should be to the individual ex-service person through scholarships, supplemented on the advanced level and at the discretion of the institution, by loans at a low interest rate. The scholarships should be such as to avoid discrimination between public and privately controlled institutions. They should be allotted on the basis of need and ability, the latter being the more important consideration.

8. There should be no institutional subsidy or fixed contracts with the institutions to provide educational services (as the ASTP and NCTP) although the institution may be paid directly for the tuition of individual trainees.

9. Only properly accredited institutions should be utilized for participation in the program, and no new institutions or institutional agencies should be established specifically by the government for this purpose.

10. High quality of educational standards should be maintained. The individual institution should be responsible for:

- a. Selection of individuals to receive training on the college and university level, with increasing selectivity beyond the first year of training.
- b. Determination of the amount of scholarship or loan for each individual, subject to the national or state policy.
- c. Maintenance of satisfactory educational progress on the part of the individual trainee.
- d. Determination of when the individual has completed his educational program and termination of scholarship.

11. The individual should have freedom, under guidance, to select the college or university he wishes to attend.

12. The individual institution should establish adequate counselling facilities. Guidance officers should have full and complete information on present and potential manpower needs in the professional and technical fields, such information to be provided on a national basis, by the appropriate federal agency.

What do we want them to get us? Unless we spend a little time learning what is worth while and what we ought to strive for, we will have a terrible world. The ideas of what life can mean and should bring, can't be turned out on an assembly line, nor bought at the dime store, nor picked up in a bull session. They will come only to those who take the time to reflect; and read, and study, and brood—to those, in other words, who will get what a liberal education at its best can bring them. Unless the returning men and women take time to clarify these points, and work until they get the right answers, no very pleasant world stretches out before them and their posterity.

In looking toward the future world it is not a matter of how we can help this or that college to survive, but rather how can we use the liberal arts so that men and women, with enlightened minds and understanding hearts, shall be brought forth in sufficient numbers to make the spirit of good will and concern for the common good the motivating drive behind our technological aptitudes.

### The President of Denison University on

## Safeguarding the Future

Kenneth Irving Brown

PRESIDENT Roosevelt's message outlining his proposal for post-war educational opportunities for service personnel is likely to influence the course and the color of higher education more than any other document of our decade. With its basic assumption I am in entire agreement. We of this country have been guilty of wasting intelligence—wasting it through our refusal to discover any reliable method for locating the best potential brains of our youth and training them for the needs of our society, regardless of financial condition, or creed, or color. We attempted such a program in part with the establishments of our state universities; we have done it in part through the generous scholarship provisions of our private institutions. But neither is enough. This time our President approaches the problem through the single avenue of the uniform. But if the program proves successful, it may some day be extended, I believe, to the young man of ability in civvies.

Having expressed this agreement, let me then state one or two apprehensions I have in regard to the proposal. The gift to the returning veteran is the gift of "one calendar year in a school, a college, a technical institution, or in actual training in industry." For a limited number of this group "selected for their special aptitudes to carry on their general technical or professional education" there is to be the opportunity of further study for a period of one to three additional years. In all probability this last group will be small and highly selected.

I am not apprehensive of direct intervention in the life of the colleges on the part of the government through these grants to veterans; I am apprehensive that indirectly patterns or types of education most favored by the government leaders or state committees to be set up shall influence the colleges to conform for the sake of increased attendance where conformity may be against their own best educational judgment. Take, of example, the case of the great philanthropic foundations which have scrupulously kept from interfering in the life of the college but which inevitably have supported patterns of educational thoughts which in themselves have had tremendous influence. In a similar way with perhaps a smaller measure of scrupulousness, I should look for government "influence."

I AM apprehensive, also, lest in the counselling to be given these men and women, the vocational should be over-stressed to the loss of the liberal arts. The President's original report to Congress appeared to guard against this: "Vocational and educational opportunities for veterans should be of the widest range"; and again, "We must replenish our supply of persons qualified to discharge the responsibilities of the post-war world. We have taught our youth how to wage war; we must also teach them how to live useful and happy lives in freedom, justice, and decency." But Bill No. S. 1509 is much more deliberately vocational than the President's words: "Section 2: . . . Any person so selected shall be entitled to receive training at any approved educational or training institution in any one of the fields or branches of knowledge for which he shall have been determined to be qualified and in which the number of trained personnel is or is likely to be inadequate under conditions of full utilization of manpower." And, "Section 6: Reports shall be made public by the President at such intervals as he deems necessary respecting the need for general education and for trained personnel in the various trades, crafts, and professions, in order that persons eligible for training under this Act may be given proper guidance in the choice of a course of instruction and be furnished such training as will improve their opportunities for useful and gainful employment." Apprehension is reasonable until assurance is given that general education for its own sake is given adequate recognition in this "educational" program.

When we face the question so often raised: Dare we approve of government subsidy for education in general? we need to recall that government subsidies are not new. We have had them in NYA during the depression. State by state, we have them in our tuition-free state institutions. State by state, we have them in the various forms of state aid to our public schools. But in reality the President's proposal is not a request for "subsidy for education," but a subsidy for educable returning veterans. I know of no thoughtful college administrator who would welcome a plan of government subsidies for privately endowed colleges; I know many who will be happy to have their colleges serve the needs of carefully selected veterans, government-supported, who honestly desire to renew their interrupted education. There is a difference.

*The President of Randolph-Macon College in Virginia finds*

## No Precedent Established

J. Earl Moreland

ORIGINALLY in America our education was under the auspices of the Churches and gradually the function of elementary and secondary education became controlled by the state to approximately ninety per cent of the numbers involved. That is, only about one-tenth of those enrolled as elementary and secondary students are in independent, privately-endowed, or parochial schools. However, the funds for the maintenance of these public schools are derived in the main by taxation, relatively small amounts being obtained from gifts or tuition. This taxation falls upon state, county and local districts. To this extent then, public education is subsidized.

When you come to higher institutions of learning, the progress of the secularizing of college education has not been as complete or as rapid. The original Church-related institutions and colleges, in spite of the competition of state controlled and financed institutions, still enroll approximately one-half of the students above the secondary grade. This leaves approximately one-half of these students in tax supported institutions—that is, supported by the state; tuition in the majority of the cases being negligible. So that, up to the present time, with the exception of a short period during World

source

"In the post-war period, no youth should be barred by economic circumstances from carrying his education as far as he profitably can."

In that axiom for tomorrow, the National Resources Planning Board expresses its opinion that society owes education to the able and should stand ready to foot the bill for youth if youth cannot.

This is how NRPB evaluates shortcomings of today's education to be remedied tomorrow.

Nine-tenths of the children of high school age should be in high school and eight-tenths of them should finish high school. In 1940, American high schools had about 7 million pupils. They should have had 1,700,000 more.

Four-tenths of junior college age youth should continue their education beyond high school. In 1940, about 870,000 were in freshman and sophomore classes at college or in technical schools. That number should be increased 130 per cent.

In 1940, about 697,000 students were beyond the second year of college work. In the best interests of society, enrollment in such advanced classes should be increased about 25 per cent.

Says the NRPB report: "Fewer than half of the nation's youth who are able to do acceptable college work now continue their education beyond high school."

There's no immediate prospect that this blueprint of post-war education will soon grind through the mill of controversy to take shape in legislation. President Roosevelt isn't pressing Congress for prompt action.

But the report is being quietly absorbed by those who will fight for a better tomorrow when the time comes. Chances are there will be a stiff struggle to make views of the report prevail. Realization of the aims suggested by NRPB depend on much more federal aid to education than in the past. And such aid has had strong opposition in the past.

"During the years immediately following the war," NRPB observes, "it does not appear probable that the total revenue available for education from state and local sources can be greatly increased. . . . It also appears improbable that any great increase will occur in governmental funds available for education. It is therefore evident that most of the increase in expenditures for education in the post-war period must be financed almost if not entirely by federal funds."

Equalization of educational opportunity requires equalization of the burden of expense, the planners say. Some states are six or seven times as able as others to support education. Today, this discrepancy breeds a corresponding inequality in educational opportunity.

February, 1944

"The only agency that can remedy the inequality among the states in the tax burden for education is the federal government. It should accept its role."

That's likely to be one of the battlefields after victory.

—Bob Marshall reporting in *The Daily Cardinal* of The University of Wisconsin

Plans for the establishment of an International Education Office to provide assistance and guidance to the culturally devastated nations of Europe and Asia, were worked out by representatives of thirty United Nations who met under the auspices of the International Education Assembly.

As visualized by the assembly, the International Education Office would have four important and highly significant functions: (1) giving advisory service through educational consultants and otherwise on request; (2) revising and preparing instructional materials, including textbooks, in consonance with the developing conception of international co-operation; (3) training teachers and administrators; (4) co-operating in all practical ways to render such assistance as may be feasible in replacing school plants, equipment and personnel.

Through the Institute on Education Reconstruction, ten objectives have been listed for the world-wide organization of education through an International Education Office.

(1) To lay the basis for a just and lasting peace following the present war by promoting and implementing the democratic ideal of equality of opportunity through education.

(2) To provide international machinery for cooperation among the nations that desire to promote and extend the democratic ideal of equal opportunity through education for all, regardless of race, creed, color, sex, or economic status. To provide the means for extending this cooperation to other nations that may later wish to subscribe to this basic ideal.

(3) To provide facilities for the exchange of ideas and information among the nations of the world as to educational methods and procedures and as to means of realizing the ideal of equality of educational opportunity.

(4) To provide means for making the services of technical experts available to nations desiring to improve their educational offerings and programs.

(5) To make available to all peoples

War I, there has been no subsidy of education by the federal government for students.

THE President's plan calls for federal allotment to students of various classes to permit them to complete their education in the college of their choice. This will require, of course, that the allotment be sufficient to pay the tuition in the college if tuition is charged. This seems to me to be an extension of the work that is now done through the Veteran's Bureau where the students are allotted to the various institutions on a contractual basis similar to that in the case of the Army and Navy programs at the present time. Those of us who are old enough to have dealt with the S.A.T.C. and the rehabilitation programs following World War I, as well as the programs at the present time, feel that we could not by any stretch of the imagination call the system a subsidy.

Now if I understand the President's plan, there would be more latitude offered the student in the selection of his institution and in the adjustment of his allotted tuition costs at the institution in which he desires to be enrolled than in the present system of V-12. Unless I am mistaken, in all cases the payments are to be paid on the basis of service rendered.

So my personal conclusion is that if there is a subsidy contemplated, it is a subsidy of students rather than of institutions, and Church-related, privately endowed, or independent institutions may receive tuition from ex-service men in the process of rehabilitation in the same manner that they receive payment from students who come directly from the armed forces; and that the institution will not have to modify its program to the slightest degree in order to secure those students.

*The President of the American University in Washington, D. C., points to*

## Dangers in Government Subsidy

Paul F. Douglass

THE men and women of the armed services are highly deserving of every consideration which the people of the United States can give to them.

Because earnest young men and women and the institutions of higher learning have demonstrated all through American history a peculiar genius, without federal subsidy, I feel that we must not too heedlessly under pressure of circumstances establish a tradition of government subsidy.

I do not believe that government subsidy will interfere with the curriculum of the liberal arts college, and I do not believe that any great danger will necessarily come to our society as a result of subsidies which will make it easier for men and women of the armed services, as they are demobilized, to pursue their education. I merely believe that we must stop now incurring government indebtedness for worthy projects which can quite adequately be handled in other ways. American institutions of higher learning and capable, determined students have demonstrated throughout American educational history that every young person can obtain his education if he is willing to work and cooperate with the universities in his educational program. Our young men and women can go ahead with their college, graduate, and professional work in the same fashion which has characterized American higher education in the past—with reliance on themselves, with assistance from their families, and with aid from the institutions.

My position is based upon the premise that the largest contribution to America can now be made in showing at this point (and others much less worthy) that we intend to hold the line against further government expenditures when we have reasonable assurance from experience that we are able to handle the problem by other means of financing.

ALTHOUGH this is my position, I feel quite sure that American education, timid as it seems to be in the face of problems which give it opportunity to demonstrate its own genius, will prefer the easier course which, in terms of its own temporizing philosophy, seems currently to be the most patriotic position. I am convinced that a short-sighted patriotism now will hasten the collapse of our dual educational system which makes the private institution of higher learning dependent upon private and not public constituencies. I think at some point we must make a start to recover a reasonable attitude toward public aid. If we must have subsidy, it should, in my opinion, (a) be made to individuals, (b) continue only so long as the men and women of the armed services are involved, and (c) terminate at clearly defined points.

The future of the privately endowed university will always be determined by the courage of its leadership, the excellence of its academic program, and the vision which it cherishes for service to its day. Every program which subsidizes the privately endowed independent institutions of higher learning by government funds, however justified the objective of subsidy, weakens the historic reliance of such institutions upon their own constituency and lessens their obligation to that constituency.

*The President of Wesleyan College (Georgia) sees*

## A Challenge to the Liberal Arts

N. C. McPherson, Jr.

LARGE numbers of men and women must be shifted from war to peace industries in addition to the millions in the armed forces who will be anxious to return without delay to civilian life. Millions of the service personnel were in college when the draft brought them into the armed forces or they were educationally prepared for college but lacked the financial resources to enter and to stay in college. The best demobilization subsidy imaginable for them will be an educational subsidy. A subsidy of this type will not only assist the service personnel to weather the difficulties of demobilization, but it will also restore to a "lost generation" its opportunity for leadership. At the same time it will assist hundreds of colleges to move from an army and navy student body to a civilian student body without the financial crisis otherwise involved in the sudden loss of an entire student body (of service men and women) occasioned by the cessation of hostilities.

Some will fear the governmental control that could so easily accompany the spending of a billion dollars in such an educational subsidy. This is a possibility, of course, but it is not likely, especially if the church-related, privately-endowed liberal arts colleges are really all that they profess to be and can become. A similar federal educational subsidy, but on a smaller scale, was the National Youth Administration as it assisted college youth. There was no real evidence of a desire upon the part of the government to control the educational processes in the institutions whose students benefited by these grants and work opportunities.

IF the returning service men are allowed to select their colleges and if all colleges accredited by state and regional agencies are approved, there is not likely much control that will be exercised over the vital educational processes—even if the funds for tuition and fees are paid directly to the institution, as the president's committee proposed.

But, others will argue, is this not merely an opening wedge in a policy of educational subsidy and eventual control by the federal government of all education? Every proposal like the Harrison-Black bill and others

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of the world instructional materials having international validity and free from narrowly nationalistic prejudices.

(6) To provide facilities and machinery for assisting in the tasks of educational reconstruction throughout the world.

