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For nearly two years the facilities of the local radio station, W.K.Z.O., have been available to Western State Teachers College for purposes of broadcasting educational and musical programs.

The reception accorded presentations by representatives of this institution has been most cordial.

The following pages contain radio addresses presented by various members of our Faculty. We believe they merit your perusal. We feel confident you will enjoy reading them.
Our Paradox of Poverty and Plenty

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January 20, 1933

ALL of you radio listeners have heard much of late about jig-saw puzzles. Our greatest jig-saw puzzle is the present economic situation. No one seems able to fit the thing together in a way to restore confidence and improve business. Three years of depression have made us all painfully conscious of the ragged edge misfits in this colossal puzzle.

Money is scarce—who needs to be told that fact—yet the Federal Reserve Banks report more money in circulation than in the "boom" days of 1928 and '29. Bank reserves are relatively high, yet credit extension is insufficient and all sorts of legislative relief measures have but little effect in making it otherwise. We have the same rich agricultural lands, the same factories, man power, electric energy, scientific knowledge and business managing ability we had in the "boom" days and yet our lands are idle or unprofitable, producing 45c wheat, 3c hogs and 6½c cotton,—prices which are ruinous to our farmers. The same factories are either idle or producing at fractional capacity; between 10 and 12 million workers are unemployed, electric energy output is down; all our scientific knowledge seems unable to right the situation and excellent business managers are idle, when there is no business to manage.

This week has been set aside as our annual National Thrift week. Everyone is supposed to renew his faith in and practice the Benjamin Franklin principles of Thrift. This is a thoroughly commendable movement but how stupid under 1933 conditions. Our workers who are in most need of thrift cannot practice it because of their destitute or near destitute condition. On the other hand, those who have means should spend rather than save, so we are told, in order to stimulate business and restore prosperity. With so many suggestions, confused thoughts, and paradoxes, it is indeed difficult to see ahead the road to truth and business recovery.

One day our sympathy goes out to the poor victims of the depression, who are poorly housed and evicted from their homes. The next day, we read about the astonishing number of vacant dwelling houses for which occupants cannot be found. Many people have insufficient clothing to protect themselves against the cold of winter yet we have a surplus of cotton at prices lower than it costs to produce it. Hunger is rampant and undernourishment is common while Congress seeks ways and means to dispose of our surplus foodstuffs, and other agricultural products. Here we have the Paradox of Poverty and Plenty. Here is the real jig-saw puzzle of 1933.
Who will put the parts together and bring order from our present intellectual and economic chaos? Some say it will be a Dictator modelled somewhat after the Russian or Italian fashion. Others believe it will be done through the co-operative efforts of our people and that democracy will be preserved. If we do it that way much serious thought must be given matters of wealth and welfare. It will be necessary for all of us to listen less to hastily thought-up schemes, panaceas, cure-alls, and Utopian programs and do more to promote a true and unprejudiced understanding of what conditions are; how they came to be; and how we want them remedied.

I cannot put all the puzzle together but I know how some of the parts happen to come in the queer odd shapes that we find them. I know where some of the parts belong, and with those few in place it may help you or others to complete the puzzle. That is the method of rational education everywhere, and if we can do the job that way, we may avoid the Dictator, preserve Democracy and restore Normalcy.

For centuries we have stressed the production of goods at the expense of consumption and distribution. This was natural so long as goods were scarce and man's ability to produce could not and did not keep pace with his capacity to consume. Under such circumstances we were justified in glorifying production, maintaining private property at all costs, and measuring economic greatness in terms of capital accumulation. The machine that increased production was an unmitigated blessing to mankind. Profits were the incentive to industry and wages constituted only a necessary evil in the cost of production. The world seemed to produce to accumulate wealth with which to produce more goods and wealth with little thought as to just who had the purchasing power to consume the increased production.

Suddenly the whole process jammed up like a log jam in a river. Such jams have occurred before but not in the same way.

War debts and machine production of unprecedented nature and volume obstructed the flow of exchange and jammed the credit structure. The war debts constitute a problem as yet unsolved.

Machine production has advanced so rapidly that it has left us stranded in a maze of statistics. "One machine can make 500,000 needles in a day, an electric lamp machine displaces 9,000 men, and a single electric power plant can produce twice as much energy as the entire Egyptian population at the height of its ancient civilization." In 1929 our railroads carried 7% more freight than in 1920 but with over 700,000 fewer employees. Machinery did the work of men. But machines could not buy the products they produced. The Technocrats tell us, "The automobile industry reached its maximum productive capacity of 8,000,000 cars per year in 1925-26. But in 1925 it was operating with 47,000 less men than in 1924, and in 1926 with 69,000 fewer than in 1925." Under such conditions the gains of industry went into the pockets and the bank accounts of fewer and fewer people while unemployment became the lot of increasing numbers. Current income of men was naturally unable to
purchase the current production of machines. It did for a time when installment sales mortgaged future income to preserve present production but that could not go on forever and when it ceased our markets were glutted with repossessed merchandise and current incomes of our wage earners went largely to pay the remaining contract installments on washing machines, radios, automobiles and other prematurely purchased articles, leaving little purchasing power for goods currently produced.

With variations of a minor nature, the story of business depressions has been similar to this for over a century. But that fact does not lessen the burdens of the present disaster. Slowly it is dawning upon us that these recurring depressions constitute a heavy price to pay for progress and that our great civilization may not be as perfect, or as great, as we thought it to be. Confidence in our economic organization is shaken, badly shaken. When innocent and industrious people are suffering as they are this winter, because of mal-distribution of wealth, almost everyone is ready to condemn the profit motive of industry, competition, our legal institution of private property and the entire structure of our economic order.

Some would go so far as to *scrap it all* and try technocracy, communism, sovietism or some other “ism”. Blind following of “isms” may lead us from the “frying pan into the fire.” There is more wisdom in the old saying “Be not the first by whom the new is tried, nor yet the last to lay the old aside.”

Radicals, why not cease condemning everything old because it isn’t perfect and conservatives why not cease condemning everything that is new and worshipping everything that is, just because it is or has been? Rationality applied to our problems may get us somewhere.

Our old capitalistic system isn’t entirely worthless but nearly everyone agrees that it needs remodelling to function properly under changed and changing conditions. New occasions do teach new duties and time does make ancient good uncouth. In remodelling, almost superhuman wisdom is required, if mistakes are to be avoided.

The gold standard isn’t perfect but it is too good to be discarded for an untried system that would expose us to all the evils of uncontrolled inflation. If inflation is necessary, it can be done safely through properly controlled credit. We might use a moratorium on inventions to slow up the use of additional technical machines that throw men out of work but to do so would lower the amount of goods available for our use and happiness. We might abolish private property, but if we did that what motive short of government force and compulsion would make men work? Government compulsion would increase government costs and increased government costs would increase taxes at a time when most people think they are already taxed too much.

We might take steps to eliminate competition which is wasteful, but we might find monopoly more costly and extravagant. We might follow the advice of some and deport our unemployed city populations to the country where on farms men and their families could raise food and keep
body and soul together. Under those circumstances, who would shoulder the losses in empty city houses, idle factories, and overbuilt city improvements? How would increased agricultural production affect existing agriculture surpluses and already ruinously low prices our farm population is forced to suffer?

Here is a puzzle that really puzzles! When and how can this 1933 jig-saw puzzle be solved?

A new but not overly radical method of procedure might be tried. The method of procedure I am about to suggest deals not with concrete plans and programs but with attitudes of mind, the raw material from which all plans and programs are built. We might shift the emphasis of industry from production to consumption and distribution. We might put intellect ahead of industry and people ahead of profits.

We might stop worshipping power and praying for prosperity, to worship security and pray for performance.

We might shift our economic principles from a condition of scarcity under which they were formulated to a condition of surpluses under which they operate—(surpluses of goods but more abundant surpluses of ignorance.)

We might think less of money and more of merit, less of wealth and more of welfare, less of capital and more of capacity.

We might keep the machine to produce gains for the operators as well as the owners.

We might try educating the masses against buying what they neither need nor want, against fraudulent investments and get-rich-quick schemes; and against the excessive costs of economic ignorance in all walks of life, for otherwise any redistribution of wealth in favor of the masses will be futile.
We are living in a changing world, in a world that is changing more rapidly than ever before. As a result we find ourselves in the first period of human history in which we can no longer assume that the present generation will live substantially amid the conditions which governed the lives of its fathers. We of this generation, we of the 1930's, are on our own, and we have gotten into difficulties of many kinds because we have been unaware of the extent and the direction in which conditions have changed.

A great deal of our present difficulty is the result of our continuing to act on the basis of knowledge that is no longer true.

For example: We have been acting for the last ten or twelve years as though we were living in a period of rising prices, when in fact the price trend has been definitely downward since 1920.

It was in 1926 that a man named Smith wrote a book which he entitled *Making Money in Common Stocks*. His contention was this—and he proved it to everyone's satisfaction—that if a person had invested in common stocks during the period from 1890 to 1920 he would have made a great deal more money than by investing in bonds of equal quality during the same period. For a period of rising prices his contention was true enough. He should have published his book in 1900 when most of us small investors were investing in bonds and other fixed-income-producing securities and losing purchasing power each year as prices advanced. He did publish it in 1926, with the result that most of us dashed madly into the stock market at a time when we should have been buying high-grade bonds in order to gain the increase of purchasing power that comes to a fixed-income security during the period of falling prices. With the result of this imperfectly timed discovery, of this acting on knowledge which was no longer so, we are only too familiar. The stock market rose and rose and finally burst into a blaze of glory.

During the period of rising prices, from 1890 to 1920, when early purchase would have saved enough in the original investment to offset to a large extent any necessary interest charges, people practiced thrift, saving first and buying what they needed afterwards. They discovered installment buying and put it into general use only after the price trend was definitely downward, when the purchaser on the installment plan not only had to pay a higher interest charge but had to add to the cost of early purchases the loss due to declining values.

Similarly, many of us rented during the period of rising prices when we could have benefited by appreciation of property values, only to fall
for "own-your-own-home" propaganda when prices were at their peak. Because rents continued to increase for four years after the prices of other commodities turned definitely downward, we assumed that real estate would always continue to increase in value. We bought our homes on that basis. We even helped farmers to buy more farms on that basis. And we refused to reform our tax structure on the same basis,—because we were sure that real property ought always to increase in value, and therefore, could carry a continually increasing burden of taxation. Even within a year on a billboard of a Michigan city, there was this statement: "Buy real estate! This is the only investment that is never in default." You had only to look around the sub-division on which it was located to see that it was untrue.

Or take another example: For a good many years after the automobile came into general use, we built highways, passed speed laws and handled traffic with the idea firmly established in the back of our minds that the automobile was nothing more than a twenty-horse carriage. We spent a lot of money putting hard surfaces on old wagon roads. Then we discovered that the automobile had become in fact a private locomotive. As a result, in recent years we have been obliged to rebuild our roads on the new basis, surveying new routes, buying new land, laying out the right sort of high-speed highways.

And not only are we acting on the basis of information that is no longer so. What is worse, we are thinking in terms of conditions that no longer exist.

We are still thinking in terms of scarcity at a time when our problems consist in what to do with surplus. We have been unable to bring ourselves to think in terms of potential plenty instead of in terms of fear of want. And yet, for the first time in history, there is in existence sufficient productive capacity to allow us to adjust our production to our consumption needs. There is sufficient idle machinery to give employment to a great many more than our present army of unemployed. There are sufficient unsatisfied customers to absorb gladly the product of this labor if it is turned to proper channels. But our long experience with scarcity, has so accustomed us to fear that we continue to fear. We are afraid of over-capacity. We are afraid of idle machinery. We are even afraid of the command our foreign investments give us over the goods of other nations. Why? Because we are thinking in terms of an epoch that has passed. Because we are still looking back to the past instead of looking ahead to the future. Because we are still thinking of production as something which we value for its own sake instead of considering it as worth while only to the extent that it satisfies better than we can ourselves the wants of you and me and hundreds of thousands of other individual customers.

Why are we afraid in the midst of potential plenty? Why do we refuse to recognize the existence of new opportunities in our present surplus? Because we are still thinking in terms of the rapid growth of a new country instead of in terms of the possibilities of a more stable life in a well
settled, rich and prosperous land. For years—for decades, everything has been growing bigger and bigger. Population has been increasing. Acreage of land in farms has been increasing, production in all lines has been increasing. In recent years, it has been increasing at a less rapid rate. Because each year the percentage of increase has not run ahead of the last, because not every business finds itself bigger every year, we are afraid the end of our prosperity has come. Instead of regarding our slower growth as evidence of accomplishment, we look upon it as evidence of failure—instead of regarding slower growth as evidence of an approach to maturity, we are inclined to fear that old age has set in.

Again, we have had the idea firmly ingrained in us that human wants are indefinitely expandable. We have been taught that no matter what nor how many things we have, we will always want something just beyond our grasp. And now people are refusing to buy more of our particular commodities. They prefer something else to more shoes or more meat or more oatmeal.

And yet, the law of the indefinite expansion of human wants is just as true today as it ever was. But it is true, if, and only if we think in terms of surplus rather than scarcity. It is true if, and only if we realize that wants have changed, if we recognize that man does not live by bread alone, but that he craves security, self-respect, and leisure just as much as he craves more clothes and cars and oilburners and radios. We must learn that while the consumer puts some material necessities, a minimum of food, clothing, and shelter near the head of the list of his wants, that he insists on self-respect and security ahead of many other things, that he insists on having leisure to enjoy material luxuries before he will buy very many of the luxuries themselves.

And because we have failed to adjust our thinking from conditions as they used to be to conditions as they are, because we have made a mess of things by continuing to act on the basis of information which is no longer so, we have lost faith in ourselves. In recent months, we have been drifting because our old and outworn philosophies obviously no longer explain or give the proper motivation to life in the 1930's.

Since we have succeeded in getting ourselves pretty thoroughly into trouble, what have we been doing about it? Well, for one thing, we have been looking back over the happenings of recent years to see where we made our mistakes. Everything seems so clear in retrospect. We have been marvelling that our hindsight is so much better than our foresight. Why didn't we see where we were going?

In fact, post mortems have become so much of a mental habit that we have had to develop contract bridge in order to give us a chance to talk over our mistakes. And we have become so much inclined to play over again the old hands, that some of us have drifted away from the bridge table to the jig-saw puzzles over in the corner, where all by ourselves we can satisfy that urge that is growing within us to do something to get ourselves out of the mess that we feel that we are in. Contract bridge and jig-saw puzzles can give us the keys to the situation.
We need post-mortems—of the right sort—to find out where we have made our mistakes. But we must avoid the danger of concentrating on the past. We are too much inclined to play over again the old hand rather than to figure out on the basis of the past experiences the best way to play the new.