(7) To provide means for facilitating exchange of teachers and scholars.

(8) To safeguard education against being used as an instrumentality for poisoning the minds of a country's people by fostering hatred, theories of race superiority and the support of warlike aggressiveness.

(9) To encourage adequate financing of education in eleven countries and the provision of decent salaries for qualified teachers.

(10) To work for the elevation of the status of the teacher in all countries through such means as the elevation of licensing standards to a professional level, safeguarding the intellectual freedom of teachers, and the establishment of tenure and retirement provisions.

If the colleges are to combat post-war disillusionment, then, and offer some positive faith for the individual to cling to, they will do this not by proclaiming that this is the best of all possible worlds, but by placing their curricular emphasis squarely on the present, and by helping to analyze social conditions, and working patiently to uncover the slow steps by which these conditions may be ameliorated and progress made. If life is to be livable in the future, there must be an increasingly intelligent and thoughtful social control. The individual can no longer be allowed to feel that he is caught in the cogs of a machine which he and other individuals like him are powerless to stop.—Algo D. Henderson, in *The American Scholar*

Democratic education has as its central purpose the welfare of all people. Such education not only seeks the welfare of pupils, but endeavors to broaden their understandings and sympathies so that they may become responsibly concerned for the welfare of persons outside their own face-to-face groups. It also serves each individual with justice, seeking to provide equal educational opportunity for all regardless of intelligence, race, religion, social status, economic level, or political affiliation.

—Richard H. McFeely, in *The Social Studies*

Social confusions and maladjustments are not automatically vanished. If they were, there would be little, if any, need for our profession. They develop in the first place because of the lack of intelligence. Intelligence is required to dissipate them.

Democracy is not a gift of the gods.

February, 1944

The President's message to Congress recommending educational or vocational training for veterans recognizes the obligation of the United States to enable ex-service men to resume their education interrupted by war service, President Harold W. Dodds of Princeton University comments. Declaring that the program meets with his general approval, Dr. Dodds points out that schools, colleges and universities of all types can contribute to this program, which can be made an important means of returning young men to the responsibilities and habits of civil life after a period of military discipline.

Although the project will cost a "great deal of money," it should be welcomed by the public as a useful element of the demobilization process, and by the schools and colleges as a "contribution supplementing what they are doing today in the war effort," Dr. Dodds observes. Princeton University, he says, is prepared to meet the demands of returning soldiers by a full recognition of the experience they have gained in service, and by adjusting its curriculum to meet their needs.

"The educational plans provided for service men after the last war were hasty make-shifts and should form no precedent for today," he warns. "Careful advance planning can avoid the shortcomings of the incomplete and imperfect efforts of twenty-five years ago."

After the last war each State set up its own program, with resulting confusion. Some States, such as Wisconsin and Texas, provided free tuition for the soldiers. Other States gave the men sums of money, while still others did nothing at all. The Government helped the disabled through the Veterans Administration.

Heartily approval of President Roosevelt's post-war plans was voiced by President Winfred G. Leutner of Western Reserve University. Asserting that the principle is sound, Dr. Leutner suggests that the aid should go only to the well qualified veteran, who should be free to choose his institution. Western Reserve, by recognizing properly evaluated credits from the Armed Forces Institute, is encouraging veterans to resume their education.

With most institutions now in high gear in their wartime educational programs, the question of post-discharge education of veterans takes top place on the planning agendas of men's colleges, Dr. Ernest M. Hopkins, president of Dartmouth College, maintains. The whole program, he indicates, will take on considerable importance from both the economic as well as educational viewpoints.

to provide for greater equalization of educational opportunities for the children in the financially poorer states (such as those in the south and west), has carefully provided for state and local control of the disbursement of the funds, with this necessary safeguard that where a state has a bi-racial school system, the funds must be divided equitably between the schools for each group. (This applies primarily to the south where the Negro schools on the whole are inferior to the schools for white children.) As long as the multiple party system really functions in this country we need not fear dictatorial control of education—provided always that our church-related, independent colleges are maintained and strengthened. The privately-endowed Christian colleges furnish our greatest protection against federally controlled higher education.

There is a danger to our church-related liberal arts colleges that may prove to be a blessing in disguise: the student will be allowed to choose the college in which he will study at governmental expense. Our liberal arts colleges must validate the worth of the educational opportunities they provide. To do this most of our church-related colleges will have to do a better job than we have ever done before, and we must make a good case for the superiority of a liberal arts education. Many business leaders are beginning to see the superiority of the liberal arts trained employee, but our colleges cannot rest contented with our old curricula or overlook the tremendous appeal which vocational training will have for men and women who have been in the armed forces and who will be anxious to find full-time employment and take up all the ways of peace again as soon as possible.

Independent liberal arts colleges can take the President's subsidy proposal as a threat to their continued independence, or they can accept it as a challenge to strengthen their curricula and programs so as to offer to these returning service people their best opportunity to develop those qualities and abilities upon which real leadership depends and which the liberal arts curriculum develops most certainly and effectively.

### The President of the College of the Pacific sees

## No Fear of Federal Interference

Tully C. Knoles

I DO not believe that the recommendation of President Roosevelt, looking to the provision of a large sum for the educational and vocational training of the veterans at the conclusion of the war, will establish a precedent in American education. His recommendations follow the pattern which has been set in many countries at the conclusion of previous wars. It appears to me to be a fair provision, in that it makes possible the resumption of study upon the part of thousands of soldiers whose college preparation was interrupted by the war.

If the act providing special aid to the returned soldiers is properly administered, it should be of some assistance, though limited, to the liberal arts colleges. The principal danger will have to do with the administration of the program. The heart of the matter is in the allocation of responsibility concerning the individual soldier's "choice of a career and a college." It is suggested by some that the pattern followed by the NYA might be utilized in the postwar program. If so, it will leave much to be desired for, in my judgment, far more individual guidance will be imperative if the postwar program is to succeed.

The danger of government interference may be more apparent than real. I believe the present trend of thinking in our country is indicative of the inevitable reaction of our people against bureaucracy and undue government interference. The repercussions in the field of higher education will doubtless be felt in the months ahead. Certainly if our civilization and culture are to be maintained and developed, freedom in colleges and universities will remain a basic necessity.



## The New Necessity

H. W. McPherson

THAT the government will have a postwar educational program in some form, including reasonable subsidies for ex-service personnel, is assured. Here "Necessity is the mother of invention." In a very real sense these ex-service young people will continue fighting, living for or against their government after, as well as in the war. While the immediate necessity may not be so apparent, it is in the long run as essential that they be trained for peace-time service as for winning the war. Intelligent contribution to the pursuits of peace, life's continuous goal, calls for a more comprehensive equipment than the intensive, high pressure training for war.

Insofar as possible, to round out broken educational plans and help interrupted lives get their stride again, is a recognized obligation of the government. That is directly in line with the best for which America stands, to say nothing of debt paying by a saved government, that in turn steps in to save its defenders.

The mechanics of a postwar educational plan may be secondary but they are none the less necessary. These, however, will be worked out and used effectively in exact proportion to the sense of the importance of their function, and the conviction of those responsible as to the basic elements needed to maintain an order, government, way of life, etc., worth preserving. There is far more danger of losing the idealism and vision of the founders of our government than that we shall fail to provide the necessary vehicle to carry on as long as the vision abides. Thousands will be found to set up and manipulate the machinery. A more serious concern is that we do not lose a sense of the necessity of the basic elements of a Christian education that conceives and carries on a worthwhile social order that can govern, not kill itself.

Financial aid, through loans, subsidies, scholarships, or whatever, properly allotted, should be in proportion to need and ability. It would seem unwise to subsidize directly institutions as such. The question of control because of such aid might create a second stage worse than the first. In fairness to students, academic standing of institutions will have to be considered, and only those properly accredited must be used. In any such program heavy responsibility will rest on the institutions. This is as it should be, but it only affords one more test or opportunity for worthy institutions to demonstrate their versatility by rising to postwar needs as they have to those of wartime. Many will be found that have adequate equipment, guidance personnel and counselling facilities to meet the needs as they appear.

There should be close correlation in the postwar educational plans for ex-service personnel and regular civilian students. For the good of all we dare not prolong a sharp demarkation between classes, especially ex-service and normally civilian students. The American people must be one with all unnatural and unnecessary lines of separation eradicated at the earliest possible date.

Institutions must serve well, but at the same time they must be allowed a measure of autonomy that makes such service possible. Here, as well as in the realm of personal initiative and choice on the part of students, respect must be had for the measure of liberty that is the chief factor in America's right to existence and to her rightful place among nations. Without such freedom no postwar programs can be worth while.

THE sponsoring pioneer that produced an intelligent and safely motivated citizenry must not abdicate nor be dethroned by the government it pro-

source

With the Federal aid being given directly to the student in tuition payments and maintenance allowances, the dangers of Federal control appear to be minimized, the Dartmouth president holds. Appropriate legislation should be enacted promptly that will "safeguard in every respect the freedom of the American educational system."

"This freedom, to which the privately endowed institutions have historically and continuously made vital contribution, is fundamental to the freedoms which are our war aims," according to Dr. Hopkins.

Expressing his approval of the postwar educational program, President Herman B. Wells of Indiana University feels that the American colleges and universities will welcome Federal aid to veterans. A post-war planning committee has been established at the university, which has, among its other work, carefully examined the President's proposals. The educators are agreed that the colleges will be willing to cooperate in the plan to help the returning veteran get an education.

—New York Times

*Neither the mere acquisition of information nor the development of special skills and talents can give the broad basis of understanding which is essential if our civilization is to be preserved. No one wishes to disparage the importance of being "well informed." But even a good grounding in mathematics and the physical and biological sciences combined with an ability to read and write several foreign languages, does not provide a sufficient educational background for citizens of a free nation. For such a program lacks contact with both man's emotional experience as an individual and his practical experience as a gregarious animal. It includes little of what was once known as "the wisdom of the ages," and might nowadays be described as "our cultural pattern." It includes no history, no art, no literature, no philosophy. Unless the educational process includes at each level of maturity some continuing contact with those fields in which value judgments are of prime importance, it must fall far short of the ideal. The student in high school, in college and in graduate school must be concerned, in part at least, with the words "right" and "wrong" in both the ethical and the mathematical sense. Unless he feels the import of those general ideas and aspirations which have been a deep moving force in the lives of men, he runs the risk of partial blindness.*

—James Bryant Conant, in his report as President of Harvard University

War's impact on American education is strong enough—but nothing like the problems of education in bleeding Russia. According to a report recently received in Washington from V. P. Potemkin, commissar of education, Russia has kept interference to a minimum amid actual combat.

Most schools maintained schedules. In districts temporarily seized by Nazis, the majority of children were evacuated deep into the rear in good time. Since numerous school buildings are used for war purposes, schools frequently operate in two or three shifts.

Our contribution to the education of the people in the world we want to live in must be to insure all peoples, so far as we can, the opportunity to educate themselves. We must keep open the channels of communication, of knowledge and ideas, that facts may take the place of lying propaganda, that truth may have a chance to make men free. And we ourselves must live in a way to excite admiration and emulation if we hope to persuade other peoples that our way is the right way.

—Wendell Willkie at the Herald Tribune Forum, New York

You cannot supervise a nation's educational system without taking over the government. . . . the fine [German] people will work out their own educational system in the traditions of the old German scholars.

—Nicholas Murray Butler

The schools must immediately set about to eradicate the illiteracy that has kept more than a million willing young men from serving in the armed forces of their country. This personnel if it were only educated could constitute an army able to turn the tide in the military side in any war. There are other millions without education to do the work fundamental to supporting the armed forces and maintaining civilian life. Manpower lies not alone in the numerical count of the men, but in the count of what the men can do. To every American belongs not only the right to work, but the right to know how to work; not only freedom of speech, but freedom that depends upon knowing valuable things to say; not only the privilege to vote, but also the privilege of the broad knowledge it takes to make a valuable citizen. The schools are charged with placing these rights within the grasp of everyone.

—Ethel Spilman, in *Virginia Journal of Education*

duced. There need not be, in fact cannot long be, competition at this point. If the government should take over completely at this point it would thereby commit suicide. On the other hand, educational forces entirely separate from or in opposition to the government that enfolds and protects them, could not long carry on. Nothing but a sane dualism, a harmonious parallel program properly balanced, can assure either government or education that can live and function safely. We face a practical imperative. A people who can educate for and win a war will be able to make a way to care properly for the postwar educational needs without further jeopardizing the future of the ex-service or civilian young people.

Students cannot be regimented nor independent citizens trained with military precision and uniformity. Personal initiative must be given free play for the best educational results. Students must be treated as individuals. In fact all that makes a people able to maintain or worthy to have a servant known as "Government," is the freedom of individual citizens who in turn unite with others to make what we call a social order and a community which is the foundation of government itself.

To play his part well, the individual student's ideals must be saved by Christian motivation. The ex-service student must be afforded every opportunity to work out his plans and make his dreams come true. The government must help other agencies to make certain a tomorrow by building dependable citizens today. The war crisis makes this task at once doubly hard and important. In this type of democratic cooperation America will not fail under this new necessity.

## This Was Wooster

THE work of the revolution is not yet done, Comrades! Strive for its consummation!" The words of Sun Yat-sen quoted and requoted by Mrs. Timothy Lew in the opening address of the Student Planning Conference on the World Mission of the Church held at the College of Wooster in Wooster, Ohio, during the holidays were the theme of the conference. For students learned through addresses, seminars, forums, discussion groups and comradeship that the way of Christianity in the world is the way of revolution. They were assured that it would not happen by wishful thinking. Comrades are dying in the armed forces for its political consummation. Delegates from about every state in the United States, from Canada and Mexico and from twenty-one foreign countries decided here that lives dedicated to Christian principles, inspired by the life of Christ, were the only way the real revolution would be effected.

What was news at Wooster? That the missionary task was the work of Christians wherever they found themselves; that the luxury of fellowship, of planning, of manpower, money power and social and national security was the privilege of Americans exacting tremendous responsibilities; that our work, our time and our destiny ahead cannot be separated from the Christian imperative; that the frontiers of Christendom are functional

rather than geographical; that the Christian layman is the real missionary; that the primary areas of mission are the home and the neighborhood where world citizenship must be practiced; that the reallocation of resources within the Christian Movement and world fellowship were the new definitions of the missionary enterprise; that Christian discipleship requires a blend of appreciation and analysis; that even though we may run marathons through danger, what we have in our dispatch cases is most important; that we must recapture the early Christian sense of fellowship and community if we are to overcome the evils of isolation and imperialism; that unless all men are free, none of us are free; that Christians are called to a "life" and that all work must be sacred within that life; that the people who are world citizens are "rooted" in their local communities; that reconstruction begins where we live—that a thousand mile journey begins with the first step.