What do we need if we are to play intelligently the hands that life is to deal us in the next few years?

In the first place, we need not simply a knowledge of the changes which are taking place all about us, but a clear realization of how these changes affect us. In the second place, we must learn how to adapt ourselves in the new conditions in which we find ourselves. It is easy to adopt the new commodities and services which we find available. It is fun to learn to drive a car. It is pleasant to be able to live in a more attractive and more convenient home, it is easy enough to learn to listen to the radio. It is not, however, so easy to learn to think in terms of the new day in which we live. If we are to succeed in our adjustment to changing conditions we must have adequate information at our disposal. We must be able to select from that information what is significant for our use in the present on the basis of fundamental principles developed from the study of the past. And we must study the past, not for the sake of the past, but with the idea of its projection into the future. Hindsight can give us perspective. What we need is not Henry Ford's, but Babson's kind of history.

For example: If we are to spend our money intelligently, we need to know how to spend wisely when prices are falling as well as when prices are rising. And we need to be on the alert to discover how to tell when prices begin to rise and when they begin to fall. We need to know not only about thrift or about installment buying which ever happens to be popular at the moment, but about both, and when to use the one and when to use the other. We cannot go back to the horse and buggy days. We do not want to go back to conditions of scarcity. We must, therefore, learn how to solve the problems the automobile brings, how to think in terms of surplus rather than of scarcity.

In putting together a jigsaw puzzle, the problem is always where to begin. Where can we begin in putting together our present economic pictures? Most of us are producers. But as producers somehow or other we have failed to make the adjustment from scarcity to surplus. All of us are consumers. Perhaps here is the place to begin.

I'm willing to grant that no one of us as individuals is personally conscious of any great surplus of goods or purchasing power nowadays. We find that we must select more carefully than ever before what we buy from the things that salesmen show us.

But after all, intelligent living amid plenty is possible only on the basis of careful selection. In scarcity we have had to take what was available, whether we liked it or not. Now we can select what we would like most. The more we have the more carefully we must select from many alternatives what we want most to enjoy.
Let us begin, then, by overhauling our living standards. What we really believe is most worth while, what comes next, and what comes next after that. If, for the time being, we can’t find what we want in today’s depressed market, if because of unemployment or reduced income we cannot buy what we need, we may for the time being go back to making for ourselves what we cannot afford to buy in the market.

But this is not a permanent step back toward the dark ages. It is only a phase of the process of adjustment from scarcity to surplus. Farmers are going to produce for their own use only until they can discover new cash crops that consumers need. Men will paint their houses, grease and wash their own cars, mow their own lawns, only until they can find a place in production in which they can do something that others feel is more worth their while. Even housewives will work at home doing their own washing, making their own clothes, only until they find a place in industry where they can work more effectively for others.

If we take stock of what we want, we will find the unemployed can be reemployed not at making the wagons and carriages and oil lamps of an age that is gone, but in providing all the commodities and services of a new age.

Not immediately, of course, but eventually—let us say before the end of the 30’s, if we keep on working at our economic jig-saw puzzle, we will get the picture put together again. And it will be a new picture that will come out of the pieces now before us. It will be a picture of plenty rather than of poverty, of success rather than of failure, of confidence rather than fear.
Rural Progress Day

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THE 27th annual recurrence of Rural Progress Day at Western State Teachers College, Kalamazoo, is to occur on Friday, March 3, 1933. This special event is in recognition of one of the original purposes of the institution. The legislative act of establishment of the Western Michigan Normal School in 1904 provided for the preparation of teachers of rural schools.

In definite adherence to this provision the first department set up was a rural school department, which grew with the growth of the Normal School, and when the Normal School became a Teachers College in 1927, the rural school department became the department of rural education. In the process of growth through the years no feature has contributed more in added impetus, service and recognition than an annual Rural Progress Day which was first observed in May, 1907. In the beginning this day was utilized to bring to the campus for an evening lecture once each year an outstanding national rural leader in constructive thinking and achievement.

The audience for the lecture included citizens from the counties of southwestern Michigan, faculty members, and students. A somewhat formal reception in honor of the lecturer afforded students in the department of rural schools an opportunity to direct and participate in a social function of comparable dignity and significance with other outstanding social events. Thus from the beginning this day has rendered two educational services—one to the audiences which have increased in some years to 1,000 people, and the other to students in rural education, now a total of over 3,000.

In 1910 the first modification of the original plan appeared in the affiliation of a Grange Conference in the afternoon preceding the Rural Progress lecture. In 1912 the Annual Arbor and Bird Day program preceded the evening lecture. In 1913 Rural Progress Day became a full day and evening program with a picnic basket dinner at noon, and continued in this form through 1915, after which the Rural Progress Lecture was moved into the afternoon as the main feature of the day's program.

Since 1914 the conference part of the day's program has been elaborated by adding to the Michigan participants in the discussions, illuminating leaders from other states. From 1916 to date the form of the program has been fairly constant, but there has been an ever widening and more inclusive variety in the content of subject matter presented and in the type of ways of presentation. For example—short and longer
talks, dramatizations and debates, biographical appreciations of fallen and of living rural life leaders, in 1926 a great historical pageant of rural life in recognition of the 20th anniversary, and in 1931 an observance of the 25th anniversary of the day, with a great program having the Master Farmers and Master Farm Homemakers with their families as guests of honor, and featuring education, recreation, philosophy, beauty and joy in rural life.

In an attempt to have each year brief oral reviews of all of the various progressive rural activities in Michigan the Conference part of the program became over crowded and the selection of as many types of activity for the annual oral review as the time available would care for became necessary. This further necessitated an interval of more than one year in hearing reports from some important agencies of rural progress.

The situation was met on the tenth anniversary by publishing for distribution a souvenir bulletin in which more than a dozen major rural activities were presented in summarized fact statement of their growth and service. This plan was repeated on the 20th anniversary with a printed review of some twenty-five active agents of growth in rural life. And in recognition of the 25th anniversary there was published a souvenir bulletin which carried specific summaries of progress in more than half a hundred present day means and agencies of rural progress.

The abbreviation of annual programs made possible certain special features among which three at least should have record here. A feature of the 13th annual program in 1919 was a Recognition Service for soldiers.

In 1929 the program featured a recognition expressed by two of his neighbors, and by several others less formally, of the more than half a century of high grade medical service and character demonstration by Dr. E. E. Brunson of Ganges. The doctor was present, as guest of honor, and made an eloquent response.

A third special feature, and in the number of participants and the attendance by far the most elaborate, was the historical pageant of Rural Progress prepared for the occasion and presented in honor of the 20th anniversary of Rural Progress Day. The whole scheme was planned, the pageant subject matter written and adapted and the musical and staging features made ready and directed by members of the faculty and students. More than 300 persons from the Hurd, Portage and Richland rural training schools, the Alamo township schools, the several communities and the faculty took active part. Esther Fletcher of the Portage Training School faculty was general chairman.

The pageant was in three parts and nine episodes. Part One depicted the progress in farm management and work. Part Two reviewed noteworthy advances in college, high school and elementary education for country folks. Part Three gave artistic expression to convenience, leisure and beauty in home life. The prologue was written by Margaret Cum-
mings, a gifted training school teacher since deceased. Two stanzas are reproduced here as interpretations of the purpose and spirit of Rural Progress Day.

"As we toil in field and household
In the service of mankind,
Life and gladness more abundant,
Health of body, soul and mind,
Partnership with God and Nature—
These the rich rewards we find.
With each step of Rural Progress
Rougher trails are left behind;
Science, hand in hand with Service,
Ever leads where paths are kind;
Ignorance submits to knowledge.
Prejudice is undermined.

"The isolation of our fathers
Communication now allays.
Drudgery yields to invention,
Waste to more efficient ways,
Weakness to cooperation—
Want is met by better days.
Time himself grants hours of leisure
To seek the haunts where Beauty stays;
Music brings her gifts of healing;
Mirth and joy our spirits raise.
At our very doors all Nature
Calls our hearts to prayer and praise."

The first affiliation of a separate organization for the purpose of federating forces in connection with Rural Progress Day was made in 1910 when a Grange Lecturers (local program makers) Conference accepted an invitation to meet in Kalamazoo in the afternoon of the day on which the rural progress lecture occurred in the evening. The affiliation continued for three years and grew into a general conference on Rural Community Building, which has been for many years the conference of the annual program. The local affiliation with Arbor and Bird Day for one year has been mentioned.

In 1919 three new affiliations were made. The spring training schools for State Club leaders and the physical education teachers of this section were held in conjunction with Rural Progress Day. These did not recur. There was however in the evening a reunion supper for former students of the Department of Rural Education. A plan was adopted for the annual recurrence of this reunion. Thus the first permanent affiliation was made. This has become the annual banquet of the Collegiate Country Life Club. The following year by the cooperation of the State Department of Public Instruction a county normal training class confer-
ence for southwestern Michigan was initiated in affiliation with Rural Progress Day. This has been continued every year and brings together the teaching staffs and students from the local normal training schools for this section of the state, about 150 persons.

In 1921 there was an affiliation for one year of the Nature Study and Garden Association. In the same year the Michigan Rural Education Society held its annual spring meeting in affiliation with Rural Progress Day. This cooperative effort has continued without interruption. Beginning with a jolly good time supper on Thursday followed by an evening session for short talks and student participation, the County Normal affiliation makes a good introduction for the Rural Progress Day program. Following the general program in the afternoon of Friday, the State Rural Education Society affords an opportunity for discussion in a smaller group. Throughout the day and the evening members of the student group are given a chance to practice the leadership which they will need to qualify in presently when the general leadership of rural progress activities comes to them.

Beginning in 1913 with what was called a Picnic Dinner for which food was brought in baskets and boxes by the guests and supplemented with coffee and fruit by the hosts—the County Grange and the Teachers College with the County Farm Bureau added occasionally—there has developed the most social and probably the happiest feature of Rural Progress Day. For several years now between 500 and 600 persons have lunched together. The largest luncheon number was six years ago when 772 were accommodated.

Of course the cafeteria and other basement rooms and several class rooms and the rotunda on the first floor of the Training School Building are utilized. All the College departments involved, including the college teachers who must shift for the day to provide rooms for checking purposes, and the training school director and teachers who are inconvenienced have aided in every way to reduce interruptions of regular work schedules to a minimum, thus lending joy and satisfaction to the occasion.

Students and teachers in the Department of Rural Education have planned and carried out the organization and management of Rural Progress Day. There has always been the fullest support and cooperation by all concerned both within and without the institution. From the beginning the President and the Secretary have without hesitation given every administrative aid in both counsel and financial support, and no one has expressed more satisfaction in whatever success has resulted. Acknowledgments must be kept impersonal since so many in the Teachers College, in the county, in the state, and beyond have helped that personal mention here is impossible. Some departments in the Teachers College have naturally had opportunity to do much, e.g., music (in band and orchestra music, choir concerts and solos for programs), home economics, art, speech, agriculture, and training schools. None of these nor any other department has fallen short in cooperation.
These last paragraphs afford an opportunity to say that by such mutual interest and mutual effort students and possibly others may learn the largest social lesson. This is it—active good will is the soul of society. Possibly the attempt, at least, to teach this lesson is the major justification for all the investment of money and effort that twenty-seven Annual Rural Progress Days have utilized.

Rural life the world around needs more great local, state, national and international occasions and personalities. Publicity should be, as it has been, pitiless about the failures and the disasters to humanity which a study of rural life reveals. But surely the microscope and the telescope of publicity have an equal duty and a much more inspiring opportunity in making known throughout the reaches of civilization the hard won victories, in the physical and the scientific pioneering of rural life, which contribute the major factor in the stability of the human family.

Among the great constructive official acts of President Theodore Roosevelt was his appointment of the National Country Life Commission in 1908. In concluding his charge to that commission he said: "The commission was appointed because the time has come when it is vital to the welfare of the country seriously to consider the problems of farm life. So far the farmer has not received the attention that the city worker has received and has not been able to express himself as the city worker has done. The problems of farm life have received very little consideration and the result has been bad for those who dwell in the open country, and therefore bad for the whole nation. We were founded as a nation of farmers, and in spite of the great growth of our industrial life it still remains true that our whole system rests upon the farm, that the welfare of the whole community depends upon the welfare of the farmer. The strengthening of country life is the strengthening of the whole nation.

"If country life is to become all that it should be, if the career of a farmer is to rank with any other career in the country as a dignified and desirable way of earning a living, the farmer must take advantage of all that agricultural knowledge has to offer, and also of all that has raised the standard of living and of intelligence in other callings. We who are interested in the movement desire to take counsel with the farmer as his fellow citizens, so as to see whether the nation cannot aid in this matter; for the city dweller in the long run has only less concern than the country dweller in how the country dweller fares. I am well aware that the working farmers themselves will in the last resort have to solve the problem for themselves; but as it also affects in only less degree all the rest of us, it is not merely our duty, but in our interest, to see if we can render any help towards making the solution satisfactory."

The report of the Commission carried toward its close this appealing paragraph: "The great need everywhere is new and young leadership, and the Commission desires to make an appeal to all young men and women who love the open country to consider this field when determining
their careers. We need young people of quality, energy, capacity, aspirations and conviction, who will live in the open country as permanent residents on farms, or as teachers, or in other useful fields, and who, while developing their own business or affairs to the greatest perfection, will still have unselfish interest in the welfare of their communities. The farming country is by no means devoid of leaders, and is not lost or incapable of helping itself, but it has been relatively overlooked by persons who are seeking great fields of usefulness."

The foregoing paragraphs from President Theodore Roosevelt and his Country Life Commission afford the best statement in print of the conception of rural life and its chief need which have guided in the program making of Rural Progress Day in Kalamazoo.

The widest possible sharing in the fruits of progress constitutes the major objective in present efforts for advancement—this is called equalization of opportunity. There is evident a wide spread, sincere and aggressive purpose to achieve this equalization. It is because rural life conditions are transparent that economic, social, educational, governmental and religious inequalities are clearly seen, and for the same reason improvement is readily recognized.

In these times of economic stress there is urgent necessity for using all available resources already paid for. This demand enforces the widest reading and discussion of public and private research studies by which it is possible to enrich and add certainty to thought. Since 1925 the studies in economics and sociology made possible by the Purnell Act have made available much new subject matter for public presentation and discussion.