This was Wooster—this was the dialectic of the revolution. Yet in the word comrade—yellow, white, black and red men and women in fellowship found the greatest inspiration. These were the comrades who will work for the consummation of the revolution because they have seen the light and have dedicated their lives to the hard business of following it.

# West Dakota College . . . II

Stephen F. Corey

- STUDE: How do you register at your West Dakota College?
- STUDENT: What do you mean, register?
- STUDE: Why, get started, of course. Decide what to study and pick out classes so that none comes at eight o'clock or on Saturday.
- STUDENT: Oh, I see what you mean. It isn't very complicated. President Kater saw me as soon as I got on the campus and he talked with me awhile.
- STUDE: Does the president see every student?
- STUDENT: Most of them, yes.
- STUDE: How can he see all those people when they throng on the campus in September?
- STUDENT: No more come in September than during any other month. We come and go. I came in November as soon as I'd saved enough money to take a year off from work.
- STUDE: Did the president tell you what to do?
- STUDENT: No. After we'd talked awhile he sent me to Mr. Smith who also sees the new students.
- STUDE: What was his field?
- STUDENT: Smith's field? I don't know what you mean.
- STUDE: Was he a chemist or a mathematician or a linguist? What was he interested in?
- STUDENT: He seemed interested in me. He and I talked about my plans and what I ought to learn before I could get very far with them.
- STUDE: What courses did he sign you up for?
- STUDENT: He didn't sign me up for any courses. I told him I wanted to be a chemist and he said that was fine and that I should see Professor Thom who saw all the students who were interested in chemistry.
- STUDE: Was that all?
- STUDENT: No, we had lunch together and I told him a lot about what I had done and what I believed and what I wanted to do.
- STUDE: How long did you talk?
- STUDENT: Oh, three or four hours, I guess. He didn't seem to be in a hurry and I began to see things a lot clearer as I talked. He asked me some good questions.
- STUDE: That's the funniest thing I've ever heard of. A student seeing a professor and the student doing all the talking—like a man biting a dog.
- STUDENT: I didn't think it was funny. I needed to talk in order to get some ideas straightened out.
- STUDE: Our professors put us straight. The last time I saw my adviser I barely got a question out of my mouth when he started talking. I listened for twenty-five minutes.
- STUDENT: Did he help you?
- STUDE: No. He thought I asked, "Should I drop philosophy?" but what I really wanted to know was, "Should I drop philosophy and take ethics instead?" He didn't let me finish my question.
- STUDENT: Why didn't you stop him if he was on the wrong track for all that time?
- STUDE: I tried to stop him one other time before he had finished and he didn't like it. I was lucky he didn't go on for fifty minutes. I sat there and nodded and my room mate who had just started taking ethics told me how dull it was so I went on with philosophy.
- \* \* \* \*
- STUDE: How about Professor Thom? Did he put you in Freshman Inorganic?
- STUDENT: I don't think so. What would Freshman Inorganic be?
- STUDE: Why, the beginning course in chemistry that all of the Frosh chem majors take.
- STUDENT: He didn't put me in any course. We talked about chemistry and I told him how I had stumbled on a soap formula that my uncle liked a lot better than the one he had been using.
- STUDE: Was he interested?
- STUDENT: He seemed to be. We talked a couple of hours and he gave me two books about "Saponification" and said I could work around in the lab if I wished. He asked me to come back if and when I had any questions.
- STUDE: You mean you started in on soap without having had any other chemistry? Why that's Organic! Inorganic comes first.
- STUDENT: I found that out. I couldn't understand the books on soap very well so in a week or so I was back with some questions and Mr. Thom gave me more books.
- STUDE: How long ago was that?
- STUDENT: Oh, about a year. Since then I've read a lot and spent ever so much time in the laboratory. I know quite a bit about chemistry now.
- STUDE: Do they let you spend all your time on chemistry?
- STUDENT: They would if I wanted to, I guess. But Mr. Thom talked to me once about the history of science and I got so interested I spent almost all my time for three weeks last winter reading Darwin. The last time

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I saw Mr. Thom he said I should read Dewey and learn what science really means. I'm going to this summer.

\* \* \* \*

STUDE: Did you spend all your time with Professor Thom at first?

STUDENT: Oh, no. He sent me to Mr. Gray as soon as he had read one of my lab reports because my English wasn't any too good.

STUDE: Who's Mr. Gray?

STUDENT: He helps a lot of students who have trouble writing what they want to say. He takes our writing to pieces, has us read some really good stuff and we learn eventually what unity and coherence and clarity mean. My writing is much better. I still go to see him every now and then when I'm having trouble expressing my ideas.

STUDE: That's funny. None of our English teachers seems interested in helping us say what we want to say. They assign us topics.

The last one I had to write on was "American Resourcefulness." Was I glad to get my hands on that file of old sophomore essays the boys keep at the house!

STUDENT: Why?

STUDE: Why! I had the one Phil Bates wrote two years ago copied, handed it in and got an "A."

STUDENT: But that didn't teach you how to write any better, did it? What do you take that course for?

STUDE: Oh, it's required for the B.A. and that's the degree I'm after. That's the reason I'm going to school.

STUDENT: That certainly is interesting. We go to West Dakota to learn and you go to college to get a degree. I wonder if the two are incompatible?

STUDE: What do you mean, incompatible?

STUDENT: Never mind. That word probably doesn't come until English 317B.

## Lisle--Education for Democratic Living

DeWitt Baldwin

WE sat in a circle in the play house at Lisle. Fully one third of the forty-eight students who had come from sixteen states and ten foreign countries said in their own way what one boy expressed when he said, "I came here because I wanted to see if Christianity works. I have never had a chance before to live in a group which set out to practice Christian Democracy." The "firm" hand of a college administration like local school and church boards, which Jacques Barzun describes in his book *Of Human Freedom* as too frequently "bristling fortresses of fascism," have more often impressed students than the all too few experiences of democratic living.

From the first discussion in which plans are worked out for the rudimentary mechanics of cooperative living, and the first week when the students in discussion seek to understand the basis for Christian democracy in psychology and religion, down to the final cleaning of the kitchen after the last meal, each one has individual freedom and participates in the group to achieve a mutually cooperative pattern. Each person is seen as an individual in the light of his potentialities.

When at the recent Student Planning Conference at Wooster, Dr. John Thompson remarked, "The relation of religion to the sense of community is the most significant concept to be achieved in Christianity today," he pointed to the area in which the Lisle Fellowship specializes.

The plan centers on the practice of community with its incumbent responsibilities through group relationships, in serving the needs of town and city neighborhoods, in expressing the concept of the ecumenical church, and in living the attitudes of world community, for the group is a world community in miniature.

Both in the work in communities and in the group life the techniques by which the sense of community is established are tested. Individuals are helped to take their normal place in the group and community, and the developmental method of education unfolds to meet the changing needs of the group, drawing the best out of human personality. At the core is the principle of love—a respect for each person.

The effects of such a democratic process are far-reaching. In bidding goodbye to a team of six who had quietly resisted pressure for efficiency, one pastor said earnestly, "You have brought me back to an emphasis on love and cooperation that has been lost to my ministry. Through the years I've been thinking more of getting things done than of developing my people and achieving fellowship."

Many traditions which build for democracy surround an experience in a Lisle Fellowship unit. The release value of the daily "Family Council," the give and take of frank discussion, the annual community picnic which draws together

folks from the whole countryside where teams have visited, these and other customs are potential for individual expression and group participation. (The two special emphases in 1943 on interpreting the attitudes of high school farm labor to farm employers and vice versa, and of working in war industry areas to build a functioning community were directly in line with the fabric of Lisle.) No wonder a student wrote "The World Christian Community has become a living reality among us instead of a remote ideal."

(Write to Mr. Baldwin at 150 Fifth Ave., New York City for information about the 1944 Lisle Fellowships.)

### American heathens

We talk about Nazi paganism. Why, our American schools have been turning out heathens. Schools train youth for jobs, not life, neglecting moral and philosophic teaching and providing no commonly accepted standard for group behavior.

Education has been further assaulted by the Army and Navy in this war. When the war ends, if we retain military supremacy and a large Army abroad, it will mean eventual control of the colleges by extra-educational institutions and the end of democracy.

—Dorothy Thompson to the New Jersey Education Association

# Who Will Teach Whom After the War?

Vera Micheles Dean

THE statement reported to have been made by Dr. Ralph Turner, representing the Division of Cultural Relations of the State Department at the Institute of Educational Reconstruction in New York, to the effect that the United States is planning to "educate" Europe, taken in conjunction with the *New York Times*' revelations of alleged failures on the part of American teachers to convey a rudimentary knowledge of history to their students, raises some interesting long-range questions. The facile assumption made by some people in this country that the most effective method of preventing the recurrence of wars is through the re-education of citizens of the Axis powers—and that such re-education can be best accomplished by classroom inculcation of certain ideas or principles—already threatens to lead to misapprehension, and hence to ultimate disillusionment.

IS MORE EDUCATION EUROPE'S NEED? If those who urge re-education of Europe by the United States mean classroom instruction at various levels, then the underlying belief that Americans are better educated than the French, Dutch, Norwegians or, for that matter, the Germans will come as a surprise to the peoples of Europe who, to take only one much publicized subject, have probably absorbed more knowledge of their own history by living among monuments inherited from the past than the average American has learned through classroom study. When it comes to revering the achievements of vanished civilizations, the Europeans have much to teach the people of the United States—even though it must be admitted that their reverence for the past sometimes fans conflicts and prejudices in the present.

DOES MERE KNOWLEDGE GUARANTEE DEMOCRACY? But if it is true that large sections of Europe's populations need not American re-education but the opportunity, with Allied aid, to overthrow Hitler's rule and resume and expand their own educational practices, why did not education in Europe prove an obstacle to war? *The answer is that mere knowledge is not enough to prevent a given course of action, or to guarantee its opposite. What is needed is willingness among people to put their knowledge to work—to use it for constructive instead of destructive purposes.*

This is where the great alarm stirred by the *New York Times* survey of the knowledge of American history among high school and college students appears to be disproportionate—especially among college educators who, if they were not already aware of these lapses, must themselves be held responsible for negligence. The alarm is voiced largely on the ground that students who do not

know certain facts of American history must be *ipso facto* unprepared for the responsibilities of democratic society. Is this a sound assumption?

WHAT IS ESSENCE OF DEMOCRACY? Actually, the American public schools have handled effectively the infinitely difficult task of giving at least rudimentary classroom instruction to millions of children of the most diverse racial, religious, economic and educational backgrounds—many of them born in families of illiterate immigrants who had come here from all corners of the world. That education, under these circumstances—which had no parallel in the countries of Western Europe—often tended to be reduced to the lowest common denominator is understandable, even if regrettable. That every effort should be bent in the future to make education at the primary and secondary level not only extensive, as it is today, but intensive should by now be obvious. What is often forgotten by critics is that while American education may produce relatively fewer scholars than corresponding education did in pre-war Europe, it has proved far more successful in acquainting children with the practices of democratic living. And it is this—the spirit of give and take, of sportsmanlike respect for the achievements of others, of fairness toward opponents—that Americans could successfully contribute to the rehabilitation of post-war Europe.

But the real essence of democracy cannot be conveyed merely through classroom lectures or reference books. Its possession cannot be adequately tested by even the best devised questionnaires. Nor is it always most strikingly displayed by those who believe themselves to be highly educated in the scholastic sense. Indeed, it is often found in its purest form among men and women the world over who have not had to study books in order to learn how to respect the rights and integrity of fellow-beings.

*The most promising kind of re-education we can undertake in Europe after the war is not through propaganda extolling this country's achievements, or through condescending attempts to remake the Europeans, who are justly proud of their contribution to world civilization, into what Margaret Mead has called "pale and distorted" images of ourselves—but by practicing in our relations with other nations the methods of democracy we have so effectively, in spite of many blunders, learned to practice at home.*

[This statement first appeared in the *Foreign Policy Bulletin* of the Foreign Policy Association. Used here by special permission.]

... Education must remove the rift between the social claim and the individual claim within man himself. It must, therefore, develop the sense of freedom and the sense of responsibility, human rights and human obligations, the courage to take risks and exert authority for the general welfare and the respect for

the humanity of each individual person.

The education for tomorrow must also bring to an end the cleavage between religious aspirations and secular activity in man, if it is true that an integral humanism . . . and, too, the cleavage between work and useful activity and the blossoming of spiritual life and disinterested

joy in knowledge and beauty. Here we perceive the genuinely democratic character of the education for tomorrow. Everyone must work or share in the burden of the social community, work should afford leisure for the joy of the spirit.

—From "Education for Tomorrow" by Jacques Maritain in *The Yale Review*

# SPADE WORK FOR TOMORROW

T. Otto Nall

THE Michigan winter has brought snow to soften the rough log seats and whiten the arms of the cross in the outdoor chapel among the bare elms and maples on the back campus at Adrian College, but the sights and smells of spring will come to the woodland and students will find their church in the trees a place to sing again, "This is My Father's World." They will remember, too, the builders of their place of worship, the members of Methodism's first work camp for college credit.

Not long after the young people came to Adrian last July, eager to enrich their own personal resources for living, to increase their understanding and effectiveness in the contemporary social world, and to provide materials for constructing the Christian community, they decided that their work project would be the building of an outdoor chapel. There was a convenient spot, a little rise of ground that commanded a view of the campus on one side and was sheltered from the road by a heavy stand of trees on the other. Through the "windows" between the trunks at the front the worshippers could see the setting sun and whatever cloud effects the Creator chose to put in the sky after that. The approach from the East would be made over a bridge of boughs and up a path marked by rustic reminders that "the groves were God's first temples."

Of course, the campers saw that much cutting and sawing, leveling and grubbing would have to be done before a plot of ground that had been used for

everything from an archery range to a sugar camp could be made into a sanctuary. Furthermore, it was plain that girls would have to wield the crosscuts and machetes for the camp was made up largely of girls. The few boys, along with Professor Harvey Seifert, the director, might be counted on to cut and haul the logs that would have to be imported for seats, but much of the bending and lifting would fall to the girls. When the matter came up for vote, the decision was unanimous and enthusiastic.

When I looked in on the camp near the end of the six weeks' term, the truck had gone out for the logs that were to serve as the backless pews. The girls were busy putting the final touches on the "floor," and it was raked and swept with almost affectionate care. The cross at the center of the westerly altar and the pulpit at one side were already in place. Everybody, even sweet and sightless Frances Wilson, was busy with the finishing touches. ("You show me where I'm to dig, and I'll dig," said she.)

Finally, the truck came bumping along the road between the athletic field and the wood lot and a shout went up. Some of the workers were all for placing the logs then and there, but it was past time for lunch, and the schedule had to be kept or members would be late for their own personal projects in the afternoon.

The plan at the Adrian work camp was to combine study and work, worship and play to the advantage of the person, the college and the community.

So, there were individual projects as well as a common project that enlisted the minds and muscles of all.

FOR instance, one girl studied delinquency in Adrian, which is something of a boom town with its thirty-two industries and its increase in population from 15,000 to 23,000. Many of the newcomers had been brought in by the opening of an aluminum plant making aircraft parts. Every available worker was employed there or elsewhere. "Defense Worker Sleeping" was a common sign around town. Boys and girls were running loose, with the result that juvenile delinquency had taken an alarming jump.

Another girl was making a report on housing. She visited the trailer camps—both those made up of the government's grey-colored trailers and the more varied private contraptions. She kept track of the families moving into the row on row of tiny apartments, hastily thrown up and due to be torn down at war's end. She even looked into the more expensive quarters built for the higher paid craftsmen and bosses who could pay a rental of \$40 to \$50 a month or could buy a dwelling outright. These developments had to be considered in relation to the older substantial houses, with their gardens, on the tree-lined streets of home-logged Adrian.

Two of the girls worked with the Mexican colony that had come. One student from the South became particularly interested in the Negroes. One of

WORK. . . . The students are placing logs for seats in the outdoor chapel.



PLAY. . . . Directed recreation furnishes relaxation after each day's work.





WORSHIP. . . . A small group meets on the college mound for devotions.



STUDY. . . . Dr. Harvey Seifert, with four members of the work camp, makes a visit to the government trailer camp at Adrian.

the boys, a candidate for the ministry, surveyed the religious preferences of the newcomers, working with the churches as he rang doorbells. Two boys headed up a plan for a Club de Youth, which was bad news for Adrian's beer joints and taverns.

There were classroom sessions and seminar discussions to develop the know-how and to point up the significance of discoveries that were made. Those who came with the proper preparation in economics, sociology and religion were given college credit for six hours' work in sociology or religion.

"Looking back on the summer's experience," Dr. Seifert said when the reports were all in, "I am sure that this learning by doing had unusual educational values. It was education by participation, with members of the group taking part in the life of the community and working with community leaders. Theirs was not an isolated company living in seclusion on a college campus. They came to grips with community problems, just as really as they grappled with stubborn stumps out there in the wood lot.

"But more important than the educational values were the spiritual interests, developing a sense of fellowship not only with each other but with the heavenly Father. Worship in a small group with which you have worked can be more meaningful than the formal church service to which worshipers come without such a common experience.

"Our early morning prayer group meant much to all of us. It was not compulsory, but I did not know of anyone who missed. And it came early—six-forty-five. Sometimes we met outdoors at the mound on the front campus. Sometimes we gathered in the prayer-room with all the group facing an altar with an open Bible between flickering candles. The sacrament of silence was administered there. Then only the simplest, most direct words by

one of the group, who did not go up front or make a speech. All that was said was intended to help in meditation—that was all. And our services at the end of the day were quite as beautifully simple.

"Training in the techniques of service was another purpose of our work camp. We intended to find methods for reconciling the conflict groups that are found in any community in wartime or peacetime. (They were merely highlighted in Adrian with its defense-worker problems.) We expected that all members of the work camp would go back to their home communities and do spade work for tomorrow. Because they worked as part of the community, not merely for the community here, they would become workers together with God and their fellow men back home. Letters I have had indicate that our hopes were not in vain."

**I**n the midst of the work camp I could see these young people already forming such high resolves. After a discussion of church problems in defense communities we went around the circle, with each camper giving his impressions of what the camp, at its mid-mark, had already meant. Here are some of the comments:

"We are learning to play, sing, pray, and work together on things that are vital. . . ."

"We are discovering the theories of community living and corporate worship, and, we are experiencing the actual application of these theories in our daily schedules. Never before have I been in a group that has consistently demonstrated over a period of time the power that Christian thought and worship, cooperative work and study and play can have when put into action."

"I'm going to miss the early morning worship. I'm thinking of trying to get my folks to have it at home."

"We are learning from others and we are doing something that lasts. I feel that I have really grown up during the work camp. . . ."

"The work camp has done much for the spirit of the school. Students were getting 'cliquey.' Besides, the worship services have come to be expected by all the students on the campus."

"Adrian students will undoubtedly come to have a larger interest in community problems, with the interest an insight into the part the college should take in solving them. There has already been an increased feeling of unity among the students participating and a strengthened atmosphere of fellowship."

Thus, plainly enough, the chapel in the grove is not the greatest contribution that last summer's work camp made to Adrian College. And, after these comments, it was appropriate that Dr. Seifert should read one of the great prayers of Walter Rauschenbusch, for young people had undergone a social awakening and were consecrating their talents to spade work for a greater tomorrow.

The Chinese Ministry of Education plans to send 1,000 students annually for five years to the United States and to Britain, states a report from the Ministry of Foreign Affairs. Half of the students will be chosen by examination, and half will be selected from among civil servants and college professors. The plan represents part of the Ministry's efforts to solve the technical phase of the Chinese post-war reconstruction program.

An International Youth Center was opened in London in July this year, a recent issue of the *Scottish Educational Journal* reports. The Center was made possible through an International Youth Trust and will be open to young men and women from 18 to 30 years of age of the United Nations.

# Shouts AND Murmurs

By the editor

## We are all one

We note with detachment (we had trouble picking out the word to use here) the report of the meetings of the American Council of Christian Churches. This Council represents nine "denominations" of Protestant Churches representing supposedly 700,000 members. Among the member churches are The Methodist Episcopal Church (South), the Bible Protestant Church, the Independent Fundamentalist Churches of America and the Old (Evangelical) Catholic Church (whatever that may mean). We found that the Chicago *Tribune* had cornered the general secretary of the Council, one Dr. H. McAllister Griffith, who was most willing to talk about the Federal Council of Churches (24 denominations representing 26,000,000 persons). Said Dr. Griffith in good Christian spirit of misunderstanding:

"Early in its history, the Federal Council began to agitate the 'social gospel.' Granting that our world is affected by sin and in constant need of improvement, it is clear that the 'social gospel' is modernism's substitute for the gospel of individual regeneration.

"Further, the social gospel has, as was inevitable, taken a Marxist form, advocating the elimination of the 'profit motive' and eventual state ownership of the means of production. It is significant that most Marxian radicals, while in principle bitterly opposed to historic Christianity, look with approval on the Federal Council.

"The chief modernist emphasis of the Federal Council is its quiet erasure of historic Christianity. Modernism is anti-Christian and is being offered as a substitute for Christianity. It is quietly attempting the complete domination of American Protestantism in that it desires to suppress preaching of the gospel of blood as superstition.

"Until after the first World War, the Federal Council, while hoping for universal peace by arbitration and advancing progress, was not militantly pacifist. It supported that war with a wholeheartedness it has not approached in this war. Then the council was caught in a wave of pacifism that began in the '20s."

Now this is a nice mixture, and we're all intrigued. It seems that the social gospel which has taken a Marxist form, mixed with modernism and pacifism, has ruined the church. Well, we wonder if this separatist attitude from within and

without is not the most un-Christian and destructive thing that could happen. We just wonder!

## Grim without makeup

On a number of campuses men and women born in Germany or educated there have been telling Americans what college life in Germany was really like. We collected several nice bits from an interview in *The Reveille* of Louisiana State University. Pfc. Fred Wolff says that Nazi education is a grim process, much different from the American "rah rah" brand he found at Hollywood High School. It was every man for himself, strict self-discipline forcing each man to study longer hours than the average American would endure. The result was to make German students of 1933 a greater storehouse of academic knowledge, but less equipped than Americans to face life. Classes were conducted on a voluntary basis, with discussion limited to a minimum. Pfc. Wolff found that Berlin coeds were not nearly as attractive as American girls—the German girls used little or no makeup. Long engagements were the rule, and elopements were extremely rare! All of which makes us feel that unadorned education is rather hard to take.

## Isle of our dreams

Modern advertising irks us more than it pleases us, and more often than not, we find ourselves refusing to buy a product because we dislike the advertising. But when advertising is good, it can do wonders. Take the little catalogue of the Island Press as an example. Here is a small publishing house that has issued a catalogue that pleases us all the way through. We wanted to order every book, not only because we thought the selection unusually good, but also because the "blurbs" were so appealing. *Revolution in India, Will You Marry Me?, The Miracle of Living, Drunks are Square Pegs*, and the books on Cooperatives intrigued us. All of which is to say we like the Island Press, the New York address of which is 470 West 24th Street, New York City 11.

## All is not German that stinks

Nothing has displeased us more than the series of articles written by Struthers Burt on his German university experience appearing in the *Saturday Review of Literature*. These diatribes remind us of the people in the last war who wrote

silly disparaging books about German literature and music. They are in the too, too obvious class—nasty and somewhat below the belt, in our estimation. We have a feeling that Mr. Burt has more than once prided himself on his German university experience. It is unfortunate now that he must capitalize on it by disliking it as cordially as he does. One has a right, it seems to us, to criticize and to be down right against anything he wishes to. There is something in this writing—a trick of phrase, perhaps—something in the style, that is bitter and unpleasant. We feel it is beneath the standard of a good paper like the *Saturday Review of Literature* and that someday they will regret having published these papers.

## There will always be college

President Hutchins (of Chicago University) revealed that the number of students enrolled in the first and second years of college, some of whom are only fourteen years old, has now reached 300—an increase of more than fifty per cent over last year. "These figures," President Hutchins declared, "suggest that the college program of the University of Chicago has met a widespread need—the need to complete liberal education before being called to the colors." But they suggest something far more important, and that is that the college is and will be of importance when the selective service act is no more.

## Military equivalent of monotony

Under army and navy influences, the service men at Tech are doing some studying. Our civilians had one month's vacation and so they, too, have picked up in interest. But we are far from that degree of efficiency in studying that once prevailed at Tech. Tech's experience shows that education cannot be hurried and still be thorough. Those months during the summer when students usually get jobs back home have a balancing effect. Here the student can apply what has been learned and will come back ready for more. Studies become interesting instead of a grind. The basic reason behind our scholastic troubles is monotony. Now it is necessary—but it won't be after the war.

—Technique of the Georgia School of Technology

## But—certainly

This war might have been avoided if in Germany the younger generation or the older generation, had had a training in, or a knowledge of, the humanities.

—*Boston Globe*, quoted by the *Los Angeles Collegian*



# "From the Consent of the Governed"

LIFE, liberty and the pursuit of happiness"—What is it that the average American father thinks about these? It might be unwise to put this question to your father so we shall select another, Mr. John Applegate, the chief character in Hamilton Basso's analysis of the American scene entitled *Mainstream*. You have met Applegate many times. He owns a drug store or some retail business on the corner. He is material minded to be sure and lives in a civilization materialistic to the core. But as for money, he makes, loses, spends and gives it away with a light heart. Since boyhood he has been busy in the traditional American way getting ahead. He is wont to emphasize money because of its convenience as a measuring device. It is indeed almost the only one he knows. That is why though he fully appreciates a good man his deepest admiration is reserved for the one who has money in the bank.

America, he feels, is a safe and relatively comfortable place watched over by a sympathetic God who demands only that his children be cheerful and trust in the future. A deacon of his church (Protestant), his idea of religion is apt to be confused with his idea of worldly success. A Christian man by Puritan definition is a prosperous man. Religion while necessary must not be carried too far. Sufficient unto the Sabbath is the churchgoing thereof. For the other six days of the week a sensible man will put his attention to the practical business of making a living and not burden his mind with considerations of the moral universe. Abraham Lincoln is his patron saint whose copy book maxims lie at the center of his morality.

His economic maxims are not those of the college of commerce and business administration on your campus, but the bare and brassy credo of the "Prince of Humbugs" and father of American advertising, P. T. Barnum, *viz.* "All advertising is good advertising. Don't get above your business. Be systematic. Be polite to customers, etc."

Applegate doesn't like politicians who talk in terms too difficult and complicated to understand. If the politician has to talk in dialectic he would prefer it be forged out of Joe Miller's Joke Book and biblical misquotations than Spengler and Marx. He calls himself an independent Republican but voted for Roosevelt in

(Editor's note: Giving credit is a difficult job in *Quad Angles*. A good many of the group at Yale Divinity helped put together this article which we print. Jimmy Wilder wrote out the material after Kenneth Underwood and the rest of the group put their heads together on the books that were chosen to be included. Raymond Morris, the Librarian at the Divinity School, gave it his critical "once over." Professor Liston Pope, the boys say, is responsible for much of the sense and none of the nonsense found in this account.)

1932 and again in 1936. In 1940 he voted for Wendell Willkie, but a little more than a year later he began to feel thankful he had been on the losing side. In a time of extreme crisis such as post-Pearl Harbor Roosevelt was the best man for the job, he told himself. He does not blink at the facts. He sees the necessity for the concentration of political authority. Yet he learned the lesson of totalitarianism and believes in a movement toward decentralization and a reassertion of an American system of checks and balances.

He worships bigness and gadgets, but he is not fooled into thinking that airplanes can create a world community. They can at best merely create proximity and proximity is proximity. Nothing else. It does not make for justice or mercy or loving kindness, or any of those things upon which the hope of world community must depend. He at times feels that all the ills of the world can be cured by larger and larger application of goods, and then again he would stress more what he would call practical Christianity or the idealism of democracy.

Well, according to Hamilton Basso's *Mainstream* this is the credo of the ordinary garden variety of middle class Americans. Basso was interested in finding out how this prevailing creed came to be. But the real question is What do you think of these ideas? Today they represent the chain of myths and symbols and values that make up American democracy. Some made for the good in America, some for her evils. Which made for which? You and I must know if we intend to make a better world than the one in which we now live. Which of these ideas would you seek to conserve and

cherish and which would you change? Which represent inalienable rights and which represent rights that alienate? The *motive* book editors would like to recommend a few books on American democracy which may help you toward that decision. Some of you may already disagree with Hamilton Basso's interpretation of the middle class American. You have your own ideas—that's good! The book editors think that Basso's work is commendable but that it ought to be read along with other books which give perspective and a framework of reference.

UNDER the dictatorial commands of professors, many of us have swallowed the historic classics on democracy and independence with anything but a feeling of freedom. Like those gentler years when we took cod liver oil, we gulped with the least amount of reflection possible simply because it had to be done and it was supposed to do us some good. There are those darker moments when we are suspicious that the prescription was in vain. Nevertheless there are some masterpieces of thought essential to all the fields of history, education, sociology, philosophy, government and religion, and which become helpful and revealing when digested instead of gulped. Democracy is more than "mainstream," and at its best it is noble minded and challenging.