In the program offered for the 27th Rural Progress Day on Friday, March 3, 1933, a new departure is being taken by the more direct and specific inclusion of the new and thought provoking materials revealed by research. Part one of the forenoon program under the general head—"Fact Getting" will feature reports on studies of rural life which have been or are being made now at Michigan State College and the State University. Part two of the program under the general topic—"Fact Using" will attempt to show how the newly established facts may be made subjects of discussion in all sorts of local study groups.

The afternoon program will feature "The Satisfaction of Leadership" in an address by Miss Florence M. Ward of the National Extension Service, Washington, D. C., and "Findings of the Five Year Study of the Committee on the Cost of Medical Care with Especial Reference to Rural Areas" in the 27th Annual Rural Progress Lecture by Dr. Nathan Sinai of the University of Michigan. The slogan for this year is "Keeping in Step with Facts".
Parent Teacher Associations

WM. McKinley Robinson

Department of Rural Education

April 4, 1933

The Parent Teacher Associations of the United States unite one and one-half million parents and teachers in the promotion of child welfare in the home, school, church and community. Among the objectives of the association as given in the constitution is one "to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, moral and spiritual education." The present immediate and critical emergency facing the public schools of America hangs as a threat over that goal. Realizing full well that there must be rigid economy in every field of governmental service, the Parent Teacher Associations have nevertheless gone valiantly into the fight to prevent that economy becoming too heavy a mortgage upon their children's futures. A bulletin recently issued by the Michigan State Branch entitled "A Call to Action" is based upon the theme that "Crippling the schools through unwise retrenchment means an irreparable loss to childhood."

"Children Grow up But Once" will be the keynote of some of the sessions of the Michigan conference which is to be held April 26, 27 and 28 in Jackson. Over 50,000 members in the more than one thousand local associations within the state will be represented at that convention. Just one month later the 37th annual national convention will be held in Seattle, Washington. There too the crisis in education will be discussed.

The strength and influence of this movement is determined by the vitality of the twenty thousand local units; and it is to the welfare of the rural local units that the remainder of the allotted time shall be devoted.

The American public is becoming rather acutely aware once more of the relation of rural well-being to national prosperity. The focusing of attention upon the people of the open country, village and town is bringing into relief several fundamental facts. One of these is that there are things indigenous to their way of life which must color their institutions and organizations if such are to be vital to them. The industrial age has placed a premium upon things urban. Rural people all too frequently have as their goals and ideals standards not merely comparable but also identical with those found in the cities. Urbanites have also assumed that theirs was the desirable way of life and have encouraged rural people in their attempts to imitate; in fact have shown considerable impatience with their slowness in achieving like results. The church, the school, the lodges, the clubs, the recreational facilities have all been patterned after those of the cities. Success has been measured in terms of the standards
set by the city, almost completely overlooking those advantages inherent in rural life. The fallacy of such a position is becoming evident; the present depression is speeding up somewhat a shift in emphasis.

Those national organizations which function in rural areas should be alert to this change. The aims and ideals of the National Congress of Parents and Teachers are worthy of consideration wherever child life is found. However, there are fundamental differences between rural and urban communities which must of necessity influence the procedure of the two groups in reaching these aims and ideals.

The most obvious of these differences, as noted in Parent Teacher Associations, has to do with the personnel of the membership; or perhaps better stated as the attendance at meetings. In the city the membership is made up almost exclusively of the parents and teachers of pupils enrolled in a particular school. In a rural community one finds also the parents and teachers, 'tis true, but he finds them scattered here and there among the children of both school and preschool age, young people, grandparents, other relatives and friends. In short, it is a community gathering frequently supplemented by visitors from nearby school districts; all of which may be desirable in some respects and which whether or not desirable is practically inevitable.

The membership represents for the most part but one occupational group; an occupational group having common interests and common background. The economic and educational status of the members show little variation. There are both advantages and disadvantages in this situation. In a study of associations in one and two teacher schools in several representative states, Dr. Butterworth of Cornell found that 84% of the parents within a school district having an association belonged, as contrasted with but 21% or one-fourth as many of the parents in an urban school. Four times as many rural fathers as urban fathers are found in proportion to the total membership. Four times as many outsiders belong in rural associations as in urban groups, again in proportion to the total membership.

In city associations the attendance and participation of children have been discouraged. In the rural associations, where the presence of the parents means the presence of the children, desirable and profitable participation on the part of the children should be given a limited portion of the program hours. All parents enjoy seeing their own children perform. The participation of the children if well directed may be a vital and constructive part of the program. Whenever feasible a play hour for the children under the direction of an elder, carried on in another room, the basement or out of doors, is to be encouraged. After they have finished with their part of the program, they become very restless and so distracting to everyone else. Who does not recall the confusion sometimes found when no provision is made for the little ones? However, parents are frequently less annoyed by the general confusion than is the outsider who is not accustomed to finding children present at such meetings.
The varied personnel to be found in a rural Parent Teacher meeting creates more need for a social and recreational program. Refreshments are served almost invariably with an informality which makes for a friendliness seldom found in urban groups. One might wish that some of the other social and recreational aspects of the program were equally effective. Guidance is needed also in the planning of the musical and dramatic portions of the program; particularly in the connection with the choice of program material. Frequently much time and effort is put into the production of some slap stick burlesque whose real value is less than nothing. The same time and effort with guidance in the choice of material could have real worth, both for the participants and the onlookers.

In some states lists of names of available speakers are sent to local associations. Such is a commendable service provided it is always accompanied with a warning against too great reliance upon outsiders. Dependence upon outside speakers is as demoralizing to an association as is hitch hiking to the individual. Anyone who speaks frequently before parent teacher associations soon senses the comparative helplessness and ineffectiveness of the group which always calls upon outside talent. I am convinced that the vitality of a rural organization depends primarily upon the active participation of its own members and the development of its own leaders.

Desirable participation may take the form of talks, discussions, debates, plays, music, tangible projects, etc. True, we have emphasized the more intangible objectives as over against those projects which make associations primarily money getters, incidentally thereby relieving the public of some of its obligations. Some of the inherent rural-urban differences may justify a slight change of emphasis. If there is truth in the thesis that vitality is dependent upon active participation, tangible projects enlist such activity more readily than do discussions and the like among people who have comparatively little trained leadership and among people who are not accustomed to group cooperative programs. As for relieving the general public or some of its obligations, the rural association’s membership comes very nearly being the community’s general public. Of course, the state and federal governments also assume some responsibility for the rural community, but the sum total of the financial achievements of the Parent Teacher Associations would be quite insignificant in such a program. Tangible projects may carry with them desirable attitudes and ideas; concomitant learning as Dr. Kilpatrick might term such. The purchase of playground equipment would depend upon the recognition of play as something more than mere physical exercise. There are still many rural people who scorn play. The purchase of a musical instrument would surely raise the question of having music in the school. It is not necessary to elaborate further upon tangible projects. To be sure, such may be overdone. The contention is that tangible projects may prove helpful rather than harmful to the rural Parent Teacher Association.
People who spend much time in committee meetings, conferences and other group activities seldom realize how much the effectiveness of such depends upon the mere mechanics of procedure. It is only when the machinery falls down that one is aware of its importance. Many rural Association meetings get off to a bad start because of the very conscious lack of familiarity with the customary procedure. Another mechanical matter which may also seem relatively insignificant but which does make for ineffective and confused programs is the lack of definite prearrangements. Usually a program begins with community singing. Frequently this necessitates, after the presiding officer has opened the meeting, a search for song books, a call for a volunteer to play the piano and another to lead the singing, and then the question “What shall we sing?” A program well planned in every detail is as vital to an Association as well oiled machinery is to industry. The machinery of the program should not get in the way of constructive thinking and planning.

The total membership in rural Parent Teacher Associations per teacher is higher than in cities. Such would seem to lessen her influence, but such is not the case. She is frequently the only one within the community who has enjoyed educational advantages extending beyond high school. In rural schools Butterworth found that 100% of the teachers were active in the Associations as compared with 60% of the city teachers. This rural teacher about whom the Association so frequently revolves is relatively immature, remains in one position but a very short time, and lacks the professional stimulation that comes from working in the building with others of her own profession. Such factors make greater the need for the community and county councils as stimulating and continuing influences for the rural P. T. A.

The formation of community councils, as provided for by the latest National Convention, composed of several Associations included in a natural, township, or school area should be encouraged for the possible stimulation resulting from joint programs, picnics, or educational activities. In extremely small units, the uniting of parents in the “community council” area could provide the nucleus for an effective parent-education study group. Provision for such contacts should tend to weld together the better forces working towards improved educational conditions for all communities. Affiliation in the county, state and national organizations gives strength and unity of purpose to local units. The national and state organizations have given much time and thought to the promotion of the county council and their faith in its possibilities is being amply justified. Continued and greater emphasis for the county council is needed.

The Parent Teacher Association in the rural community has even greater possibilities than its urban counterpart. Many city people are satiated with programs and projects, many of which if taken separately are worthy of time and attention but taken in the mass are simply overwhelming. As yet such is not true in most rural areas; rather there is
evident need of challenging and profitable cooperative endeavor on the part of a community organization.

In conclusion let me call your attention once more to the Sixteenth Annual Convention of the Michigan Congress of Parents and Teachers to be held in Jackson on April 26, 27 and 28. Four important problems concerning child growth and development will be discussed: "Since children grow up but once—(1) What are some of the curricular problems the school must face in order to provide an adequate program for their growth? (2) What are the problems adults as guides must face in order to secure the best child growth? (3) What are some of the problems the community must face in order to safeguard the out-of-school hours of children? (4) What are the problems of our own civilization which we as adults must face if we are to provide security for the younger generation?"
The April Sky

JOHN E. FOX

Department of Physics
Friday, April 7, 1933

MOST people agree that happiness is a state of mind. It is true that for sane people, when wide awake, the state of mind is conditioned largely upon physical stimuli of one kind or another. Given money, friends, health, and some one to love and most people would call themselves happy. The present so-called depression is conditioned largely upon the lack of ready money. We still have friends, health, and some one to love.

It is not my intention to discount the factors I have mentioned as contributory to happiness but because of the lack of at least one of them, namely money, to try to point out other avenues of happiness. There is a culture of soul which may make one happy regardless of money. It justifies our educational system as nothing else does. Too often, in the past, young people were sent to college purely that they might earn a larger salary by their education. This result is desirable and need not be discounted, but there is a greater and higher justification for education. The highest returns from an education must be ascribed to soul culture and appreciation.

If heaven is a place of happiness, no wonder most of us were taught that heaven is above or in the sky. Hell, the place of torment, is down or earthward. Too long have men kept their gaze upon the earth instead of gazing towards the sky. Our earthy things of interest are manipulated by man, and “the best laid schemes, o’ mice an’ men gang aft agley.” The result is turmoil and misery and veritable hell at times. The cultured soul has a relief in the beauties of nature, whose total source of energy is from the sky.

Listen to William Cullen Bryant:

“To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musing with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart,
*Go forth under the open sky*, and list
To Nature's teachings, while from all around—
Earth and her waters, and the depth of air
Comes a still voice."

The most dangerous foe to education and consequent *spiritual joy* is he who would reduce it to dollars and cents or he who would reject everything but the immediately *useful*. On this basis the spirit of man would never be emancipated and this after all is the function of true education. On the dollar and cents basis all research, not immediately connected with some engineering problem, where the hope of dividends is the motive factor, would languish and die. No more would men spend their lives in searching the stars and the atoms to satisfy a spiritual longing for the *truth*, for there would be no financial returns to the people in dollars and cents. There is no reward in dollars and cents to the discoverer of new truths about the cosmos. It does, however, bless mankind in a way not comparable with dollars and cents, by opening his eyes to the majesty and immensity or minuteness of nature and to nature's great scheme of law and order. Sooner or later the seeker of such knowledge is driven to an acknowledgment of a great ruler or governor whose books always balance, who declares no holidays or moratoria, and who can be depended upon to keep the stars and the planets, the moon and the sun exactly on schedule time, and compared with whose apparent power and dependability the puny efforts of man sink into insignificance.

I have taken a considerable portion of my time in laying a foundation for what I am supposed to talk about. Too few people look at the sky, or if they do look, it is but a casual and superficial glance. It makes for health and happiness to explore the sky with some degree of intelligence. To be intelligent about the sky one must understand how to divide its objects into groups. There are stars, planets, moons or satellites, and, sometimes, meteors, meteorites and comets.

It is very important that the observer understand what is meant by the solar system. It means our sun and its attendant planets and their moons or satellites. There are nine planets that have been discovered thus far which revolve around the sun. From the sun outward they are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. These planets appear to move eastward among the stars at increasing periods as we take them in order outward from the sun. Also, they stay quite close to the path which the sun appears to take among the stars in its yearly journey around the sky. One must, of course, remember that the apparent motion of the sun eastward around the sky in a year is but a relative motion due to the revolution of the earth around the sun. Remembering that the planets follow near this path called the Ecliptic will help to place the planets when they are visible. If it is a
During the month of April the observer has a chance to get acquainted with two of the most easily observed planets. One of these is great Jupiter—the largest planet of the solar system. It is so large, in fact, that it would make nearly 317 planets as large as the earth. It may be seen any clear night and at 9 P. M. E. S. T. it is a little east of the meridian—the north and south line drawn on the sky. It is about as high in the sky as the sun is at 9 A. M. It looks like a large brilliant star, but it is so conspicuous that anyone who tries can easily identify it. Huge as it is, it rotates in less than 10 hours so its day is less than half of the earth's in duration. It takes it about 11 years to make its journey around the sun so its year is that long. It has a massive atmosphere. Jupiter is attended by nine moons or satellites. It is 5.2 times as far from the sun as the earth is; conditions on its surface are not suitable for life as we know it. Its principal function in the solar system seems to be its gravitational pull because of its great mass.

Lying to the west of Jupiter and a little to the north is the red Mars, one of our nearest neighbors, when it is on the same side of the sun as is the earth. It approaches to within 34,600,000 miles at times. It is much smaller than the earth, being 4,215 miles in diameter as compared with the earth's 7,920 miles. Its day is very near in period to the earth's, being 24 hours-37 min.-22.58 sec. Its axis is inclined to the perpendicular to the plane of its orbit about the same as the earth's, or about 23°-25°. This gives rise to seasons much like our own. Its year is more than twice as long as ours, being 780 days. It has two satellites or moons. It has a light atmosphere. Many factors indicate the possibility of low forms of organic life on Mars, although we are not sure of this point. Its surface markings have given rise to much speculation by astronomers as to their meaning. Percival Lowell believed they were huge canals constructed by the supposed inhabitants for irrigation purposes. Most astronomers since his time doubt the truth of this theory. The chief drawback for life is the temperature of the planet. The equatorial temperature ranges from 50°F to below freezing at sunrise and sunset and the nights are still colder.
Jupiter and Mars are so placed that they may be seen all night as they move westward due to the rotation of the earth. Two planets appear in the Eastern morning sky this month, namely, Mercury and Saturn. Mercury is too close to the sun and too far south to be easily observed, but Saturn is beautifully in view in the morning sky rising near the East point of the horizon about 4 A.M. and rising earlier each night until by April 30 it will rise at 2 A.M. To the naked eye it looks like a very bright star, but through the telescope it is seen to be a planet surrounded with flat disk-like rings which are very interesting and unlike any other body of the sky. Neither of these planets is suitable for organic life, Mercury being too near the sun and consequently subject to extremes of temperature and Saturn being too far from the sun to allow it to be a suitable place for organic life. Saturn is attended by nine moons or satellites, visible as telescopic objects only.

Turning briefly now to the stars, we may say that the only satisfactory ways of becoming acquainted with their names and locations is for the observer to become able to read star or sky maps. A little difficulty may be experienced in reading these at first because of their small scale but soon they may be used without much difficulty. One can best start with some group or constellation already familiar. The big dipper (Ursa Major) is known to almost everybody. Note carefully its position with reference to unknown constellations on the map, then locate it on the sky and try to locate the unknown. At 9 P.M. the glorious Orion which has been so conspicuous during the winter months is getting well to the southwest—though still visible. Following the handle of the dipper, one is led to Arcturus, in the constellation Bötes. Much has been written in the newspapers about using the light of this star to start the Century of Progress due to the fact that it is 40 light years away and the light used must have left the star at the time of the World’s Fair, 1893.

Not far from Mars is the Sickle, or Leo Major, with Regulus at the end of the handle. Corvus and Crater are in the southeast part of the sky. And thus we might go on enumerating them one by one. Little, however, is gained in this way. It is a matter of getting the proper star map, and with flashlight and map, “go out under the open sky” and master it yourself.

The sky is a real benediction to the interested and sincere observer. Recently there died in the eastern part of the United States an old couple who had been life long students of the sky. The husband was no less a personage than the late Dr. Brashear. He left a memorial to be inscribed on their tomb. It did not consist of a list of his achievements, though they were many, but he selected instead a verse from the writings of a poet of unknown identity. These are the words which mark the resting place of this great man and his wife: “We have loved the stars too fondly to be fearful of the night.”
The Development of Radio

Walger Marburger

Department of Physics

May 24, 1933

This generation has seen the realization of two of the cherished dreams of man since the beginning of time. An examination of mythology and folklore reveals that rapid transportation, swift as the wind and free as the birds of the air, and instantaneous communication of ideas, unhampered by distance and physical obstacles, have been deep-rooted desires of every race. The magic power to project oneself, in person or in spirit, out of his immediate surroundings has always excited the imagination. With such supernatural powers, our ancestors endowed a number of their gods and great mythical heroes. In the recorded utterances of the seers and prophets of old are found passages that may be interpreted as foretelling that man might sometime hope to acquire these magic powers for himself.

Building patiently and with infinite care through the ages, science in the present century has first arrived at the point where these supernatural powers have been secured to man through purely natural means. With automobiles, speedboats and airplanes, we skim over the face of the earth more swiftly than the wind and almost as free as the birds. Over our telephone networks, we can contact friends at great distances in an instant of time and with our radio transmitters we can dispatch our words and ideas on the wings of light to the remotest corners of the earth in less than one-fourteenth of a second.

In the story of radio as related in our elementary text-books, the invention of this means of communication is usually attributed solely to a single engineer and Marconi is depicted as one of the greatest benefactors of mankind. While this view is essentially true and serves to satisfy the reader for whom it is intended, it gives only an imperfect and distorted picture of how our modern radio came to be.

No invention of any worth every sprang full grown from the brow of a single man. Hundreds of patient workers have contributed to the development of every scientific convenience that we enjoy today. Progress in science, in this age especially, is made, not so much by giant strides of some individual genius, but rather by the coordination of the contributions of many. The development of radio is an outstanding example of how scientific knowledge and principles, carefully searched out and tested many times, have been assembled and coordinated to produce a communication system such as we have today.

The sources whose final confluence makes possible the transmission of my voice from this studio to you are clearly traceable for more than a
hundred years into the past. But a few of the more prominent landmarks along the way can be mentioned in passing.

As early as 1831, Michael Faraday, one of the most versatile and gifted experimentalists that the world has ever seen, at the Royal Institution in London had discovered the principle of electromagnetic induction, the fundamental principle that underlies the operation of all of our electric generators and transformers. Independently, and practically simultaneously, our own Joseph Henry, then a teacher at the Albany Free Academy and later professor at Princeton, discovered this same fundamental principle. By 1840, Henry had produced electric currents of an oscillatory character, the type of currents utilized in tuned circuits such as we use in our radio receivers and transmitters.

A brilliant Scotch mathematician and physicist, James Clerk Maxwell, announced a new and revolutionary theory of light in a paper read before the Royal Society in 1867. Within the next few years, he worked out fully the details of the electromagnetic wave theory and was able to give a rational explanation of the relation of light to electric and magnetic fields. Ultra-violet radiations, those peculiarly active radiations shorter in wavelength than the visible violet, visible light and infra red or heat radiations were shown to be members of the same great family, all of which travel through space at the speed of about 186,000 miles a second and which differ physically among themselves only in wavelength, that is the distance from one crest in the wave to the next. At this time, Maxwell predicted that there must be a wave of the same type associated with an oscillating electric current and that this wave should have a much longer wavelength than the infra red.

It was this longer wavelength member of the electromagnetic family that Heinrich Hertz set out to discover and by 1887 he had not only found the hitherto unknown electric wave in space but had determined experimentally that this wave acts in every respect like a light wave. It travels through space with the same speed, the equivalent of seven and a half times around the earth in one second. It can be reflected, just as light is reflected from a mirror. It can be refracted or bent, just as a ray of light is bent in passing through a glass prism. It can be and usually is polarized.

The waves with which Hertz worked were of the type that Marconi proposed to utilize ten years later, waves of the same general nature as those which are bearing my voice to you. The Hertzian waves were of the order of three meters in wavelength, 100,000 kilocycles in frequency. The wave that you are now receiving has a frequency of 590 kilocycles, as you may see by glancing at the dial of your radio.

The detector used by Hertz for determining the presence of these newly found electric waves consisted of a ring of wire, closed except for a small gap. When receiving the waves, a spark of measurable length was found to pass across the gap. This device, of course, was crude and required considerable energy to operate. In 1892, Branly, a French scientist, de-
vised a much improved type of detector, called a coherer, which consisted essentially of metal filings packed in a glass tube.

So his tools were at hand, when in 1895, Marconi conceived the idea of using the electric waves discovered by Hertz for signalling. By 1896, he had succeeded in communicating over a distance of one and three-quarters miles with his crude apparatus. In the next few years, the development of this method of communication leaped ahead rapidly and in 1901, after days of unsuccessful effort, Marconi was able to send the single letter S, three dots in the international code, from Poldhu, England, to St. Johns, Newfoundland, the first radio signal to be transmitted and received across the Atlantic.

The usefulness and reliability of the radio telegraph became established and during the years from 1901 to the beginning of the World War, more and more powerful radio stations were built on land, both in this country and in Europe, and ships in increasing numbers were equipped with transmitters and receivers. The part played by radio in the rescue work following the Titanic disaster in 1912 brought radio vividly to public attention. Federal regulations extending an Act of 1910 making radio equipment mandatory on certain types of vessels were quickly adopted.

Prior to the War, radio was generally known as wireless, as it is still in England and on the Continent. It consisted entirely of telegraphic code and was used, as I have indicated, for ship-to-shore and ship-to-ship communication. Some of the higher powered land stations were used for transoceanic work, supplementing the ocean cables.

Experimentation with the transmission of audible sounds by radio began in this country as early as 1901, when Prof. Fessenden, then of the University of Pittsburgh, was granted a patent for a system of transmitting and reproducing words and other audible sounds. Fessenden developed his system so that in 1908, he was able to transmit telephonic communication from Brant Rock, Mass., to Washington, D. C., a distance of 600 miles.

Fessenden’s system had many inherent and seemingly unsurmountable difficulties and the radio telephone in commercial form had to await further developments. In 1904, Prof. Fleming incorporated the results of research work of Thompson, Richardson and others into a two element vacuum tube, known as the Fleming valve. This was a great improvement over the old coherer as a detector of radio signals. In two years, Lee DeForest added a third element called a grid, and obtained the audion, the forerunner of the present day radio tube. In the hands of the research workers of the General Electric Company and the Western Electric Company, the audion was improved and stabilized in many ways, increasing its usefulness many fold. In 1915, Major E. H. Armstrong showed how this new radio tube could be used to generate high frequency electric currents. The series of events completely revolutionized the art of radio communication and made possible our modern broadcasting stations.
Late in 1915, from the powerful naval radio station at Arlington, Va., telephonic signals were transmitted to Paris and to Honolulu, a distance of some 6,000 miles. For this experiment, 300 radio tubes somewhat larger than those you now use in your receiver were used in the transmitter.

During the World War, the radiotelephone was used over short distances for intercommunication among the ships of a squadron at sea and in the air and for airplane contact with the ground, but no one had any conception of the range that could be covered with suitable equipment. Experiments on the transmission of voice by radio began anew very soon after the wartime ban on radio was lifted in 1919 and within two years, the first commercial broadcasting station was licensed.

Radio broadcasting was born in the United States, and many of us still remember its birth cries. No where else in the world could broadcasting have had its beginning at this time. We had in the years following 1920 a combination of economic and scientific conditions that were particularly favorable to the development of broadcasting. We had also a unique radio situation that could be found in no other country.

Soon after the success of Marconi's early experiments was announced, school boys and young men in this country began experimenting with this new mode of communication, purely for personal enjoyment. Soon they were able to communicate with kindred spirits in the next block with their crude, home-made apparatus. Within a few years their technique and apparatus was improved to the point where they could communicate with fellow amateurs in the next city and in the next state. In foreign countries with State owned communication systems, such private experimentation was frowned upon and banned, but in the United States, these private radio operators were allowed considerable freedom.

When we entered the World Conflict, there were thousands of these amateur radio operators able to carry on communication among themselves over distances up to perhaps a thousand miles, under favorable conditions. These men were licensed by the government, and it was a relatively simple matter to draw from this group many recruits for the immediate signal work of the army and the navy, when the emergency arose.

In 1919, Pres. Wilson lifted the ban on private radio and many thousands of amateur stations of this type were reestablished. The number of licensed amateur radio transmitting stations in the United States now exceeds 30,000, and the range of their communications is world-wide. There are more than 20 such stations in Kalamazoo, alone.

Over the receivers of these amateur stations came the first broadcasting in 1919 and 1920. Friends were invited in to hear the magic voices and music from the lighted bottles and in this way radio broadcasting was introduced to the public much more rapidly than it could otherwise have been.
Economic forces, technical development and our peculiar system of private radio stations united to make the United States the birthplace of the commercial radio telephone and resulted in the phenomenal growth of public interest in radio broadcasting that we have witnessed in the last ten years.
Literature, like everything else human, has its fashions, its fads and its fancies. One generation craves the deeds of brave knights and the loves of fair ladies; the next enjoys satirical laughter over human frailty. The alternation of these two attitudes, which we call romance and realism, shows particularly in the development of prose fiction. The tearfulness of Richardson was laughed to scorn by the hurlyburly of Fielding; the sentimentality of Dickens was the butt of Thackeray's mockery, and so on down to the present. For instance, in the eighteen nineties, both in England and America, readers were deluged with historical romances—Prisoners of Hope, and To Have and To Hold, Richard Carvel, Janice Meredith and many other pictures of far away and long ago. Then Booth Tarkington, in The Gentleman from Indiana and The Conquest of Canaan, turned the romantic tide to an emotional treatment of contemporary life, and opened the way for all the Harold Bell Wright and Gene Stratton Porter novels which were to culminate in that most emotional of all emotional novels, The Harvester, 1911.

Then somewhere between 1912 and 1914, "human nature", to quote Virginia Wolff, "underwent a marked change." Readers who had wept over the long suffering but always virtuous and victorious heroes and heroines, now began to demand the commonplace, the sordid even, in their effort to see life as it really was. Satirical laughter took the place of sympathy, and Sinclair Lewis, Willa Cather and Edith Wharton, to mention three of the leaders, began a realistic age which was destined through the writings of such extremists as Ford Madox Ford, James Joyce, Sherwood Anderson and Ben Hecht, to increase steadily in its insistence upon frustration, upon the details of sex and upon the presentation of the sordid and the unpleasant. But just as in the most romantic age, there are always a few realists working away, so no age can be so realistic as entirely to crowd out the writing of romance. One of these attitudes toward life is always in the ascendency, but the other is always present to a greater or less degree. So as the tide of realism swept on from 1914 with an ever increasing emphasis on that frankness of reality which left nothing to the imagination, students of the novel began to prophesy a turn of the wheel toward romance. In fact one humble critic ventured, as long ago as 1926, to declare that such a change was at hand. Although he has had to admit each succeeding year that realism is still in full tide, he does believe that several books of the last year or two are the vanguard of a new era in prose fiction. Of these books Hugh
Walpole's three volume cycle on the Herries family, which consists of *Rogue Herries*, *Judith Paris*, and *The Fortress*, is certainly one of the most interesting, and, in the judgment of this reviewer, one of the most significant.

Walpole himself calls it a romantic history, a gayly tinted tapestry worked in English colors. What has Walpole done to make this chronicle of two hundred years in the life of a great English family romantic rather than realistic? The romanticist may use various devices: he may place his story so far away in time and place that the reader has no means of judging of its accuracy, and must perforce accept the picture as true; or if he is dealing with some scene or epoch generally well known to his readers, he may create an atmosphere of other worldliness by making natural surroundings enter into the lives of his characters in the fashion of Rousseau; or he may introduce a supernatural element; or he may so intensify emotion that the reader, swept on by the intensity of feeling, accepts the most improbable things as real.