The great triumvirate of the classics of democracy might well be Rousseau's *Social Contract* which opens with that penetrating paradox, "Man is born free and everywhere he is in irons"; John Stuart Mill's great treatise *On Liberty*, whose demand for sweeping individual freedoms rocked two continents, "The worth of a State in the long run, is the worth of the individuals composing it . . ."; and John Locke's *Second Treatise On Civil Government*. Without a thorough mastery of the latter title you cannot understand what our Founding Fathers intended to create. "Man," said Locke, "being by nature all free, equal and independent, no one can be put out of this estate and subjected to the political power of another without his own consent. . . ." In the Declaration of Independence Jefferson added "the pursuit of happiness." Otherwise the verbiage of this monument to human rights and lib-

erty was the well worn currency of the day. Most of us think of Jefferson as some prolific spider spinning the Declaration of Independence out of his belly. Jefferson wrote this immortal document secluded in his two-room lodging, for which he paid thirty-five shillings a week, and for twenty days he labored to design the charter of our liberties. In answer to the jealous criticisms of John Adams, R. H. Lee, and others, Jefferson stoutly protested, "I did not consider it as any part of my charge to invent new ideas." The essential thing was to harmonize the "sentiments of the day. . . ." Some evening when you haven't a date let us suggest that you browse through the *Living Thoughts of Thomas Jefferson* as these have been selected by a contemporary democrat, John Dewey. You will find Jefferson worth while. He was a warmly human creature who loved life. A Frenchman who had been a guest of Jefferson's gracious hospitality said of him that he was "the first American who had consulted the fine arts to find out how to shelter himself from the weather." His political philosophy was summarized in a letter to Adams; they (the Federalists) "fear most the ignorance of the people." We (the republicans) "fear most the selfishness of rulers independent of them." Therefore the Constitution was framed with a system of checks and balances. Jefferson was a prolific writer and much has been written about him. *Jefferson and Hamilton* by Claude G. Bowers is a brilliant and important estimate of the man; Hirst, *Life and Letters of Thomas Jefferson* is a readable account.

"Absolutely the greatest classic in this field" (every field apparently "must" have one) is James Bryce's *Modern Democracies*. The two thick volumes form an austere and formidable aspect. Good luck, if you tackle it. Someday, perhaps, we shall, but we know it will be slow and heavy going. However, we shall be unwise if we avoid titles because they are not light and easy. The student of American democracy is making a mistake if he misses Laski's *Rise of Liberalism*, or Ralph Gabriel's *Course of American Democratic Thought*, or Merle Curti's *Growth of American Thought*. This last title seeks to interpret the ways in which "average" people think instead of examining the great thinkers in history. It is really a history of popular thought or public opinion. Charles Beard's newly published *Republic* is one of those titles everyone is talking about and no one has read; that fact alone offers a rewarding challenge to some enterprising student of American democracy.

WE know that by now this column is becoming a bit academic and tedious but we urge you to continue a bit

further. Democracy is more than a story of interesting personalities, or the common sense of the common man—it is a culture, a philosophy and a faith. It is a tremendous human adventure. *Modern Democracy* is a "beautiful little analysis of the democratic faith" by Carl Becker. Ralph Barton discusses the ideals and limitations of democracy and vigorously defends it against competing ideologies in *Shall Not Perish From the Earth*. Short, stimulating and inexpensive is Vlastos' *Christian Faith and Democracy* which is one of the most useful titles in the Hazen series.

Like other great human endeavors democracy stands under judgment. It is a story of success and failure. It is threatened today in America by racial strife and tension. All of us know the broader features of that problem. Perhaps we are not aware of how that problem appears to the less fortunate and submerged groups. Few statements are more objective, or filled with that wider understanding of Negro-white relationships in this country, than is Charles Johnson's *Patterns of Negro Segregation* which falls into two natural parts—a consideration of "the formal institutions, social conventions, legal codes, and ideology supporting racial segregation and discrimination" and, second, the Negro's behavioral response to segregation and discrimination. What to do about it? "Freedom from fear is the way to cure race prejudice. . . . For conflict grows fat on fear," is the answer suggested by Ruth Benedict and Gene Weltfish in a Public Affairs pamphlet released in October, 1943, under the title *The Races of Mankind*. This little brochure summarizes some of the things which are being done in this country to eliminate race prejudice and to encourage interracial cooperation.

In the field of labor perhaps the best single work is *The Dynamics of Industrial Democracy*, by Clinton S. Golden and Harold Ruttenberg, both labor men who see the problem as involving many complexities—economic, psychological and social, and who do not hesitate to lay the blame for non-cooperation at the feet of labor as well as management. The book gives a very revealing insight into the process of labor adjudication. If you want to know how business modifies the aspirations of democracy and government consult that pioneering study of *Business as a Source of Power* by Brady. Before we are prone to criticize democracy we need to understand the force of those movements influencing it.

Liberty and equality are two great component parts of the democratic spirit. Someone has said that British democracy has emphasized liberty, while we in America have stressed equality. Our be-

lief in the common man and for his general improvement has led us to establish the free public school and access thereto as an inalienable right of an American citizen. An excellent assessment of the possible contribution of our education system to our common welfare is Count's *Prospects of American Democracy*. Perhaps one of the best books in the field is Newlon's *Education for Democracy in Our Time*. No discussion of education in America should overlook John Dewey's many contributions and especially his *Democracy and Education*. The problems of religion in education are well discussed in *God in Education* by M. L. Jacks. Time moves on. It is still later than you think, and a revised edition of Max Lerner's *It Is Later Than You Think* will shake any lover of democracy out of his complacency.

It is interesting to note that we cannot suggest a single worthy title in the field of civil liberties. The threat to liberty in this country is not an academic question. Civil liberty is being denied every day and we have no competent source of information concerning it.

One of the hot spots in American democracy today centers around groups that seek to wear the garb of democracy but play as a "wolf in sheep's clothing." John Carlson's *Under Cover* lays bare, in a very inartistic manner, the present extent of fascist groups and their activities in the United States. In *It Can't Happen Here* Sinclair Lewis portrays the threat of the rabble-rouser and the forces behind him that seek fascism in the name of anti-fascism. Huey Long steps out as one notorious example in Dos Passos' recent novel, *Number One*. Likewise Lewis Browne presents the story of a low-brow who rises to power in *See What I Mean*. Huey Long is reported dead and Father Coughlin gagged, but their souls go marching on.

Obviously, we have only scratched the surface of the vast outpouring of material relating to democracy. The avid reader, if interested, will find an extended list of suggestions in the Bulletin issued by the American Library Association, for January, 1940, and entitled: *Democracy: A Reading List*.

Any article of this nature, dealing only with titles and authors, can make a subject seem drab and lifeless. But democracy is anything but lifeless—it is forceful, dynamic, and challenging. It is the problem of the day. It is becoming clearer that if democracy is not to "perish from the earth" it is our task to make it vital here and now! Returning again to Jefferson, is there not reason to feel as he once said: "Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep forever."

# Creator of the Symphony

Warren Steinkraus

- Haydn developed the form of the symphony which is still prevalent today.
- The classical period in music is noted for its form and precision.
- Mozart began writing minuets as a lad of four and had 626 musical works to his credit when he died at 35.

THE practice of looking into the past for some of our most pleasing enjoyment is not an unusual or uncommon one. We would certainly be at a loss now, if some of the great things thought and said in the world years ago were kept from us. Literature would be a shallow field indeed if we were limited to contemporary writing only. The great compositions of the past are not great merely because they have lasted for a long time, but because they can give us enjoyment now.

Music which was written in the past and which we hear played today, we call classic. But it is well to bear in mind that there was a period in the history of music which is called the "Classical Period." The term used in this sense is not that which we customarily distinguish from "popular," but describes a style of composing. This period in music begins in the last half of the eighteenth century and ends during the first half of the nineteenth century, though there are semblances of classicism as a style even today. We are interested in going back to this period for its music has some of the popular appeal not found in more recent works—mainly because it is simple to comprehend.

True classicists were interested in form and precision. For them, the way a musical idea was expressed was more important than the idea itself. But music of this calibre is mechanical, stilted and boring. The works of the little-known François Gossec are of this nature, and he is little-known because they are. As composers, still adhering to strict form, expressed their own feelings in their compositions, we find music which is readily enjoyed and really "bounces" at times, though one cannot jitterbug to it.

Mozart (Moh'-tsart) and Haydn are the great masters of this period. They were great friends and admirers of each other's ability. From Haydn, the younger composer first learned to write a quartet, and with Mozart's help, "Papa"

Haydn was able to develop a richer style and a fuller mastery of orchestral effect. Each wrote about the same number of works. Six hundred and twenty-six works are credited to Mozart who began writing minuets as a lad of four! He went to a pauper's grave at thirty-five, while Haydn lived to be seventy-seven.

HAYDN himself admitted that he was not as great a composer as his comrade, but he is significant for having developed the form of the symphony still prevalent today. No one wrote a symphony before him and one would think that he exhausted the field with his incredible number of them. No writer has come closer to his number of one hundred and four symphonies than Mozart with forty-one. Beethoven wrote only nine, Tschaiikowsky six, and Brahms only four! But quantity does not imply quality, and such is the case with Haydn's symphonies. Only about twenty of them are ever heard in concert halls today, but these compare admirably with any ever written. Their interesting titles are not easily forgotten—"Surprise," "Clock," "Mercury," "Miracle," "Oxford" and "Military." The later compositions, numbers 88, 92, 96, 99, and 101, are considered the best since they show the results of Mozart's influence. Haydn wrote many other selections for orchestra and ensembles, but his symphonies and his oratorio, "The Creation," stand out as his greatest contributions.

Mozart's life makes interesting reading, but we are interested in him chiefly as a composer in the classical period. From the comic "Musical Joke" to the solemn "Requiem," we can always sense his genius. Though a composer of great church music, he is most appealing when in a gay mood. The delightful serenade, "Eine Kleine Nachtmusik" (A Little Evening Music), is Mozart at his gayest. It is dainty, yet full enough of vitality to please anyone. If once its mood or "spirit" is caught, we can look forward to enjoying almost anything else of Mozart's that we hear.

BECAUSE of his sad life, too much of which had to be spent in hard work for ordinary needs, Mozart did not keep adequate records of his works, and many would have been lost, had it not been for the efforts of a musicologist named Köchel. Köchel catalogued all the works and provided in this way an acceptable means of identification. Thus when we

see a number preceded by a "K." we can tell that it is the number of the composition according to Köchel. This system is widely used today, and it is well to be aware of it.

Mozart's piano concertos are some of the most delightful ones ever written. One of the best is K. 491 in C Minor. After a long orchestral introduction which states the main theme, the piano breaks into a colorful, charming melody which is not easily forgotten. The second and third movements are equally exciting. The quality of being easily enjoyed, is characteristic of all his piano concertos, and we soon realize that there are other great concertos besides Tschaiikowsky's in B Flat Minor.

Of a more serious nature are his works for solo violin and orchestra. These concertos, especially the one in D Major, K. 218, have a richness of melodic content unequalled in many a similar work. Mozart wrote concertos for almost every instrument, including the harmonica, but his works for piano and for violin are superior.

In the symphonies we have Mozart at his best. He was not hurried when he wrote them, and had no deadline to meet as when he was writing his operas. They are what he enjoyed doing. The "Jupiter," K. 551, or forty-first, is said to be the most perfect symphony ever written, in style as well as in form. However, I do not feel that it is the most beautiful. The fortieth in G Minor, K. 550, is superb, though the second movement is not appealing at first (a common trait among symphonies of this period). The "Haffner" symphony, K. 385, with its octave jump in the first movement and the "Prague," K. 504, are also fine examples of Mozart's work as a master symphonic craftsman and can be appreciated on the first hearing.

When such great composers as Haydn and Mozart are discovered few will deny that looking into the past for musical enjoyment is well worth while.

## "POPULAR" RECORDS

NOT A WORD FROM HOME and THE PRODIGAL SON. Roy Acuff and his Smoky Mountain Boys. Okeh 6716.

TIME ON MY HANDS and FOR THE GOOD OF YOUR COUNTRY. Count Basie and his orchestra. Columbia 36685.

DO NOTHING TILL YOU HEAR FROM ME and CHLO-E. Duke Ellington. Victor 20-1547.

# "Of Men and Books"

- "Of Men and Books" does more than awaken interest in reading; it suggests ideas and values in particular books.
- A guest—usually the author of the book being discussed—often appears on the program.
- Professor John T. Frederick conducts the program which is heard over CBS at 2:00 P.M. (EWT) on Saturdays.

YOU might not at first glance think of a book-review broadcast as answering the plea by many thoughtful Americans for radio programs which interpret the essence of our free, democratic, Christian heritage to their listeners. But that is just what *Of Men and Books*, "radio conversation" conducted by Professor John T. Frederick over the Columbia Broadcasting System each Saturday, does.

Last fall *motive's* editor wrote me about this program, "it goes way beyond mere book reviews—it definitely has something, and I think *motive* readers ought to know about it."

That something, I found when I went to talk to Mr. Frederick about his program, is no happenstance. "I realized from the beginning," he says, "that if our show was to achieve what we wanted it to, it must go beyond simple reviews of current books. Its first and foremost purpose, of course, is to serve as a guide to listeners' reading—but I know people can get reviews in a myriad of other places. We had to go farther than that."

So the present make-up of *Of Men and Books* began to take shape. Mr. Frederick conceives of his "added something" as the result of a two-fold purpose: to provide intrinsic experience for listeners in the body of the broadcasts themselves, and to awaken interest in reading and books in general by suggesting something of the ideas and values beyond mere story-telling which lie in wait for anyone between the covers of books.

THE first purpose is achieved by including material in the course of the broadcasts which will make richer the lives of those who listen even if they never read the books which form the starting point of the "conversations," and by providing frequently for the appearance of a guest—usually the author of the book which is being most prominently considered on that particular program.

It is in the body of the broadcasts that expressions of significance for listeners in their current thinking and living chiefly appear. A talk based on the recent *Mark Twain, Man and Legend*, for instance, gave opportunity for discussion of the incompleteness of living that fails to relate itself to a satisfactory religious pattern. Here is a quotation to illustrate:

"Twain's was a nature wholly direct, sincere, generous; the world he tried to believe in, a world without God, without faith, was torture to him. Out of it sprang the tragedy of his life as man and artist. . . . I've been thinking as I have read this book about Mark Twain, and thought about it, that out of such denial of religious faith came the failure in leadership which caused the disaster of the modern world. That disaster itself came out of the positive aspects of materialism and mechanism—as old as the race, but grown monstrous and of gigantic power in this age of the factory, the laboratory, and the machine. The nineteenth century in great measure robbed the world's best minds—like Mark Twain's—of the energizing and directive force of religious faith.

"The opposing beliefs of greed and selfishness and ruthless power gained control of the minds of many men and women. We are fighting now a second terrible war to determine whether those forces shall wholly rule the world. And where is this war being fought? Not solely on the shores of Italy, on the plains of China and of Russia, in the jungles of New Guinea. It is being fought also in the human heart, in the minds of all the men and women in the world, in your heart and mine: a war between selfishness, indifference to the needs of others, materialism, hatred, fear, and the opposite faiths—of freedom, of friendship, of the expressed knowledge of the goodness of life and the love of God."

Again, in the course of the conversation on Stephen Vincent Benet's book of poetry, *Western Star*, Mr. Frederick developed his thesis around the conception of Mr. Benet as a real poet of democracy:

"It is we the common folk who shall build the America. That is the theme of *Western Star*. And because of that theme, because of the meaning of that theme today and because of the excellence, the beauty and the strength of the poetic form in which that theme has been expressed for us, the vitality of the story, the humor, the tragedy, the breadth of vision that it contains, I feel that this is a great poem for America, for now and for the future. . . . I want to read to you two or three sentences which Stephen Vincent Benet spoke to *Of Men and Books* listeners on a broadcast back in 1941: 'The words of the free to the free may fortify men's minds and hearts in a troubled world in a troubled time. They may not all be

political words; a fine story, a notable poem—these, too, are part of the civilization that we strive not only to defend but to increase. And it is a free land, not a chained one that will make the great words of the future, the words our children shall remember.' Some of those words are in *Western Star*. And the meaning of those words is democracy."

The program based on Roi Ottley's *New World a Comin'* included an interview with the author on the future of the Negro in organized labor and the trend of thinking in Negro communities. Coming as it did shortly after the disgraceful riots of last summer, it became a timely discussion on the necessity for understanding by Americans of the diversity which is an essential feature of our culture, and a plea that out of an understanding and use of that diversity something very valuable to our democracy might emerge. "We are talking," Mr. Frederick pointed out in the course of the program, "about all of the diverse groups—religious and political and economic as well as ethnic—that make up America. This is one problem, not a nest of separate problems—this realization of the unity in diversity which is the hope and the potential greatness of our land. It is so that we must approach it in our own thinking, in our own hearts."

For copies of a poem he read on that broadcast, "Black Mother Praying in the Summer, 1943," written during the disorders in Detroit and elsewhere by Owen Dodson, a young Negro in the armed service, Mr. Frederick received more than 2,000 requests. (Incidentally, he noted that many came from ministers who had heard the broadcast.)

THIS drawing out of significant bits of experience from the books considered helps achieve the second purpose of the program—to encourage interest in reading in general. Too, Mr. Frederick usually finds occasion to refer during the conversation to other books which bear on the same theme.

That the radio audience welcomes the rich material provided and appreciates the friendly, man-to-man spirit of the discussions, the lack of technical argument and condescension which has marred certain programs of similar nature, is indicated by the variety of "thank you" notes which arrive in increasing number at Columbia's offices.\*

The diversity in audience is reflected by two notes which formed part of a



Dr. John T. Frederick just before one of his Saturday afternoon broadcasts, "Of Men and Books," a CBS program.

recent day's mail—one a badly spelled missive expressing thanks for having given the writer an idea of what might be in store for him in books, the other a request from the wife of one of the wealthiest men in the land for suggestions

about books which she might send to her son in foreign military service for Christmas.

Many of the broadcasts are designed to fit into a series built around a central theme. For instance, last spring a series which dealt with reading in wartime considered books which pointed toward an understanding of our own objectives and those of the other united nations. It ended with a discussion of *One World* and an interview with Wendell Willkie.

A subsequent series, including the Benet program already mentioned, carried out the theme of reading in a democracy. Just now Mr. Frederick is launching an interesting new group of broadcasts on "Great Americans: Our Contemporaries." Based on currently published books containing assembled writings of Americans of the past (Jefferson, Lincoln, Whitman, Melville are among those to be considered), it will stress the contributions of those men for Americans in this day. These programs, for which there will be no "guests," will alternate weekly with programs following the usual interview pattern.

Naturally, Mr. Frederick reads a great number of books in the preparation of his broadcasts. For actual consideration, he chooses one in which he himself is

deeply interested—one which he feels is of importance and interest. Then he selects four or five other current books for brief mention near the close of the program. Sometimes he and the author who appears with him speak from the same studio; often the author is in a Columbia studio in another city waiting to be switched into the program when it is time for him to speak. In such cases, manuscripts have been exchanged beforehand so that the two portions of the broadcast form a unified whole.

Find out when the Columbia station nearest you is carrying *Of Men and Books*; it originates at 2:00 P.M. (EWT) on Saturdays, but some Columbia outlets find it necessary to transcribe the broadcasts and release them at a later time. Get acquainted with the program. You will find it fitting into more and more of your campus and classroom thinking and experience. For the editor was right: it *does* "have something."

\*Printed transcripts of all the programs are available at 5 cents each; 26 weeks for \$1.00; a year for \$2.00. Address: *Of Men and Books*, Radio Dept., Northwestern University, Evanston, Ill. You will discover many of the transcripts suitable to file for future reference. In addition to the material they contain, they are couched in prose that is a pleasure to read.

## movies

## They Could--But They Don't

Margaret Frakes

**T**HERE is no medium so fitted by its very nature to serve the purposes of education as the motion pictures.

The army has found this out: recently the statement was made that the training of troops in certain technical processes has been speeded up as much as three months by the use of animated pictures in instruction.

Soviet Russia early encouraged the production of films which would unite the great masses of her people by an understanding of what the Revolution meant to them and what part each small community could have in the realization of the purposes and hopes of the entire nation.

Chinese officials are crying out for 16 mm. equipment to furnish trucks which can tour the vast areas of their country to awaken an unlettered populace to the

opportunity for national rebirth when the invader will finally have been expelled. And during the 1930's that country's infant motion picture industry was already beginning to produce films which dealt in realistic terms with contemporary themes such as the unequal treaties other powers had imposed upon China.

The British Ministry of Information found documentary films invaluable in building up courage and unity during the "blitz" of 1940-41 and in encouraging methods of coping with such new and annoying problems as the predicament of communities which found themselves puzzled hosts to refugees from the bombed areas.

**A**ND what of the American film? Unfortunately, our report here has to bear mostly to the negative side. We

- Movies often refuse the opportunity they have to help educate for democracy.
- Part of the fault lies with the audience who thinks movies are for entertainment only.
- Listing given here of 16mm. films that will help your group educate for a democracy.

have had some excellent reportorial films on the current crisis, produced both by the government-sponsored agencies and by Hollywood companies. REPORT FROM THE ALEUTIANS, THE BATTLE OF MIDWAY, A SHIP IS BORN, etc., have served admirably to acquaint us with what American troops are experiencing on the battle fronts and what American industry is doing to support them. But so

far as contributing to our understanding of what America, what democracy, means, of what we must fight to preserve and obtain if the nation is to enjoy a better or even an equable future, precious little has been done, either in factual presentation or in the regular Hollywood "feature" film.

To be sure, we have had plenty of films of late on the current scene: careful and artistic productions glorifying the courage and sacrifice of the American soldier and sailor, "occupied nations" films demonstrating the cruelty and disregard of human rights on the part of the enemy. But there have been few—perhaps even none—which would serve to fill such a purpose, for instance, as Pearl Buck expressed last year when she asked critics to name films which might be sent to the Orient to interpret the *real* America—not the "America of the movies" (a significant appellation)—to the peoples of the East.

True, you can recall isolated scenes of significance from various films—"Mr. Smith" at the Lincoln monument in Washington, the courageous young Oakie in the concluding portion of *GRAPES OF WRATH*, going out with head held high to prove that America *could* mean opportunity, Andrew Johnson refusing to compromise his purpose of carrying out Lincoln's policy of amnesty, Dr. Ehrlich's speech about racial and national tolerance. But the films from which those snatches are chosen often could not serve in their entirety as exponents of democracy or freedom.

Perhaps it is because the motion picture industry, first and foremost a money-making proposition, is so hedged about by restrictions that true interpretation of democracy, being in itself a threat to conditions which make service only for unlimited profit possible, cannot be expected. A writer who has something significant to say usually does not wait to write his book with an eye on the profit it will make—which a motion picture producer must do with any projected film.

I WONDER, however, if the fault does not partly lie with us as audience. We have become so used to thinking of motion pictures as entertainment only, as vacuous means of spending certain of our leisure hours, that we hail those films which are spectacular, which entertain us by song or dreams of unattainable romance, by dream-world settings and costumes and color, that we steer away from films which do not provide them for us. And so even films with a core of meaning and truth have often been so adulterated by the addition of unrelated "love interest" or phony, embarrassing heroics or unsuited settings that

their logic and their message have been lost. By the same token, many a present-day war film is "doctored" to contain revolting details included as horror-producers for their own sake. We need to learn that these are not the only elements productive of entertainment, and that the devotion of men and women to an ideal or to service, as in the forthcoming *MADAME CURIE*, can be just as exciting and dramatic as the most lachrymose tale of the devotion of a woman to her lover. We need to learn that sympathetic portrayal of the details of uneventful small-town life, as in the current *HAPPY LAND*, can be far more moving and significant than the most exotic, eye-filling yet entirely phony spectacle dreamed up for a *NO TIME FOR LOVE*.

Some day, let us hope, American films will grow up to the place where they interpret American democracy to Americans—and, significantly, to the rest of the world—as successfully as Russian films interpret Soviet ideals and methods to the Russian people. And the more we can express our hope for such a day, the more certain it will be in coming. We need to learn to detect the phony, the false, the merely sensational, and lend our support to films in which those qualities are absent.

Here are some 16 mm. films that might fill a place in your group consideration of democracy, its meaning and its problems:

**THE WORLD WE WANT TO LIVE IN.** Sound. 17 min. Free except for transportation costs from National Conference of Christians and Jews, 281 Fourth Ave., New York City. (Address Mrs. Duffy.)

**ONE TENTH OF OUR NATION.** Sound. 28 min. \$4.50. A consideration of minority problems, chiefly of the Negro group.

**HERE IS TOMORROW.** Sound. 27 min. \$7.50. The story of consumer cooperatives.

**RELIGION AND THE PEOPLE.** Sound. 20 min. \$3.00. Activities of Catholic, Protestant and Jewish groups in wartime.

**CRIME SCHOOL.** Sound. 1 reel. A "March of Time" feature on prevention of delinquency.

**HARVEST FOR TOMORROW.** Sound. 3 reels. Conservation and reclamation in New England.

**THE LAND.** Sound. 5 reels. The story of American agriculture during the thirties.

**THE PLOW THAT BROKE THE PLAINS.** Sound. 3 reels. The dust-bowl tragedy, and the program of reclamation set up by a democracy to overcome it.

**POWER AND THE LAND.** Sound. 3 reels. Democratic methods bring electrification to a rural area.

**EVEN IN THIS DAY AND AGE.** Sound.

10 min. \$1.50. A review of danger spots in our social order.

**CHILDREN LEARN ABOUT THEIR NEIGHBORS.** Sound. 1 reel. \$1.50. Discussion program develops into racial understanding.

**OUR BILL OF RIGHTS.** Sound. 20 min. \$3.50. Dramatic treatment of how we obtained it, and what it means.

Any of these films may be obtained through your local Methodist Publishing House from the Religious Film Association.

## Among Current Films

**The Gang's All Here** (Fox) is another of those empty, technicolored, fantastic musicals, elaborate beyond any fairytale fan's dreams, silly and boring as to plot, loud and uninhibited as to "music," raucous as to color and voice. The whole gives you a feeling of having *over-feasted* on gaudily-colored sweets. Alice Faye, Charlotte Greenwood, Carmen Miranda.

**Happy Land** (Fox), filmed from the MacKinlay Kantor novel, is noteworthy especially for the fidelity with which everyday life in a typical midwestern small town is presented. There is none of that condescending air so often present in such interpretations; all is told with dignity and sympathy and even love. There was doubtless temptation to become maudlin in the story of how a family met the news that their only son had been killed in action, but it was avoided. The film is admirably acted and directed; a *tribute to the courage and beauty of everyday living*. Don Ameche, Harry Carey, Frances Dee, James West.

**Lassie, Come Home** (MGM) is the story of the devotion existing between a boy and his dog, and how that devotion led the collie to brave the rigors of hundreds of miles of rough travel to return to his young master when poverty had forced the family to sell her to a wealthy man who had taken her to live in the north of Scotland. The outdoor scenes—in technicolor—are beautiful; the performance of the dog is remarkable; there is about the whole a feeling of real living and of understanding for men and animals that makes it an *outstanding* effort. Nigel Bruce, Donald Crisp, Elsa Lanchester, Roddy MacDowell.

**No Time for Love** (Par.) attempts to be a sophisticated comedy about the sandhog and the lady, but it succeeds mainly in being a snobbish bit of foolery—even though the sandhog marries the lady. *Trivial, and somehow shoddy*. Ilka Chase, Claudette Colbert, Fred MacMurray.

Two new films telling the story of Russia of the past and present have recently been assembled in this country from Russian feature films and newsreels old and new: **The Russian Story** and **Battle of Russia**. The first includes shots from some of the most famous motion pictures of all time, but they have been so badly cut that you get no more than a glimpse of what made them great. The second, done originally by the government to acquaint members of the armed forces with the part Russia is playing in the present war, is more successful. Using an effective musical background and a discerning commentary, along with precise animated maps and cartoons, it is an excellent illustration of how movies can be used to explain, to point up facts so that they are readily grasped by the audience. Both tell you much about the Russia of today and the kind of war she has been subjected to for long weary months, and both will amply repay your seeing them.

# Psychological First Aid

J. Olcott Sanders

AIR raids are a remote possibility for most Americans, but floods, tornados, and other catastrophes may come unpredictably into anyone's life. For the same reason that you study first aid and other disaster services, you may want to prepare yourself to give psychological first aid. In addition, at least a few young people are thinking seriously of training for reconstruction work in wartorn areas or in socially undeveloped regions.