Walpole has handled atmosphere particularly well in all three of the novels. The Lake District of England becomes more than a mere setting—it is almost a character in the story. It is a land of purple shadows, of glittering sunlight; of silver shadows across misty fields, of flashing sun and hovering clouds. It is, said Adam, a country of clouds and stones—stone walls, grey clouds. He learned that it was impossible to live in this country loving it without having always in his heart the color and shape of clouds. He knew all their patterns, forms and vagaries. He knew the clouds that flew in flags and pinions of flame and smoke over the brow of the hill, driven forward as though by gigantic bellows; he knew the moth colored clouds that with soft persistence gathered like great boneless birds around the peak of a hill; he knew the clouds of rose and silver that lay in little companies against a sky of jade in winter above sundrenched snow; he knew the fierce arrogant clouds of jet and indigo that leapt upon a pale sky and swallowed it; he knew the gay troops of cloud that danced and quivered around the sun; he knew the shining clouds that the moon, orange-rimmed, gathered round her on a frosty night when the hoar glittered on the grass and the only sound under the black trees was the chatter of the running streams. Then there was the atmosphere of the old Herries house, the smell of dogs, of horses and unwashed bodies, candle grease and cooked meats. Or again, the mountains-Glaramara smiled on him, Eagle Crag was his brother, Sprinkling Tarn his sister, Sea Fell his lover—the cold running air of the fells, the smell of the bracken, the sound never stilled of running water. Then there are the storms such as that over Derwent Water one night when Judith fled to Watendlath: a rolling black cloud that rushed in from the sea, spread with feroicity, eating up the sky, frothing at the edge in spumes of grey vapor—it ate the sun, the lake shivered and fell into a trembling agitation of tones and circles. Then with a quick whirr of wind the rain drops fell. Throughout the story nature is always intimately associated with life and death.
The supernatural element is likewise very important throughout the cycle. There is one character in each novel whose life is dominated by the vision of the white horse—Rogue Herries once dreamed a dream. "There was absolute silence in the world. Then as he looked he saw a great white horse glorious beyond any ever beheld by man, come, tossing his great white mane, to the edge of the mere. He hesitated, lifting his noble head as though listening, then plunged in. He swam superbly, tossing his mane, and Francis could see silver drops glistening in the icy air. He swam to the farther edge; and then Francis was seized with an agonizing terror lest he should not be able to climb out of the mere, up the icy sides of the cliff that ran sheer into the water. That moment of suspense was fearful and compound of a great love for the splendid horse, a great tenderness, a great reverence and an anguish of apprehension. Then tossing his mane once more, the beautiful horse mounted out of the mere, strode superbly across the ice and vanished. Then, again, there was great loneliness."

Waking from this dream and staring back at the little room, he knew an instant of acute, terrible disappointment. The Rogue sees the horse again near the end of his life when its reaching the shore is symbolic of his winning the greatest happiness of his life, the love of the gypsy, Mirrabel Starr. Francis, his grandson, is likewise dominated by this vision of the white horse:

“When I was small I had a dream of a grand white horse breaking from an icy pool and breasting the rocks, tossing its mane. I have not dreamt that for a long while, but I know that that dream is more real to me than all the chairs and sofas, the mutton-pies and shoe-buckles. How can you not tell that that only is real in this world, that vision of ice and strength breaking it, and if we have not seen that we have seen nothing? Who can tell what is Reality? But this at least I know, that I shall never know happiness until I have seen more than you will ever see, Will, my young brother."

For Adam the Vision of the white horse becomes a picture of his grandfather the old Rogue—in a long purple riding coat and down one spare cheek ran a deep scar—he and the horse were like colored shapes painted on the mist. He knew it was his grandfather and he was comforted as though he had made a new friend. And we accept this supernatural element which runs, like a Wagnerian theme, through the cycle, just as though such things were a part of our daily lives.

In the third place, Walpole has used great intensity of emotion in treating the love story and the family feud. The love of Herries for Mirrabel Starr, the love of Judith for her worthless husband, the ill-starred love of John and Elizabeth, Judith's all enveloping love for her illegitimate boy Adam—all these are presented in a whirlwind of passion, now of anguish, now of ecstasy. Then hatred so intense that it consumes character after character, runs through the story in the guise of a terrible family feud. Jennifer Herries insults Walter Herries' mother, and Walter destroys her husband Francis; his son, Uhland, kills Francis'
son, John, and kills himself; and Judith carries the war on till, when well past 90, she conquers her life long enemy—Walter. Judith is the child of Rogue Herries and the gypsy Mirrabel Starr—even when a child she would say that she could not be good because her father married a gypsy—she was a strange, intense creature, wilful, imperious, untouched by all the brutality of life at Squires Quantry's, bored by the quiet and peacefulness at her brother David's. She felt that her father and mother—her ghosts, she called them, were always by her side, the three of them moving through the world—"Daughter of two vagabonds, she should be vagrant—half of her—the fine, truer, more happy and fortunate half—was so." But the other half was proper, managing, material, straight seeing Herries. When she throws herself into the fight against Walter at the beginning of the third novel, The Fortress, to fight Walter Herries and all that were his—as Rogue Herries in his tumbledown house in Borrowdale had fought all the world, as Francis his grandson had tried to fight the world and failed, so now she would fight Walter, flamboyant, triumphing Walter—they had challenged her and she had taken up the challenge. Adam should be king! Gradually she took command of all the Herries.

We see her in London dancing at 56 until she overturned a table and shattered a valuable vase; in London at 77 for the great Exhibition and again at 79 for Will Herries' funeral—How she dominated them all—This was what the Herries above all else loved—Survival, Perpetuity—To last longer than any one else—To have life and vigor when all your contemporaries had failed—The reader feels with the Herries family—that she simply must live to the hundred mark—And she does. The emotional climax of the book comes with the grand family gathering in honor of Judith's hundredth birthday—Even Walter is there, Walter whom she fought so long and finally triumphed over—Walter, once the villain of the Herries' piece, now a harmless old imbecile. After Walter, as the senior guest present, had presented her with a beautiful blue leather book containing all their names, Adam entered—grinning all over his face, moving his heavy body in his own rambling comfortable way, Adam came forward—At the sight of her son Judith's eyes and mouth broke into the loveliest smile that any member of the Herries family had ever seen. Now her Hundredth Birthday was indeed a triumph.

What a change from all the sordid realism of the past twenty years—Here are happiness and suffering, honesty and dishonesty, success and failure, the ups and downs of a great family unfolding through generation after generation—all bound together in the atmosphere of the English Lake district, shot through with gypsy tradition and supernatural elements, and told with such imaginative and emotional power that the reader is more than repaid for his perusal of the sixteen hundred pages that constitute the cycle, and feels a deep gratitude to Walpole for his effort to turn the tide of prose fiction back to restful and wholesome romance.
Popular Impropieties

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Perhaps you are wondering what the subject, popular improprieties, includes. I shall try to explain. An impropriety is the quality of being unadapted or unsuited to the purpose in view; in speech it is an instance of that which is not in accordance with usage, custom, or correctness. Impropieties are popular when used by people in general. Now when anything is used by people in general, it usually becomes common and hence cheap. We speak of popular prices, popular songs, and popular drinks! In each case the word popular suggests something transitory. We never become alarmed because prices are popular—we even enjoy a ten-cent show now and then; we do not fear that Beethoven and Wagner will be doomed to oblivion because somebody 'Shuffles off to Buffalo'; we do not worry about three point two beer as there is no law compelling us to drink the concoction. If we are so unconcerned by popular prices, songs, and drinks which, although they may be in accordance with usage, custom, or correctness, are nevertheless cheap, why should we be disturbed by the popular improprieties in our language? In attempting to answer this question I shall refer to the colloquial speech, not the literary language. The poor diction, the slang, and the incorrect grammar have little chance of effecting our literary or written language permanently. Those who write the books which endure and become a part of our literature, besides having something to say, are exact and discriminating in their way of saying it. An author who is concerned about his book or his message, not merely about his check or his royalty, will not become a Bohemian egotist striving to get the attention of the public, nor will he care to indulge in intellectual or sentimental vaudeville in order to get his books among the best sellers. An author who does this is sure to be forgotten, and the literary standards will not be altered by his appearance because he will not have any effect upon them one way or the other—unless it be to make them higher by causing disgust and aversion at his trash. A writer who cares about literature; one to whom his books mean something beyond the possibility of making a "big hit" will not stoop to being common or cheap. In fifty or one hundred years after his book is written, it will not be necessary to search the attic for a copy of it; nor will it require a glossary to read the language in which it is written. Truly it is observed that once in a while the best writers sometimes disregard the rules of rhetoric. When they do so, however, the reader will usually find in a sentence some compensating merit, attained at the cost of the violation, for unless the author is certain of doing as
well he follows the rules established by the best writers of our English and American literature.

Of course it must be kept in mind that English is a living, growing language. Any discussion which ignores the conclusive evidence of its constant development from day to day, year to year, and from century to century is bound to be narrow, inaccurate, and superficial. Our language is not something perfected and fixed,—it is always changing to reflect the thoughts and feelings of those who create and use it. It has become extremely cosmopolitan in its acceptance and assimilation of words and phrases from the many elements of different languages and the ever varying conditions of human life. It has come to have a strange mixture of the old and the new. It has ever been favorably disposed toward taking in any new word that promises to become useful, irrespective of source; and in welcoming any new expression which wins, on its merit, a right to general acceptance. Because new words or phrases which most often occur first as popular improprieties are constantly coming up to give variety and originality to our colloquial speech, those who teach English or write books have to be alert and open-minded and at the same time able to discriminate what is useful and what does, on its merit, win a right to general acceptance. Whatever gives greater simplicity and accuracy; whatever adds to the richness of expression and delicacy of tone, will cease to be viewed with suspicion and ultimately will be taken over into our literary language and help to establish the standard used by careful writers. The rate at which new words are created depends upon the mental activity of the people. Almost every issue of a big newspaper contains one or more words of very recent origin. A good, natural word whether it be created by scholars, or comes up, no one knows how, among the people, will have a healthy life as long as the idea which it represents is in existence, and as long as no better word for the same idea competes with and overcomes it. So the old terms shift to new ones, and old words continually take on new meanings as they adapt themselves to changed circumstances and novel ideas—that is, to new necessities in expressing thought. There are any number of coined words and new expressions striving to be admitted into cultivated speech but so far they have been faced with the fact that nothing can force a new term into the language if it is not more accurate and more expressive, or as I said before, more useful than a word which already exists. For convenience in classifying some of the popular improprieties which are up for inspection by those who establish our standards of speech, there may be considered three types: first, inaccuracies in diction; second, extravagant use of slang; and third, gross errors in grammar. A few examples of each type will clarify this statement. The impropriety enthuse has struggled for existence because there is a real need to express its idea, but the word itself is so misshapen that the world is leaving it to die. Complied for years has tried to gain entrance but it has never gone beyond the colloquial gateway. Suspicion, a noun,
used as a verb is fighting a losing battle because there is already an exact word, suspect, to express its meaning. In modern life no one who is as particular about his diction as is the average life insurance agent about having his clothes pressed and his shoes polished will give you “an invite” to “his hangout” to partake of “the eats” his wife has prepared for the evening “feed”. These improprieties which irritate or amuse us because they are out of place and used in an unnatural way, are no more annoying to the discriminating taste or no more likely to effect the standards of our literary language than the use of pretentious diction which arises from a desire to be impressive by using big words. The affectation of pompous diction is bad enough when the words are used correctly but when the desire to display knowledge leads the writer or speaker beyond his depths as it did Mrs. Malaprop in Sheridan’s play, The Rivals, the result is doubly bad, for it convicts him of both pretense and ignorance. One who is careful about his diction avoids the overuse or misuse of large words to express commonplace ideas as consistently as he avoids distortions and coinages of the cheaper or colloquial jargon. Not even an American who has a reputation for being capable of giving lengthy discourses on the weather would say to a friend whom he met on the street corner: “The barometer gives indication that today, we shall, in all probability, be overwhelmed with an excess of precipitation.” Nor would any lively co-ed say to her gallant fullback: “It is with the greatest pleasure that I accept your most gracious invitation to have with you a ‘hot dog’ sandwich;” and even though she had vermilion lips and crimson polished finger nails and he thought her “the most supreme beauty among the daughters of Eve whom eyes had hitherto beheld” he would tell his roommate that she was “a pretty keen kid” or perhaps merely classify her as a “honey” in much the same manner that he would describe a new 1933 car. This suggestion takes us into the slang of the day which is so changeable that one can hardly keep up with its pace. Within the last decade slang words have come into being, have served their purpose, and then have given place to more slang! Again we find the same forces at work as in the determination of diction. The slang which is most common, cheap, and absurd, is soonest forgotten; occasionally a word proves itself useful and remains; sometimes a phrase acquires a force which wins its acceptance into our language. Most often this is not true. A few illustrations may show what efforts are wasted by those who maintain that the literary language is easily corrupted by slang. The colloquial word “pep” has struggled on after its contemporaries have fallen by the way, yet the New Oxford American Dictionary defines it as ‘slang used in the United States and meaning go, rigor, spirit.’ The lexicographer suggests that it originated from the abbreviation of pepper. That is probably a guess! Now what the future of this little word will be, is not yet determined; “pep” is becoming somewhat trite, but whatever anyone may think about this term, there seems little doubt about the feeble word derived from it. The
carefully trained ear may endure "pep", but when it is transformed into "peppy", it is almost as disgusting and silly as "all-rightie" or "good-nightie."

The occasional use of a slang expression in familiar speech may justify itself; the slang habit becomes insufferable! The continual user of slang dulls his sense of discrimination, becomes mentally lazy, and is soon incapable of expressing his ideas accurately; for after he has called everything from a battleship in the San Francisco harbor to the Empire State Building in New York a "humdinger" and, in more recent slang, described everything within his notice, from the Grand Canyon to Washington Monument as "some baby", he loses the power of expressing qualities of difference in style, size, form, shape, or value, and soon is unable to make a discriminating statement about anything. Thrown back upon his own resources of a limited vocabulary, he finds that his talk has become narrow and monotonous because he has failed to remember that language is the expression of thought. He may even become so tiresome that his friends weary of listening to him, leave him to the mercy of the corner drug store where he can get a new jigsaw puzzle or perhaps the latest copy of Liberty to while away the time!

We may dismiss this ardent addict to slang by saying that his influence will not have a degenerating effect upon the literary standards of all time, but that his incessant use of it may have a degenerating effect upon his own literary standards and his habits of thought. We may conclude then that a touch of slang in colloquial speech may add life and color but its too frequent use reflects upon the taste of the speaker and, in all cases, should be used with discretion and prudence.

The third type of popular improprieties, gross errors is grammar, arouses more hope for the colloquial language than do the other forms of impropriety. There still are many common errors in grammar, but the general trend of usage seems to be upward toward the literary standard. The best evidence of this is found in a comparison of the speech in public places today as contrasted with that in the old-time general store, the blacksmith shop, at the camp meeting, on the veranda of the tavern, or at the school picnic of fifty years ago, as represented by the local color writers of that time, in their imitations of the humor, the jokes, and the ordinary conversation among the people of their day. If we may believe that these writers were sincere writers, we are encouraged; for although we still have many and varied errors in grammar we seldom hear, except in mimicry, such crude expressions, even here in the middle west, as "Him and me have drove this here horse nigh on to twenty miles and he hain't went lame yet. I ought er knowed I was a better man in a horse swap than any one whoever catched a coon" or "Old Perkins hain't agoin' to run this here town because he has went them there saloon bonds. He hain't got no sense about nothin' nohow!"
Such gross errors as these have largely disappeared—thanks to our careful and patient teachers who, by all kinds of devices and methods, have labored unceasingly to improve the oral and written language of the children in the public schools. There remains much to be done, however, and we still have persistent errors which must be rejected or accepted as the years go on. Some of the most popular errors are: “It is me” for “It is I”; “It is them” for “It is they”, indicating a careless use of the objective for the nominative case. These two cases are yet necessary in our use of pronouns, because we must at times discriminate between “me” and “I”, “them”, and “they”—as: “I regard you more highly than them”, that is, “than I regard them”, or “He likes Jean better than me”, that is, “than he likes me.” These illustrations show that there is a reason for holding on to this case distinction. It leads one to conclude that when the old form is more expressive and discriminating than the new, it is better and should be preferred. Other errors such as “Everyone should give thanks for their daily bread” instead of “for his daily bread”; “The reason is because” for “The reason is that”; “Between you and I” for “Between you and me”; “The book is lying on the table” for “lying on the table” make us conscious that much practice and drill are yet necessary if we are to keep the grammar on the upward march toward literary expression.

We may summarize the general effect of improprieties upon speech by saying that, although they may be popular among many people for a time, they are not in accordance with the usage, custom, and correctness as established by careful and cultivated speakers or writers, who realize that words must fit the occasion; that words must be used in the right place at the right time to express accurate knowledge and definite ideas. Those people of good taste who wish to be discriminating will avoid the too frequent use of improprieties and will exercise the same kind of judgment in the choice of words as in the choice of clothes. They will not be satisfied with that which is showy, common, or cheap. They will realize the value of selecting the best, for as Dr. Johnson said: “Nothing can please many and please long, but just representations of human nature. The irregular combinations of fanciful invention may delight awhile, by that novelty of which the common satiety of life sends us all in quest; but the pleasures of sudden wonder are soon exhausted, and the mind can repose only on the stability of truth.”
Should Children Have Fairy Tales?

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IT IS NOT uncommon to find in recent publications a warning against the use of fairy tales with children. Some excellent psychologists tell us that fairy tales stimulate the all too-common tendency on the part of children to fantasy or day-dreaming, and by providing an escape from reality make the children dissatisfied with life as it is and as they must live it. One should not attempt to answer this objection without first considering the nature of the fairy tale and the nature of children.

We are using the term "fairy tale" not to cover all the modern miscellany of fantastic imaginings that sometimes are included in the term, but rather to mean those old tried tales that have come down to us from a somewhat dim and remote past. Modern research has thrown some light into that past, so that we have some sort of notion as to how those tales originated and much notion as to how they were perpetuated.

Although some of the fairy tales, like "Dick Whittington" and "The Three Sillies" present nothing that is utterly impossible, it is nevertheless true that to the illiterate and consequently superstitious folk of some centuries ago, the only way to account for certain happenings was on the supposition of magic of some sort. Nor was this supposition at all unnatural, but was an outgrowth of the circumstances of their life. To the peasant, who lived very close to such domestic animals as he had, dependent upon them and perhaps even sharing his lodging with them, it seemed only natural that the beasts should have feelings in common with men and that they should communicate with each other and with mankind. It was only a step to translate such communication into human speech. And so tales grew up in which beasts are represented as having the characteristics of human beings, as thinking and scheming and talking as men do, and as taking an active and conscious part in the lives of men. In such stories as "Henny Penny" and "The Musicians of Bremen" for instance, the animals are merely personifications of human beings, and they achieve by an entirely human cleverness such ends as the story-teller and the listener would wish to achieve in their places. That charming accumulative story, "The Pig That Wouldn't Go over the Stile," illustrates the simple give and take between the human and the beast in which all differences of mind and emotion seem to be effaced. And in "Puss in Boots" that magnificent cat could not have been more devoted to his master's fortunes had he been a human being, and there is no more apparent incongruity in his addressing the king than there is in his dealing with the ogre.
And not to animals only did the folk attribute human characteristics. They almost as freely personified objects. In "Titty Mouse and Tatty Mouse" for instance, the broom sweeps the floor unwielded by any hand, and in "Jack and the Beanstalk" the harp plays itself.

To the folk-mind too, human beings had preternatural powers; and little wonder it seemed so when the rich appeared to them omnipotent. If a king had only to order a thing done to be certain of its accomplishment, it was scarcely more marvellous that Jack should climb his beanstalk or that the hundred years’ sleep should be broken by a kiss from the Fairy Prince.

Neither was it a great invention to pass from the conception of the magical power of a human being to that of an imaginary being gifted with such power. Giants, elves, trolls, fairies themselves, peopled the thought world of the folk without apparent contradiction to nature. No doubt considerable credence was given to such stories as "Rumpelstiltskin" and "The Elves and the Shoemaker."

Some unexpected appearances—a wolf where a man was last seen, a maid of their own class decked out at the whim of master or mistress, a friendly bear, fantastic shadows, projected images of fear—made easy a belief in metamorphosis; and stories such as "Beauty and the Beast" and "Snow White" embody the belief that some evilly-disposed being changed people into forms from which they could escape only by a charm.

One of the oldest characteristics of the human race is that of wishing, and inasmuch as the condition of the peasant folk left very much to be wished for, it was natural again that their stories should take on the character of wish-fulfillment. Through their service in homes of the great, or through such other observation as they might be able to make, as of rich people going by on beautiful horses, or glimpses of silken attire, the folk pieced out their ideas of grandeur, and to them the height of all splendor and good fortune was to be achieved by marrying a prince or princess. And so childlike were the folk in their thinking, that culture and education and breeding did not occur to them as essentials for an elevated station in life, but only good fortune was necessary, or some clever device by which a poor girl or poor lad could attract the notice of a rich and noble person to become a part of that life. What wonder then that their stories should gradually take on the imaginary elements that fulfilled the wishes of the teller? The beast was a prince in disguise, as in the tale of "Beauty and the Beast"; the poor girl or boy, mistreated or despised by the family, became the accepted of the prince or the princess, as in "Cinderella" and "Boots and His Brothers,"—the girl usually by her beauty and sweetness, the boy by his alert and clever mind.

And we must not think of these stories as having been invented to interest and amuse children alone. They constituted the chief entertainment of the whole family. In the long winter evenings the household sat about the fireplace, and the story-teller, usually an old and decrepit member of the family, told over the tales he remembered, and very likely
added from time to time such details as had occurred to him during the
day, while he sat dreaming in the chimney corner. Eventually, of course,
and not many centuries since, all these stories got written down by
collectors and were finally published in books.

And now as to the question whether children should still have these
tales. We have only to watch children and listen to them, or still better,
to recall our own childhood, in order to realize how like the simple folk-
mind the minds of children are. Children will talk to a dog or a cat or
even to a stick in much the same way that they will to a person; to them
metamorphosis is entirely natural—when they play bear they are for the
time being bears. And as to getting their wishes fulfilled—wishes are
indeed horses on which the little beggars may ride.

So apparently magical are the circumstances of our everyday life that
it takes more than a child's experience to distinguish between the actual
and the fanciful. In our modern homes we press a button and the place
is lighted as though by Aladdin's lamp. We turn a faucet and out
rushes a stream of water from a source apparently no larger than the
walnut in "Boots and His Brothers". We turn a dial on a box and it
grinds out music or a story—not so different from the quern that would
grind whatever was asked of it. We listen at the ear-piece of our tele-
phone and hear a human voice—why may not other inanimate objects
speak as well? To a quite young child parents are all-powerful—hence
requests for boons that to us are not reasonable, but to a child are quite
so. A little girl who had frequently been on shopping expeditions with
her mother, and had seen the mother carry away goods for which she
offered no money, asked one day for something quite beyond their cir-
cumstances. When her mother said, "But, Catherine, we can't afford it,"
the child replied, "Well, let's have it charged."

Naturally enough, when a child discovers that parents are not omni-
potent, he invents a being who is so and invokes his aid. Or, if the
parents or others in authority are, to the mind of a child, cruel or un-
sympathetic, he pictures himself as suffering or dead and so arousing
their remorse. Or if he is envious of what others have, he dreams of the
day when he shall outshine them—always to their discomfiture. Or if
he is much alone or thinks he is misunderstood, he finds an imaginary
companion who fits in better than any human one. From a collection
of childhood recollections contributed by students, a few illustrations
may be of interest.

Here are two that show how a child may make a companion of an
object:

Case 1. "When I was a very small child my mother would put
me by the window at night. There I could see another little girl
that was just my size and looked like me. I was alone and lonesome,
wanting a playmate, and this was the only way I could be consoled.
I would talk for hours at a time to the little girl outside. I never knew till I was much older that the girl I saw was my own
reflection. When my sister was old enough I played with her and forgot about the girl outside.”

Case 2. “I remember making a regular pal of an old tree when I was about ten years old. I always played beneath this comforting tree and in this way came to put all my confidence in it. I called the tree ‘Gladys’ after a much-loved aunt. On the trunk was an old knotty spot that I thought of as Gladys’ ear, and into this I whispered all my secrets.”

Here is one that shows the tendency to get by scheming what can not otherwise be obtained:

Case 3. “My twin brother and I were expected to do the chores on the ranch, such as getting the cows, feeding the chickens, getting coal, and carrying water. We did not greatly mind doing any of these tasks, except filling the water pails. This chore, which involved a half-mile walk to the spring, had to be done whenever the pails were empty. Not a few times when I noticed that the water was getting low, I volunteered to fetch something from the cellar for Mother, or go for a scuttle of coal, or do some other little task. Then Father would tell Roy to go and fill the water pails. Should Roy object, Father would reply that he sat reading stories, while I, excellent boy, was observant enough to do things without being told.”

And here are two instances of compensation for slights:

Case 4. “When I was still quite a child I was made sport of at a children’s party and nicknamed ‘Tubby’ because I was overweight. My feelings were hurt as badly as they have ever been at any time. I knew that to show my resentment would only cause more teasing; so I tried to act natural until I was alone. Then the stormy tears came, and before I quite knew how it happened, I was imagining myself in years to come as being more beautiful and slender than any girl of my acquaintance. I felt much comforted as I saw myself being admired by everyone, while some of my little girl friends had become stout.”

Case 5. “When about eight years old I was visiting my aunts in Chicago. I tried very hard to please, as it was my first visit away from home. I took great pains to wash the dishes well, and afterwards to wash the sink. While I was thinking how grateful the aunts would be for the nice job I was doing, I overheard one of them say, ‘She’s a regular little old maid, the way she fusses.’ It hurt terribly, as an eight-year old can be hurt. I remember going to my room and crying for awhile, but this brought no relief to the hurt. Then I had the pleasantest day-dream of being married some day to a very rich man (compensation for being called an old maid) and of having a big house, and for servants (and here the hurt completely disappeared) I was going to hire my aunts and make them wash the sink all day.”
The concluding story is typical as an expression of the desire on the part of many children to make others sorry for having treated them badly:

Case 6. "I had an older sister whom I both admired and envied. Her clothes were much more grown-up and sophisticated than mine, and I thought it unfair that I should not have similar ones. One day Sister wheedled Mother into buying her a gorgeous pair of silk stockings with clocks on them. Oh, how I wanted such a pair! But I was too young, they said, to encase my spindly pipestems in such splendor. I went to my room and tried to think how I might get even with so cruel a mother and sister. Finally this plan evolved: I would play in the road and get run over by a car. I could clearly see the tears of my parents and sister as I lay in my casket. I could hear Mother say, 'Why didn't I get her the stockings! Oh, if I had only known that was to be her last wish!' Then I would smirk quietly to myself and arrange with God to give me life and presto—a pair of clocked stockings."

Such instances as these cited, which can probably be duplicated in the memories of us all, show the human tendency to try to get around the unsatisfactory conditions of reality. This tendency, which those grown-ups who are emotionally mature seek to curb in themselves, cannot be eradicated from the minds of young children. To withhold from children the fairy tales that are expressions of this tendency will not cure the tendency. It must have its outlet. Denied a cultural one it may take the form of anti-social behavior, or at the best, of such weak and crude imaginings as we have listed here. Is it not safer that the children should get their relief through the fine old tales that have been polished by the use of many generations who found in them something that ministered to their deepest needs? For it is not as patterns of behavior that we countenance these stories, but as expressions of the children's own emotions. In such charming stories as "Cinderella" and "Sleeping Beauty" the child, disenchanted with present actual conditions, gets relief from his unwholesome emotions and regains his confidence in the beauty and satisfaction of life.
Memorial Day Considered

HERBERT SLUSSER

Department of English
May, 1933

MEMORIAL DAY in times past was an occasion for oratory. As the course of empire took its way westward, as the peace which followed the Civil War spread and deepened, as railroads and cities and commercial development filled the great areas within our boundaries, and as the people of the nation became united in heart and mind through education and religion, America, the republic, took on the dimensions of greatness. We were proud of what we were becoming. And we were proud to remember that the opportunity for growth came to us because hundreds of thousands of young men from both the North and the South gave up their lives that, as the result of their mingled deaths, there might thereafter be a mingling of lives among Americans in every part of the land, forever.

In the days when the youthful Republic was conscious of its growing strength, compactness, and power, we rightly felt the confidence and pride of a young nation. The Spanish-American war, coming at the height of our national adolescence, found us ready to take upon ourselves the troubles of down-trodden neighbors. Roosevelt, the rough-rider, represented in himself the high-hearted idealism of those days; and about him rallied an army and navy that not only freed Cuba and the Philippines from their yoke, but set a sort of pattern for laughing, courageous soldiering. Something like an American military tradition was born.