Recreation can contribute toward rebuilding psychological and physical health of the individual and the social life of the community. Generally speaking, "the recreational needs of wartime are not essentially different from those of peacetime. They are only more acute."<sup>1</sup>

In an unexpected disaster situation the main problem to which recreation applies is releasing nervous strain and tension. Here the experience in British bomb shelters might be helpful; interestingly it has been found that "children are remarkably unaffected by fear of air raids, and any fear they may have is undoubtedly connected with the behaviour of adults around them."<sup>2</sup> During the course of air raids and the like, then, there should be in addition to the physical ministrations of food, clothing, and whatever first aid is necessary, some form of recreation to ease the strain of fear and waiting. Of his experiences in London during the winter of 1940-41, John Holgate writes:

"Every week I visited shelters, and because there weren't many entertainers available to take with me, I called on the shelterers themselves to give the show. Out of about forty little shows, we failed only twice to get enough volunteers. This dependence on local talent had its advantages, the greatest being that it called for activity and energy from the shelterers themselves. If the entertainment was mediocre, they had only themselves to blame, and there was some incentive to greater effort next time. The show was usually much better than mediocre, and what it lacked in talent was more than made up in energy. It was like releasing a jack-in-the-box."

For small children under stress it has been found helpful to provide them with something soft and spongy to squeeze in their hands; sponge rubber toys, stuffed cloth dolls, and the like would be in the nature of psychological first aid.

If you arrive on the scene after a disaster has struck, the problem is somewhat

- In sudden disaster situations, recreation relieves nervous tension and strain.
- Recreation for children in bombed areas dispels fear and reduces delinquency.
- At home or abroad have your psychological first aid kit ready to meet any emergency.

different. The actual work of material rebuilding offers a certain amount of psycho-physical release, and the common suffering heightens the sense of community. But when the work day ends, there is the possibility of emotional crack-up if individuals are left to brood on the tragedy which has befallen them. Perhaps most important of all is the matter of taking care of the children while the majority of the adults are engaged in the work of salvaging and rebuilding homes; again recreation has a significant place.

CONTINUED service in reconstruction calls for skill and training in recreation leadership. A mere showman will soon exhaust his bag of tricks, but the uses for recreation will be varied and continuous. With the victims the probable circumstances will mean greatly depleted physical powers (malnutrition and injuries from direct military action) coupled with a highly wrought nervous state; recreation activities are thus limited by considerations of easy fatigue, strenuousness only insofar as feeding and medical treatment allow increased body energy, short span of interest, inability to concentrate, emotional instability.

In the light of the problems presented in the preceding paragraphs, the following suggestions are offered tentatively and sketchily.

1. Every person should cultivate at least one recreational interest which he finds satisfying.

2. Members of the unit who are interested especially in recreation should be prepared to lead a variety of uncomplex activities. For example, singing, board games and puzzles, story-telling, hand-crafts, nature lore, singing games and low organization sports would be valuable.<sup>3</sup>

3. Besides these general participation activities, the members of the unit should consider preparing some spectator type entertainment like drama, puppetry, musical ensembles and solos.

4. All activities should be chosen with the idea of being brief and having the

effect of calming by transporting the persons with whom you are working beyond their immediate difficulties. It should offer escape, but primarily to a larger reality, that is, a reminder that life is more than the surrounding darkness. For instance, religious drama and poetry and music, folk materials (providing kinship with the past and with other cultures), crafts, and nature have perpetual vitality and appeal.

5. Be ready to do everything with the simplest equipment and materials. Discover crafts that need few or improvised tools and scrap or natural materials.

6. Prepare a recreation "first aid" kit, even for taking on emergency disaster service; experiment, condense, choose carefully.

7. Someone should be prepared to deal with children and young people. As we have said, juvenile delinquency is a most serious outgrowth of abnormal times.<sup>4</sup>

8. Learn to make a social ceremony of work achievement. The Latin Americans do it with a fiesta. We sometimes have a cornerstone laying or a bridge opening or a housewarming. Relief and reconstruction rebuilding should provide many opportunities for morale-building social events.<sup>5</sup>

9. For work abroad, learn in advance something of the cultural heritage of the country in which you are to work. Consider the possibility of tying together the country to which you go and your own country with a knowledge of cultural contributions made to the United States by emigrants from the other country.

1. Florence Kerr, Federal Works Agency.

2. Philip L. Seman, "Psychological Effects of War," in *Recreation*, Nov., 1942, pp. 45ff.

3. In addition to Holgate, see the article by Anne M. Smith, "Breaking the Monotony of Hospital Routine," in *Recreation*, April, 1943, pp. 26-27, 46. Though it describes work with convalescent servicemen, it has a wider application. Also see "Recreation in Army and Navy Hospitals," by Carolyn J. Nice, *Recreation*, July, 1943, pp. 202-205, 240.

4. From the *Community Broadsheet* (periodical of the Community Service Committee, London), January-May, 1942, p. 30, comes this description of the work of the Pacifist Service Units:

... The Play Centre work in Paddington ... has been the main job of the "M" Unit since last September. Three centres were started in local shelters. The friendly relations which we had established with the children in the course of our shelter work during the "blitz" period proved invaluable, and our methods were as free and easy as possible. Some of the boys and girls are known to be among London's most difficult children.

5. "The activities common to most folk, the kind that have a universal appeal, the ones that build up a life in a community and stimulate pride in the countryside are athletics and games, fairs and exhibits, music, social pastimes, addresses, discussions, plays, festivals, and pageants. These five activities are characteristic of both the country and the city. . . . All of them are means of an outward expression of an inward feeling."  
—Alfred G. Arvold.

# The Bigger, the Better

Henry Koestline

**E**VERYBODY realizes that a big picture is more effective and more impressive than a small one. However, that's not the only virtue of a photographic enlargement. The truth is, enlarging provides a tremendous degree of pictorial control, and helps in making a picture more interesting, better composed, and generally more attractive.

By the various steps known as masking, dodging, printing in, and so forth, it is even possible to make a really fine enlarged picture out of a snapshot that's just barely satisfactory.

Let me give you one outstanding example of what can be accomplished by masking. Several years ago, an amateur photographer took a picture of a small dog by the seashore, gazing out across the rolling surf. It is one of the most appealing dog pictures ever taken. It has been published widely, and won a first prize in a national snapshot contest.

If you looked at a contact print from the complete negative of this picture, you would pass it right by. In the complete picture there is a long, ugly dock at the top. At one side, the photographer's shadow appears, and farther up the beach there is another dog. Just a lot of scattered details that destroy the mood of the picture.

Well, here's what the photographer did to make this into an outstanding picture. Before an enlargement was made he masked off about a half inch at the top of the negative and about one inch at one side. As a result, in the final enlargement you see only the dog, all alone by the sea—a small, lonely philosopher apparently pondering the mysteries of the universe. It is truly a magnificent picture, and the simple masking which makes it so effective probably didn't take more than a couple of minutes.

It is often a revelation to go through a pile of contact prints and try to find the pictures within the pictures, just by masking off surplus material at top, bottom, and sides. Often a small portion of the print contains the real picture, and enlarging just that part brings the true picture out most effectively.

**D**ODGING is a simple process used in enlarging, whereby you can darken some parts of a picture and lighten other parts to obtain a more pictorial effect. It

- **Enlarging a photograph not only makes it more impressive but brings out interesting detail.**
- **Mediocre pictures are often made very attractive by masking out uninteresting portions.**
- **Dodging, diffusion, and printing in are other treatments made possible by enlarging.**

is also useful when there is detail in the negative that cannot be made to show in a contact print. By dodging, shadows can be held back, and brightly lighted areas printed deeply so as to get all the detail there is in the negative.

Diffusion is an interesting treatment that can be applied in enlarging. It is especially useful for pleasing, soft effects in landscapes and informal portrait shots. A diffusion disk is used over the enlarger lens, with the result that you get a soft, diffused image of your subject. This type of diffusion is not practical in contact printing.

There are other possibilities in enlarging such as combination printing, the printing in of clouds in a landscape scene

which has a blank sky, and others. And these advantages are all in addition to the impressiveness that size lends to an enlargement.

It is perfectly true to say that skillful masking and enlarging can produce beautiful, striking pictures from many shots that are practically worthless in their original size. Indeed, you seldom realize the most from any picture until it is enlarged.

Naturally, a great many of us do not have enlarging equipment, nor do we always need it. In most large cities you can find photographic shops which rent darkrooms to the public. Unless you intend to do a great deal of enlarging, it is not wise to buy your own equipment. Good enlargers are expensive and hard to find now.

If there is a camera club at your college, you may have a darkroom fully equipped for your use. Or perhaps the campus newspaper has a darkroom that you may use by paying for the materials and a small rental fee.

If a photofinisher regularly makes your enlargements, you can still take advantage of certain of the simpler control means which I have described. For example, masking. You can take a contact print, outline just the part that you wish to appear in the enlargement, and the photofinisher can use that marked print as a guide when the enlargement is made.

Often, when an enlargement is ordered, the finisher can suggest certain treatments that will make it more effective, and it is well to bear this in mind whenever you have an enlargement made from one of your favorite negatives.

Here is an example of how enlarging can discover a picture within a picture. Careful study of the two photographs will show how the one on the left was "cropped" to leave the interesting portrait on the right.

The photograph was taken at the All-Methodist service lounge at McKendree Methodist Church, Nashville.— *motive photo*





# Christian Action

## TOWARD A NEW WORLD ORDER

*Editor's Note: We have asked Willis D. Weatherford, Jr., Secretary of Young People's Work of The Commission on World Peace of The Methodist Church to write regularly on legislation in Congress about which we should be intelligent and active. This is our suggestion for the soundest way to further the ideas of The Crusade for a New World Order. Our readers may not agree with Mr. Weatherford's interpretations, but they are an attempt to give a Christian viewpoint and to suggest Christian action.*

HOW do you want your Senator to vote on the poll tax repeal? It is likely to be a close decision. The opinion of Methodist Youth when registered with our Senators might well be a deciding factor. Repeal of the tax would help enfranchise several million Americans, bringing us one step closer to that Democracy for which we all strive in the Crusade for a New World Order. This measure is the type of moral issue about which our Bishops say the opinion of Methodists must be registered at the place decision is made, *before it is made.*

### History of Poll Tax

In the American Colonies there were property qualifications for voting, but Pennsylvania in 1776 liberalized her law by making the payment of taxes the test for its electorate. During the next two decades the movement away from the real property test for voters to the tax paying requirement progressed rapidly. However, before this wave of social advance could run its course Vermont and Kentucky entered the Union with full manhood suffrage in 1791 and 1792, setting off a new series of ballot extensions. State after state abandoned the tax paying requirement for voters until by 1860, it remained in only six states—Georgia and North Carolina being the only two Southern states. In 1868, North Carolina adopted full manhood suffrage.

Immediately following the war, the poll tax existed in the South as a source of revenue, but was in no way connected with the voting privilege (save in Georgia). Virginia, by a constitutional amendment in 1875, gained the dubious distinction of starting the movement back to the poll tax as a prerequisite for voting. Between 1890 and 1903 most of the Southern states adopted their modern poll tax requirements.

The poll tax stampede was an answer

## Defeat the Poll Tax

Willis D. Weatherford, Jr.

to the populist scare which swept the West and South in this period; it almost carried Georgia and Alabama in the 1892 election. Comfortable politicians saw the poll tax as a way to get rid of the Negro and "poor white trash" in one bold stroke. From 1896 to 1916 the population increased 50% but voting in poll tax states decreased 18% as these new poll tax laws became effective.

North Carolina repealed its tax after World War I, Florida and Louisiana have done so more recently. Efforts to amend the Constitutions of Arkansas, Alabama and Tennessee have dismally failed. Thirty-four states today have "poll taxes" although it is only sketchily enforced in most of them. However, only eight states—Texas, Mississippi, Alabama, Georgia, South Carolina, Virginia, Tennessee, and Arkansas—have the poll tax as a *prerequisite for voting*; it is this latter aspect of the law which we brand as "the" poll tax.

The poll tax is from one to two dollars in the various states and is cumulative in four states. In Georgia the tax can conceivably be as high as \$128.87. In most states, persons pay the tax only between the ages of 21 and 60, while frequently the deaf, dumb and blind are exempt. Penalties for not paying are usually listed but seldom enforced. In 1924, however, a woman was arrested and jailed for not paying her poll tax—in New Hampshire!

### Effect of Poll Tax

The poll tax has been influential in denying the vote to the majority of American citizens in the eight poll tax states. In 1940, the poll tax states brought 22% of their adults to the polls while in the other states 71% voted; in 1932 the percentages were 22% as against 70%. Year after year the story is the same; in 1936 the percentages for the poll tax states run: Alabama 20%, Arkansas 19%, Georgia 20%, Mississippi 16%, South Carolina 14%, Tennessee 34%, Texas 26%, and Virginia 26%. In Virginia 26% voted while in West Virginia 92% cast their ballot; in Ten-

nessee 34% voted while across the line in Kentucky 68% came to the polls. In 1942, Congressional poll taxers were put in office on the average by only 3% of the population.

High Southern illiteracy is not the cause. New Mexico has a smaller percentage of literates than any Southern State save South Carolina, yet she sent 77% to the polls in 1936—over twice as many as any poll tax state. Nor can it be explained away by poverty. Kentucky and North Dakota have a lower per capita income than Virginia and Texas, yet 68% and 74% respectively cast their ballot from these tax free states.

This tax prevents a person from voting if he be poor—no matter what the color of his skin. It falls more heavily on the Negro since he is more frequently poor. All thinking people realize that the white primary will exclude the Negro from the *real* Southern elections. The Supreme Court in a series of Texas cases has held that a political party is a private organization and can limit its membership as it desires; the lily-white primary is the result. There are some indications that the present court might reverse this ruling, thus removing the second barrier to the Negro vote.

The poll tax greatly increases political corruption. The scandal of some denizen of the underworld bribing law enforcement officials with the price of a certain number of votes is too well known to need repeating.

### The Marcantonio Bill

In 1939, Lee Geyer, realizing that state legislation had reached an impasse, introduced an anti poll tax bill at the request of the Southern Conference for Human Welfare. It languished in committee until brought to the floor by the necessary 218 signatures in September, 1942. It passed the House by a vote of 252-84, but was defeated in the Senate by a prolonged filibuster. In this session of Congress, Mr. Marcantonio introduced the present anti poll tax measure (H. R. 7) which passed the House last May 210-165. It

has been acted upon favorably by the Judiciary Committee of the Senate; as this is being written, Senator Van Nuys plans to bring it before the Senate late in January.