But our next war was too tremendous in its significance, too desperate in its over-long bitterness, to be entered into in quite that spirit. When, after a long period of waiting, President Wilson in 1917 determined that the time had come when the United States could no longer safely refrain from throwing her weight into the war of the Allies with Germany and the central powers, our entrance was a wonderfully-organized conscription of the combined powers of the nation: man-power, money-power, and home power. Everybody co-operated. And the Germans were turned back.

Three wars there have been,—each with its sacrifice of American lives. Memorial Day is dedicated to the memory of the dead of those wars. It is a day upon which the American people must pause in the routine of labor, baseball, picnicking, and unemployed leisure to think for a little while at least—a moment or so—of the American boys who went to their death, willingly for the most part, because they thought it glorious to answer the call of what their country called their duty.
If a land is worth living in, it is worth making and keeping strong and free and pure.

Now, fifteen years after the end of the Great War, there is less oratory than there used to be. My purpose is to question why. Why are there fewer patriotic speeches? Why is there less of a waving of flags and a firing of cannon? Why are our Memorial Day observances more serious and less ostentatious?

The reason is partly that the old soldiers, the surviving members of the Grand Army of the Republic or the Confederate Army of the South, are sadly fewer in number of late years. We used to turn out to do them honor. Latterly it has been sadly true that to gather the little knot of fine old men together is to see too surely how many have gone before.

But there are other reasons why the celebrations today are quieter in tone. War is out of favor. We do not say that national defense is out of favor. Memorial Day was never meant, however, as a time for the fomenting of the war spirit or any kind of jingoism. The very thought of war is a bad dream still to a world war-torn fifteen years ago. Education has done much to keep the almost suicidal folly and awfulness of war before our gaze. The general view is, we hope, growing, that war must henceforth be viewed as a fearful mistake to be avoided at almost every cost,—wars of arbitration and defense no less than wars of aggression. Civilized nations must pay for future wars with their civilization itself. Are we civilized enough to substitute a sense of the rights of nations for the spirit of gain and advantage? We are, to put it briefly, willing to honor the dead; but we cannot put away from ourselves the unpleasant feeling that they should not have died at all.

Therefore, oratory is no longer popular. No one takes it very seriously. We decorate the graves of the honored ones who gave their lives, because it would be heartless to neglect giving them the quiet recognition of our debt to them. But we turn our thoughts toward peace, and hope the dead may not have died in vain. Oratory seems singularly crude and violent for the modern thoughts we have. Brass bands and marching feet fall upon our consciences with a forbidding sound. It may be that the most fitting tribute we can give is that of intelligent activity directed toward domestic and international peace. If that is so, then America today is celebrating her Memorial Day in a finer fashion than for several years past.

Or perhaps the quiet recognition that poetry gives would be more in key with our thoughts than parades and speeches. Poems are to be read, preferably aloud. They were written to perpetuate in music the most significant reactions men have had to life, including war. Three emotions have been expressed most frequently by the war poets. One of those emotions is seldom expressed by those who of late have sung of war. Like oratory, this sort of emotion is no longer respected or enjoyed as once it was. It is the praise of battle and of soldiering.
We have had some of it in this country; but it is native to England rather than to America. And not even the English celebrate any longer the greatness of Britain upon sea and land.

The other two moods in which war-poetry has been written are the bitter and the elegiacal. Some poets have lashed out savagely against the muck and the brutality of battle. Siegfried Sasson was one of the best of those. That is to say, he was one of the bitterest. But among American poets there was one, William Vaughan Moody, who, after the Spanish-American conflict, struck out viciously against what he considered the futile waste of young lives then. It is called *On a Soldier Fallen in the Philippines*. Listen to it! In its irony and savage sarcasm it reaches heights not touched elsewhere in American war-poetry:—

Streets of the roaring town,  
Hush for him; hush, be still!  
He comes, who was stricken down  
Doing the word of our will.  
Hush! Let him have his state.  
Give him his soldier’s crown,  
The grists of trade can wait  
Their grinding at the mill.

But he cannot wait for his honor, now the trumpet has been blown.

Wreathe pride now for his granite brow, lay love on his breast of stone.

Toll! Let the great bells toll  
Till the clashing air is dim,  
Did we wrong this parted soul?  
We will make it up to him.  
Toll! Never let him guess  
What work we sent him to.  
Laurel, laurel, yes.  
He did what we bade him do.

Praise, and never a whispered hint but the fight he fought was good;  
Never a word that the blood on his sword was his country’s own heart’s blood.

A flag for a soldier’s bier  
Who dies that his land may live;  
O banners, banners here,  
That he doubt not, nor misgive!  
That he heed not from the tomb  
The evil days draw near  
When the nation robed in gloom  
With its faithless past shall strive.
Let him never dream that his bullet's scream went wide of its island mark,
Home to the heart of his darling land where she stumbled and sinned in the dark.

But it is not bitterness that seems to us most appropriate in war poetry. We have had enough bitterness, whether it be the bitterness of irony or the bitterness of hate. Have we forgotten how short a time ago we indulged ourselves in the bitterness of hate? Do you remember how only a dozen years ago all of us would have applauded that poem we all thought so magnificent, the poem called *In Flanders Fields*, by the Canadian doctor-officer, John McCrae? I am going to read it again, here and now, because I want us to see how far we have come in a little more than a decade.

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

We are a little ashamed of that emotion now. We feel no hatred now. We will keep faith best if we fight no more. We want no quarrel with any foe. Doubtless Colonel McCrae himself would regret his tenth line now, as much as any of us.

But the best war poem I know is the one written by Laurence Binyon in England during the conflict. It was set to music by Sir Edward Elgar and sung weekly in Albert Hall, in London, as a sort of national ceremony of mourning for the ever enlarging number of British dead. Not in modern English poetry is there any expression of national grief more noble and less false. I should like to see it stand as the memorial poem for the war-dead of all the nations. It has everything: sincerity, a sense of the special grief of the mother-country because the dead were her sons, a rising emotional climax, a fine sonorosity, and a strange limping rhythm that suggests muffled drums and the catch in the throat that might come from a sob.
Though it is an Englishman's poem, it seems to me so magnificent that I read it here gladly on this Memorial Day in memory of the American Dead:—

FOR THE FALLEN

With proud thanksgiving, a mother for her children, 
England mourns for her dead across the sea. 
Flesh of her flesh they were, spirit of her spirit, 
Fallen in the cause of the free.

Solemn the drums thrill: Death august and royal 
Sing sorrow up into immortal spheres. 
There is music in the midst of desolation 
And a glory that shines upon our tears.

They went with songs to the battle, they were young, 
Straight of limb, true of eye, steady and aglow. 
They were staunch to the end against odds uncounted, 
They fell with their faces to the foe.

They shall not grow old, as we that are left grow old: 
Age shall not weary them, nor the years condemn. 
At the going down of the sun and in the morning 
We will remember them.

They mingle not with their laughing comrades again; 
They sit no more at familiar tables of home; 
They have no lot in our labor of the daytime; 
They sleep beyond England's foam.

But where our desires are and our hopes profound, 
Felt as a well-spring that is hidden from sight, 
To the innermost heart of their own land they are known 
As the stars are known to the Night;

As the stars that shall be bright when we are dust, 
Moving in marches on the heavenly plain; 
As the stars that are starry in the time of our darkness, 
To the end, to the end, they remain.
Manchukuo

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May 12, 1933

For the past twenty months the newspapers and magazines of the United States have made the public acutely aware that Japan has by force gradually extended her control over a large area of land in eastern Asia. The American people have reacted variously toward this activity: some upholding Japan, some criticizing her adversely, others deploping the deed but finding many extenuating circumstances; and still others viewing the whole affair with indifference. In the short time allotted to me this afternoon, I intend to present some of the basic factors underlying the Far Eastern Manchurian situation, and if possible to draw some conclusions.

First, what is the former Manchuria, now called Manchukuo? It is a land situated northeast of China with an area about equal to that of the states of North Dakota, South Dakota, Nebraska, Kansas, Minnesota, and Iowa. It is bounded on the north by Siberia, projecting like a wedge into that cold country. On the south it borders on Chosen (Korea) and on an arm of the Sea of China. Its southern extremity terminates in the rocky Liaotung Peninsula, on which are located two fine harbors: Port Arthur and Dairen. Manchukuo is probably the richest section of the Far East. Its mines contain an estimated total of more than 700,000,000 metric tons of iron and of one and a half billion metric tons of coal. One of its coal fields, near Mukden, is believed to be the largest in the world. Gold, lead and asbestos are also found in paying quantities. Almost one-third of Manchukuo's area is covered with valuable forests. The soil is very fertile, the agricultural products having an estimated value of $600,000,000 a year. Included among them are soy beans, sorghum, millet, wheat and the sugar beet. This land, so blessed by Nature, has the comparatively small population of thirty million, of whom twenty-nine million are Chinese, eight hundred thousand are Koreans, two hundred and fifty thousand Japanese and one hundred thousand Russians. Anyone who desires to obtain an understanding of the present day Manchukian problem must keep in mind the basic facts of the country just sketched: its location, its wealth and its comparatively sparse population; for these form the background of the drama which is now being unfolded in the Orient.

Three nations, China, Russia and Japan, have desired control of this land for somewhat diverse reasons. China wants it primarily as an outlet for her population of some four hundred and fifty million souls. Some of her provinces have a population density of more than five hundred persons per square mile, while Manchukuo has only about seventy
a square mile. The Japanese, on the other hand, desire the country as an investment place for their capitalists, and especially as a source of the modern industrial necessities of coal and iron. These are almost vitally essential to Japan if she is to be the great World Power which the ambitious and superlatively patriotic Japanese so earnestly desire; for the island home of the Japanese is singularly deficient in the natural resources which form the bases of the successful modern imperialistic nations. Furthermore it is the profound conviction of the leaders of Japan that her continued existence as an independent governmental and cultural unit is largely dependent upon her free access to Manchukuo's natural wealth. This belief is based on the fact that Japan's sixty-five million people can hardly be kept alive in their restricted insular empire, unless modern industrial development is encouraged,—a development which is absolutely dependent, as just stated, on coal and iron. Russia, the third of the nations who has had covetous eyes on Manchukuo, has wanted it for the past forty years chiefly as a highway to a seaport so that she may become a Great Power on the Pacific Ocean.

Let us now briefly review the events which led up to the beginning of Japanese occupation of Manchuria in 1931. (Since all history is connected by a chain of closely related circumstances, it is usually difficult to decide where to begin the background of an event.) In the case now under discussion, the year 1895 may be taken as the starting point. In 1895 Japan obtained the extreme southern part of Manchuria, the Liaotung peninsula, as a result of a successful war with China. However, unfortunately for Japan's ambition, Russia, backed by Germany and France, compelled her to restore this area to China. The following year Russia showed her real motives by securing from the Manchu rulers of China a twenty-five year lease of Port Arthur on the Liaotung peninsula and the right to build the South Manchurian Railway which would connect Port Arthur with the Chinese Eastern. Thus, Russia was nearing the goal of her ambition to own an ice free port on the Pacific coast. Not content with this, Russia in 1898 obtained from the Manchu rulers of China a twenty-five year lease of Port Arthur on the Liaotung peninsula and the right to build the South Manchurian Railway which would connect Port Arthur with the Chinese Eastern. Thus, Russia was nearing the goal of her ambition to own an ice free port on the Pacific coast. It seemed as if Manchuria would be consumed by the insatiable Russian bear.

The Japanese statesmen understood the situation and prepared for war. After having in 1902 made a treaty of alliance with England so as to be able to obtain help if Russia would be backed by other nations, Japan watched the aggressive moves of her antagonist. Diplomatic conversations failing to halt Russia's advance, war was started in February 1904. The struggle resulted in a complete victory for the Japanese. They obtained the Russian lease of Port Arthur and the South Manchurian Railway as far north as Changchun. This, of course, meant that Japan had the right to develop the land and the tremendously wealthy mines in the
vicinity of the railroad.—exactly what Japan felt she needed to become and remain a strong nation.

Since 1905 Japan has been the dominant power in southern Manchuria. The history of this province has been since then practically the story of its development under the guidance of the island empire. The Japanese have invested over one billion dollars in this country,—a truly stupendous sum when we take into consideration that Japan is a relatively poor country. The population of Manchuria has increased from approximately three million to thirty million, of whom probably twenty-nine million are Chinese. There are two reasons for this remarkable increase. First, the Manchus, the Chinese imperial family, to whom Manchuria belonged and whose ancestral home it was, discouraged prior to 1905 any migration from China to Manchuria. When they removed the restriction, the Chinese began to arrive in unprecedented numbers. The second reason why the population increased rapidly was the development of the railroads, thus insuring transportation facilities for people and commodities.

Although the Chinese settlers aided in the development of Manchurian resources, they soon became a real problem to the Japanese, since they were apparently restive under the domination of the Japanese and since the Chinese government was naturally interested in retaining or regaining control of the country. Japan did everything possible to make her position more nearly secure. She asserts that China promised in 1908 to construct no railroads in Manchuria paralleling the South Manchurian Railway, although China does not admit the truth of the assertion. In 1915 Japan obtained further concessions in Manchuria, and the extension of the lease of the Liaotung Peninsula for a period of ninety-nine years. However, the Chinese began constructing their own railroads, which threatened to become dangerous economic rivals to the South Manchurian Railway, on which Japan had spent large sums of money for development. Of course, she objected, but apparently the Chinese paid no attention. Brigandage and acts of violence against property and even against men occurred. At last, in 1931, a series of events happened, culminating on September 18 in the blowing up of the track of the South Manchurian Railway, just south of Mukden. This caused the Japanese government to send an expeditionary force to crush all resistance in South Manchuria. Her plea was that this was the only recourse open to her to preserve her valuable investments in that country. The work of crushing resistance was relatively easy for the highly trained and efficiently officered Japanese, since the opposition was but poorly organized. Within three months, Manchuria was declared an independent state, called Manchukuo. Its head was to be a regent, Henry Pu Yi, the former Manchu boy emperor of China. It is probably unnecessary to add that the regent was compelled to have Japanese advisers and to listen to them. This new state made treaties with Japan, which were highly favorable to the latter nation. Japan continued her work of pacifying the country,
annexing in 1933 Jehol, the summer home of the former Manchu emperors of China, although it had not been connected governmentally with Manchuria prior to the beginning of the present century. Since the Chinese Government has naturally resisted these aggressions as strongly as its weakness permitted, the Japanese on the plea that the new independent state of Manchukuo had to be relieved from danger of invasion, have now invaded China proper,—where the end will be nobody seems to know.