The Marcantonio bill does not prevent any state from levying a poll tax or from making the tax a prerequisite for voting in state and local elections, but *it does preclude the poll tax payment as a qualification for voting in national elections.*

### Constitutionality Question

Southern Senators fight the bill on the ground that it is a violation of the right of States to fix the qualification of voters under Article I, section 2 of the Constitution. This section provides that "The House of Representatives shall be composed of Members chosen every second year by the people of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature." Opponents of the bill hold that if the states retain their right to control elections of their own legislatures, they automatically retain control over national elections.

Poll tax Senators favor a Constitutional Amendment as the method of abolishing the poll tax—they "favor" it because they know it can't pass. Thirteen states can kill a Constitutional Amendment, and the poll taxers can count on seventeen op-

posing the measure. Don't be deluded by this gesture for "Constitutionality."

The proponents of the bill argue that the poll tax is not a proper "qualification" for voting under the Constitution. The courts have held that voting qualifications must have some reasonable bearing on a person's ability to fulfill the duty of voting. This hardly seems true of the poll tax.

These Senators point out the right of Congress to enter this sphere of legislation as provided in Article I, section 4 of the Constitution: "The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof, but the Congress may at any time by law make or alter such Regulations, except as to the Places of Choosing Senators." This seems to give Congress very wide powers.

The crowning point of those who defend the bill is found in the *United States V. Classic* decision of the Supreme Court in 1941. This established the principle that a qualified voter has a *right* (not just a privilege) to vote which is guaranteed by the Constitution, cannot be taken away by the States, and may be protected by Congressional action. Their argument seems to be convincing.

### What you can do

Senator Bilbo has already organized a filibuster team to greet the bill when it

is brought up. He knows that the Senate cannot spare a month or two in the midst of war to listen to him read trashy novels. He plans to waste the Senate's time until the bill's advocates agree to forget it in order to pass on to other urgent legislation. It's not democracy but it works! This means the real decision will not come on the bill itself, but on the cloture rule to limit Mr. Bilbo's novel reading to one hour.

The Senators fall into three categories. A few are dead set against poll tax repeal and cloture—not all these are poll taxers. A larger group will vote for repeal but do not feel strongly enough to invoke cloture. The third group favors cloture and the bill. Cloture is essential to Democracy in such a situation. The Senate of the United States cannot even take a vote so long as *one member* dissents—to prevent this impasse the cloture rule is needed to limit discussion to one hour per Senator. *Unless cloture is invoked the measure will never even come to a vote.* Thus if a Senator is against cloture he is really working against the bill.

*Write your Senator.* One poll taxer received only one letter favoring the last poll tax bill—and that was from the Communist Party! Don't let that happen again! Liberal youth must voice their desire for real Democracy. Write your Senator to vote for cloture repeatedly until the required 2/3 majority is obtained. Urge him to stand firm against all moves to table or postpone the bill, and finally to vote for repeal of the poll tax. Your Senator needs your support and you need his vote for Democracy.

## Words--Their Ways in Religion

# Atheism Uncovered

Thomas S. Kepler

**Atheism** JOHN LOVING (in Eugene O'Neill's *Days Without End*), after losing his boyhood faith in God when his parents were not saved from death by a miracle, joined an atheist's club, mainly as a rebellion against the "unsuccessful" faith of his childhood. His "atheistic" attitude concurred with his outward cynicism; yet his inward self was all the time searching for God. Finally his inner urge to find God and his outward sham of atheism were reconciled as he bowed in a chapel at dawn before a cross praying, "Thou hast conquered, O Lord. Forgive this damned soul of John Loving!"

The portrait of John Loving is a por-

trait of every individual. No intelligent person can perfectly *prove* God's non-existence (which a staunch atheist must do), for within all sensitive persons there are occasionally moments when they feel themselves related to *something greater* than themselves. What this *something greater* may be they cannot accurately say: but they cannot prove that it does not exist!

When *The American Association for the Advancement of Atheism* was created a few years ago, few people considered such an organization with any seriousness. It was looked upon as a momentary haven of refuge for those who had lost their orthodox childhood faith and

thus wanted to compensate themselves with notoriety by allying themselves with such a "sensational" group. Few, if any, of its members could have *proven* God's non-existence; and unless they could verify by argument that there was no God, they could not call themselves *atheists*. To be an atheist a person must prove that all great religious geniuses in their experiences of God have been deluded; that prayer or communion with God is merely auto-suggestion, a "pep talk" to oneself; that the intricate design and dependable laws of the universe are merely the result of blind chance; that contemporary scientists are incorrect in calling the universe an organism rather than a machine; that there is no "problem of good" in the world; that man is but a group of glands blindly reacting to environmental stimuli!

The term "atheism" has been employed too loosely to label a person who does not accept the traditional orthodox conception of God. I heard a person called an atheist recently merely because he did not accept the verbal infallibility

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of the Bible! Then since he was termed an atheist on those grounds, the "heretic" (!) was also called a communist! Likewise, many people today who ally themselves with scientific humanism (see *motive*, November, 1941) are called atheists. Rather they should be labelled *agnostics*, not *atheists*. In depending upon science to give them descriptive data for religious ideas they feel that there is not sufficient data to believe in God from the traditional viewpoint: yet they do not assume that they have enough information to prove God's non-existence. Consequently in this agnostic state they think of "God" as the spirit in nature and society, for that is what science thus far shows them.

**A**GNOSTICISM is an attitude which assumes that, since the attaining of all knowledge is a progressively creative experience, man never knows all there is to be known about God. Some allow this attitude to rule their whole approach to religious knowledge and resort to such an exclamation, "If you cannot be certain of all there is to be known about God, how do you know that anything which you know is certain knowledge!" Thus they let themselves act negatively in their agnostic state. Others assume that man with his rational-feeling approach to knowledge of God will conclude in an agnostic state; but they say that God's *revelation* gives man a certainty which corrects the state of agnosticism. Still others realize that "a certain degree of agnosticism is not incompatible with a positive interpretation of religious experience," mainly because agnosticism makes man humble enough to be creative in his own experience of God. This last type of agnostic realizes that to know God is an awesome experience, that many interpreters have given excellent guide posts for the common man's search; yet that much more is to be learned about God through the centuries. Thus they live by the best they know with the realization that what they do not yet know about God is a deep urge to be creative in their own experiences of God!

Reports from the South Pacific acclaim, "There are no atheists in fox holes!" This might be amplified by saying, "There are no atheists in any places where men are working and living and fighting for the worthwhile values for humanity!" . . . Yes, there may be many agnostics, for man does not know everything yet to be known about God. But the best panacea for agnosticism is to live the ideals and values we feel *ought to be true!* Because the early Christians saw Jesus living this kind of a life in radiance and courage, their agnostic state of mind was helped by their statement of faith, "We believe that we who have seen the spirit in the son have seen the Spirit in the Father!"

**W**E are going through a serious trial, world-wide in scale and unprecedented in history. Some people believe this trial to be epochal in the sense that through it the old civilization is dying and a new one emerging. The fact that we were unaware of the signs of the times, that in our pride and individualism we were unable to prevent the present suffering or were confident we could muddle through, should make us seek God's forgiveness.

Let us look at the situation today. The world is now divided and broken. Masses of youth are giving their precious blood and many have lost their lives. Productive power is being diverted to destruction. Large sections of the people are suffering from privation and undernourishment.

But let us not deceive ourselves by thinking that when the crisis is over, everything will be all right. Let us stick close to realities and think things straight and think them through. How far has the present struggle touched the fundamental trouble of the world? Are we ready to join hands with each other in order to build a world community on the basis of a common loyalty to God which we Christians believe is the only true basis for universal peace and justice?

This is "one world." This last dozen of years has shown very clearly that peace is indivisible. But to realize this physical fact is one thing and to really

train ourselves to think in global terms is quite another. For a long time, the world has been centered in the "west." China and India are regarded as far away and thus they have been called the "Far East." The present crisis has shown that China and India are no farther away than Czechoslovakia and Poland, and that China's and India's problems are essentially world problems.

It may yet be true that the Christians shall hold the world together. Our physical separation has not prevented our close fellowship with God. The Universal Day of Prayer is a clear demonstration of the one brotherhood in Christ. It is true that we are pitched in opposite camps and many of us have slipped into the "zone of silence," but we have an implicit confidence in each other and this, thank God, is a healing force in this bleeding world.

We may be down but we shall not be broken. God is not just a spectator of this tragic drama today. Let us take our responsibility seriously and with hard thinking, hard work and frequent prayers, we shall gradually see the light leading on this long road.

—From "The Call to Prayer" by the officers of the World Student Christian Federation

*Copies of The Service of Worship may be secured from the Association Press, 347 Madison Ave., New York City, at five cents each. Twenty-five or more copies, three cents each.*

## Letters

Beginning to See

Sirs:

I want to thank you for that most excellent article by Richard Niebuhr in the last issue of *motive*.

This business of life and death, of man and God, is not a simple linear, two-times-two-equals-four sort of thing. Thus no adequate analysis of it can be simple. And any attempt to simplify runs the danger of falsifying what it sets out to explain. And I for one would choose the painful alternative of refusing utterly to draw the curtain if I thought that by doing so I would be exposing a fantastic caricature of either the human or the religious situation to the other alternative of satisfying the demand of the majority for "ready-to-apply" thought.

As I am beginning to see it all now—as I know you long before have seen, life is at its depths both complex and tragic. But most of those who are now in school or out who read *motive* have as yet not dredged the rock bottom of human ex-

## Letters

perience. And so long as this is the case, it is difficult if not impossible to make comprehensible or appreciated those unthinkabilities which constitute the fabric of which we must cut our patterns of life. So long as we are essentially adolescent in our expectations about life, so long will adult perceptions and convictions remain stumbling blocks and foolishness for us. Now then, you will ask, how make mature the outlook of the modern generation—to which query I must make a humble confession of ignorance and impotence. I suppose fundamentally we must make witness to our convictions, to our faith. We must, like the writer of Ecclesiastes, drive those whom we love to despair—in order that they may be led to faith. We must, I suppose, bare our anguished souls, and confess our despair and our hope, as St. Paul did—and Augustine, and Luther, and Kierkegaard, and countless others.

Paul R. Seto

Garrett Biblical Institute  
Evanston, Illinois

## The Silent Millions Will Speak

(Continued from page 16)

the Good Neighbor program is well known, yet the people are grateful to the United States.

### Guatemala

Guatemala is the original home of the Maya people who later migrated into Yucatan in great numbers. Nearly all the many dialects on the mountains of Guatemala are Maya dialects. The missionaries took me to five of these areas and we made the beginnings of lessons in five dialects. The president of Guatemala was especially interested in one of these dialects called Kekchi. So the Bureau of Education cooperated with us in preparing lessons in that dialect. Mr. Edward Sywulka, a gifted linguist, was set aside by the Central America mission to devote himself entirely to literacy work, the first missionary in all South America who has thus been assigned to this special field. He will work with all missionaries and all churches.

### Mexico

I was very much impressed by a center established by the Y. M. C. A. at Camomilpa, 50 miles south of Mexico City. Here Dr. Hatch, formerly of Southern India, was developing a demonstration center. It has built a model Aztec home of adobe, has discovered thirteen new crops which they can raise, has model buildings for sheep, another for goats, another for pigs, another for chickens, another for ducks, and another for turkeys. The best breeds are being imported. Bulls, buck sheep, goats, and roosters are loaned to the Indians for the purpose of improving their stock. A windmill made on the premises shows them how to pump water. Sour native oranges are being grafted with California oranges. Fine Italian bees have been imported and placed in modern beehives. The government is greatly interested in this demonstration, which it is subsidizing.

As Mexico swung far toward the left she imitated the Communists of Russia in their literacy program as well as in many other matters. The objective of the Mexican government was to train backward people in loyalty and understanding toward the government. The four books which were prepared were, therefore, almost wholly devoted to an explanation of the government, its structure and its aims. The first thing a student did was to learn cursive writing; reading followed writing. There is an argument for this from experience with adults, especially women. It has been found that many who find it difficult to read enjoy using their hands and seem to learn more rapidly by their motor memory than through their ears or eyes, alone. Although the campaign was pressed with much vigor, the statistics show that they were not able to keep up with the rising population.

Professor Baez Camargo of Mexico, after a visit to the United States in 1937, prepared a set of lessons following the key-word method which we formerly used in the Philippine Islands. This had considerable success in Central America where no literacy campaign had previously been undertaken.

### Yucatan

Yucatan is the site of a mysterious extinct civilization. The ancient Maya Indians built forty-four cities and all of them have been deserted. They are from 1000 to 2000 years old. Only ruins now remain to reveal a very high culture; the most imposing ruins in the whole western hemisphere. Why did these people leave their homes? One theory is that they were starved out by the locusts which came about every seventeen years. Another is that they were destroyed by malaria. They seem to have built a city, to have ruined the land with its thin soil, and then to have moved away to some more fertile place. Missionaries who live in the villages of the present-day Mayas helped us prepare one of our best sets of lessons. We started a special Sunday school class for illiterates; the first person to learn to read was a woman about sixty years of age. After her first lesson which she learned with the greatest of ease, she turned around and told the class with unrestrained tears flowing down her cheeks that at last she would be able to read the Book which she had wanted to read ever since she had become a Christian.

### Haiti

Haiti is a country of about three million people of whom only about ten thousand read and write. This is because the Creole language which everybody speaks has never been used as a written language. The people were ashamed of it, and were trying to use French. But next to English, French is the most badly spelled language for foreigners to learn. Wretchedly poor headway has been made.

Rev. H. D. McConnell of the British Methodist Church read one of the books that I wrote about literacy and concluded three years ago that the only hope for Haiti was to begin to read the language that the people spoke. He had convinced the American Ambassador that this was true, and the Ambassador took me with Mr. McConnell to visit the President of Haiti. We invited him to attend a meeting in the theater. A thousand of the most important people of the whole country were present, with some of the new literates in Creole on the platform. The President of Haiti was asked to write a message which was sent up to the platform and translated from French into Creole. Without a moment's hesitation the young man to whom the message was given read it off and gave the President an answer over the microphone. The audience was electrified. We had demonstration after demonstration, and within two weeks the President of Haiti issued a decree that the literacy campaign should be undertaken in the Creole language. Preparations were made for publishing a Creole-English, Creole-French, and Creole-Spanish dictionary. This is the first experience I have had of actually changing a language in two weeks.

*The report letters which Dr. Laubach sent of his work among the Latin American people are indicative of his methods and his spirit. "We worked with three illiterates and trained four teachers this morning." "I taught an illiterate who taught another." "We worked on the chart for the Aymara Indians; the Quechua chart is nearly completed." "A girl learned the Spanish chart so fast nobody could believe his eyes." Then a characteristic sentence—"I am thankful to God for giving me the privilege of helping these people."*