While these military operations were thus playing havoc with Chinese sovereignty, China appealed to the League of Nations. The League after a thorough study of the situation adopted the so-called Lytton Report which recommended among other things that all foreign forces be withdrawn from Manchuria or Manchukuo. It should be added that many of the recommendations of the Report were highly favorable to Japan. She, however, refused to accept the suggestions, defied the League, gave up her membership in that organization, and continued along the path she had laid out for herself.

This is in brief the famous Manchurian situation. What conclusions may be drawn? Probably the most outstanding fact about the whole affair is that it forms an unusually good example of economic imperialism,—a term used to designate the aggression of ambitious and powerful nations at the expense of their weaker neighbors for economic purposes. The activities in Manchukuo are not isolated instances of imperialism, nor indeed are they the most flagrant examples of it. In fact, the entire history of the world in the last one hundred and fifty years has been filled with just such acts of aggression as have been described above. There is hardly a nation of any size which has not committed similar deeds, varying only in degree, not in kind. It is consequently idle and unfair to criticize Japan as a nation criminal above others. She resents such criticism and rightly so. However, acts of such a nature, no matter by what nation committed, should be severely censured.

The dangers of economic imperialism are extremely serious. It leads to injustice, to rivalry among the nations and to calamitous wars. For example, it is now generally agreed that it was the most basic cause of the World War with all of its horrible concomitants. It may be well to ask what dangerous results may spring from the Japanese occupation of Manchuria. First, it may lead to war between Japan and some European nation, either Russia or Great Britain, or maybe some other, who would find her interests in the Far East threatened. Second, it may result in driving the Chinese to adopt Bolshevism. If in desperation they do this, one can easily imagine the powerful weapon that would be placed in the hands of the Bolshevik leaders. Russia and China, having a combined population of six hundred million, would almost be strong enough to realize the Bolshevik's dream of the communization of the world. Third, China may come under the complete control of Japan, thus giving to the latter nation the leadership of the yellow race. Some of her publicists openly desire this, and feel that a war between the yellow and the white races is inevitable, since the white race has preempted more than three-
fourths of the world, excluding the equally numerous yellow race. Fourth, the eventual outcome may be a war between the United States and Japan. She does not like us. She feels that we are interfering in her legitimate desires to expand and that we are unduly critical of her activities. When such a sensitive, ambitious and warlike nation is aroused against another one which is also proud, the danger of a conflict is a very real one. The probable results of this particular instance of economic imperialism are therefore horrible enough to satisfy even the most pessimistic.

You ask me how can such a tragic outcome be avoided. The suggestion has been made that all other nations should unite in their demands that Japan leave Manchuria. The machinery for united action is already in existence, the League of Nations. It is certain that Japan would be unable to defy the whole world. This suggestion would solve the problem temporarily, but the fundamental cause, economic imperialism, would still remain. How can it be removed? Some say only by means of a socialist revolution, believing that complete internationalism can be realized. Others depend on the League of Nations to check the desire of the countries of the world to expand. Still others stress the need for a long continued world wide program of education in international relations. Finally, there are the cynics who believe that international economic rivalry is rooted in the fundamental traits of human nature and consequently cannot be controlled, and much less eliminated. If this is the truth, civilization is headed toward catastrophe. It is time for the optimists of the white and yellow races, to unite in order to prevent this debacle.
Early Spring Birds

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Department of Biology
April 10, 1933

“A gush of bird song, a patter of dew
A cloud and a rainbow’s warning
Suddenly sunshine and perfect blue
An April day in the morning.”

If the poet had been with us in the school garden this morning at daylight listening as poets do, he would have heard his “gush of song”, indeed. If you had been with us this morning, you too could have heard the birds’ awakening chorus and could have recognized the day as an early April day because of the medley of the spring, winter, and migratory bird voices. You would have first heard the robin’s throaty awakening call; then the phoebe clearly telling his name, almost whisperingly at first, then breaking into sharp crescendo. After daybreak it would have seemed to you that every bird tried to let the world know that he and spring had arrived. The cardinal whistled to say that he was still here. There was a chorus of “congaree-congaree” from the red-winged blackbird down in the marsh. Over the hills the meadowlark sang his theme song “Spring is here”. The contralto of the chorus was added by the faraway muffled coo of the mourning dove, while the soft voices of the thrushes brought trills to the sharp cry of the bluejay and to the drum-beat of the flicker and the red-headed woodpecker, arousing even those night-traveling white-throated sparrows and winter wrens who were trying to do a bit of daytime resting before going on to their nesting sites in the north. Then came the clear, still cry . . . . . of the aroused white-throat and the daybreak concert was ended. The bird’s day begins with song. Much as we enjoy the symphony, our attention was forced to some few scattered signs of the birds’ other activities. Housebuilding among the birds has really just begun, although it has been more than a month ago since the so-called “first bluebird and robin” returned from the South. Bird banding and record-keeping have taught us that these early comers are birds that have spent the winter in the southern states and now are on their way to northern nesting sites in Northern Michigan and Canada. Many birds that nest in Southern Michigan have spent the winter as far south as Brazil. These birds will return in May. During the rest of this month every week will be filled with comings and goings of transients and returns of old residents.

The mourning dove whose mate you might have heard this mourning has already gathered her possible three dozen sticks and placed them criss-cross wise in a tree crotch for a nest not far from our garden path.
She is our poorest nest builder. When driving through the country, you seldom see more than one baby mourning dove perched upon the telephone wires between the parents. The mourning dove lays but two eggs at a brooding and these are hatched in a nest so loosely made that one can look up through it from the ground, and so flimsy that the first severe wind blows it to the ground. I should like to believe that the reason for the mourning dove's carelessness is her haste to lay her eggs, but unfortunately her second nest is no better than her first and her third is quite as poorly built as either of the first two.

Robins are more deliberate in their nest building. The male robin always returns first. He gets here from ten days to two weeks before the female. He selects the territory that he and his family will occupy for the summer. Of course, there are many disputes among the male robins before it is settled just where the line fences are between the territory of each, but some agreement is reached before the females return. For, as soon as the females begin to come back, each male is ready to defend his own district and to capture a mate by seemingly singing to the world, "All this land within the reach of my voice is mine, but it shall be yours and our children's too, if you will build a nest here." Few male robins share the work of nest building. It seems to take all of the male robin's time to defend his selected territory and to sing its praises to his mate while she gathers sticks, straw, mud, and grasses. One wonders if it is pride in the more brilliant color of his breast that keeps him from gathering mud for the inside lining of the nest, for it is always the faded-breasted female who is the mason. As late as the last week of April, you may see some females smeared with mud from point of bill all down their light-colored breasts where they have cupped their nests by turning round and round in the mud within. There seems to be no economy of energy in the building of a nest after a robin decides where she will build. I have known a robin to rebuild three times in an attempt to get a nest to stick upon a narrow ledge, and have known a female to carry mud for more than a block when there was mud beneath the hydrant in the yard in which she was building.

The red-winged blackbird you might have heard this morning could have been one of the several that spent the winter near Kalamazoo, feeding in weed-grown cornfields and open marshes. Usually red-wings are migratory, wintering south all the way to Costa Rica. Like the robins, the male birds return first in flocks numbering from thirty to three hundred. They migrate by day. Sometime you may be fortunate enough to see a flock returning from the south in the late afternoon. They will settle down upon the marsh as if it were home and immediately begin spreading their wings, fluffing out their brilliant yellow and red epaulets, bowing and swaying as if their mates were there to admire them. The females generally arrive a few weeks afterward. Dr. Arthur Allen of Cornell in his study of the spring migration of the red-wing blackbird found that some females did not arrive until six weeks after the male. By no means have all our resident females and yearlings
returned yet, nor will any of the female red-wings start nest building before the first of May. The sexes are easily distinguished. The female, in contrast to her gaily colored mate, is dull brown and black. Red-wings are polygamous. You may find it interesting to watch them during the breeding season. One male will noisily try to superintend and guard two and three nests at a time. He seldom assists in any other way.

The ornithologist and the poet tramp through the meadows and woods to see, to know, and to love the birds. It is surprising though how much the motorist may enjoy spring birds if he only knows where to look. There are some birds whose clear notes will even pierce the hum of an automobile engine. When driving along any southern Michigan highway, if one hears a three-syllable high plaintive whistle, it is a meadow lark. He is a striking appearing bird as he faces one with his bright yellow breast marked with a black V. Some think he calls "Pretty bird", others "Spring is here". You may see him perched upon a fence post, or if disturbed, he may give a harsh guttural cry, then alternating with rapid wing beats and sailing, he may fly squeaking to another perch where he will alight with much tail fluffting and a sharp "seek-eek".

Another bird which the motorist may see if he drives past our celery fields and marsh lands is the songsparrow. This little light-brown bird, streaked with darker brown, is one of our most cheerful songsters. He seems to try to make up for his size by perching on the highest branch of the tallest tree or shrub in the lowlands. There he will sing the song that Henry Van Dyke has translated for us to say "Sweet, sweet, sweet, very merry cheer". You can hear him now at any time in April, for he sings in rain and shine; morning, noon, and evening. Sometimes it seems he is so happy that he cannot wait for the day, but breaks the stillness of the night with song.

We heard the chewink or towhee bunting call his name from the thicket this morning. The towhee may now be seen in pairs in the thick underbrush, along byways and even in some city parks, where they call either name. We saw one this morning near our bird-feeding station. What fun he seemed to be having! In reality he was helping us by getting his breakfast of worms and bugs from the leaves on the ground, scratching with both feet at once and tossing the leaves high over his head.

No ground bird is more strikingly colored than the male chewink or towhee. He has a black coat and a rust-colored vest which he appears to have left open to show his immaculate white shirt. Bird authorities rank this bird as one of the disappearing species. Clearing the land has taken away the towhee's thickest shelter and his food.

We listened for a bluebird this morning, but heard none. Usually, at least one song comes from some of the old fence posts along the Indian trail.

It is a pity that we do not have more bluebirds nesting where we can watch them, but in spite of all the encouragement we have given them by providing nesting boxes the English sparrows have driven many of them away. The same thing is happening too with the woodpeckers. The
European starling taking many of their holes and boxes. Unless there is some way found to protect the woodpeckers, they too will have to move away from our towns and cities into the woods, where they may find nesting holes and thus leave our city trees to the mercy of insects.

A bird that is thriving with your assistance is the house wren, whom you will probably see for the first time next week when they return from spending the winter in Florida, or as far south as Mexico. As part of the wrens' courtship proceedings, the males, who arrive before the females, fill every nesting-box and available nesting site with sticks. Many a person with a wren house to let has been most disappointed after watching the male wren carry sticks into his house, to find that Jenny Wren decided to use a neighbor's wren house. This is what probably happened. The female, when she arrived, visited every house in the neighborhood which the male had partially filled with sticks. She finally chose a house and accepted the mate who had carried the sticks into the house. But she never will accept his preliminary nest-building. Out will come every stick, no matter what the male wren seems to say regarding its quality. In the next two weeks when your wrens are the noisiest with their scoldings and chatterings, this is what is happening. And no matter how beseechingly an offer of new material is made by the male, Jenny Wren will not accept a stick or a feather. She does her own selecting and carrying.

Up to this time, the 10th of April, there has been but little regularity as to the exact date of bird arrivals. So much has depended upon the weather. But those who keep bird records agree with John Burroughs that after the middle of April, birds arrive with almost exact punctuality. There are several reasons for this. First, most of the birds we heard this morning are not entirely dependent upon seasonal food. They eat weed seeds, grains, sumac bobs, and winter berries. They find their insects, worms, and bugs in the bark and on the twigs of trees and shrubs. Then as soon as the spring thaws come, some of these so-called early spring birds begin their hunting on the ground. These birds do not have to wait for food until the warm spring days have set free from chrysalis, cocoon and pupa case millions of flying insects. Secondly, many of them have stayed in Michigan during the winter. Others went only a short distance into the South, so as soon as the nesting urge came upon them, they started back. One need only to recall this spring's snow and sleet storms to realize that early spring birds have many unexpected delays caused by stormy weather.

Many later spring birds belong to the great group of insect-eating birds, or there are those like the bobolink, Baltimore oriole and humming bird, who have migrated so far south that it takes them longer to return. One of these first long-distance fliers to return will be the purple martin. We expect to see him here on the campus this week. The males come first, one alone or two or three together as advance scouts, to inspect the old nesting site. They will then leave and in a few days will return accompanying other males and females.
Each week from now until the first week in May brings its quota of five or six different kinds of birds. Then four times as many in number and kind swarm into and through this region. It is a pleasure always to greet old bird friends and to make new acquaintances as they add their songs to the morning chorus. Then too, we can understand their symphonies better if we hear them week by week. This does not imply that one can not see and enjoy birds except in the early morning. Day time songs and evening songs are as beautiful as those sung earlier, but only this month at daybreak can you capture that particular gush of bird song of an "April day in the morning."
OFFICIALLY Rome was 2686 years old last April the 21st. One can imagine the attention given the occasion by the Italian populace for they adore fiestas such as this affords. It was fittingly celebrated by Mussolini when he dedicated statues of five emperors, newly erected at his command in the Via del Impero (Street of the Empire). A newspaper correspondent remarks that birthday, number 2686 "indicates an old age but thanks to Mussolini, Rome is younger than ever." Place the credit where you like, the essential fact is true—perennially true—for in the days when Rome was 2000 years younger her patriots spoke of her as Roma Aeterna and prophesied her deathlessness.

The question arises: Why is it that Rome has had such vigor? How was she able to endear herself to those who were drawn from Italy and from all the Mediterranean world to Rome? Wonderful powers of assimilation were surely hers—powers which stagger the imagination. To Rome came men from Africa—like Terence who became—strange as it may seem—the greatest Roman dramatist. From Spain came Martial; from Aquinum came Juvenal and we name Martial and Juvenal Roman satirists—the progenitors they were of all modern satire. Dryden and Swift, Voltaire and Thackeray—even George Bernard Shaw himself—are in direct descent. Cicero, the matchless Roman orator, was no Roman at all but came from southern Italy—while the greatest of Latin poets, Virgil, was a native of the district of the Po.

What was the quality that made individuals and, more than these, the nations of the world respect and obey and at last love Rome? It is my belief that one of the attributes of her greatness was the human-ness of the Roman citizenry. It is not a commonly held belief but I feel that it does deserve consideration. It is of that Roman citizen of that ancient time that I would speak today and prove him human. It seems there are gross misconceptions abroad regarding him. Too often our ideas of Roman character and morality have been based on the sensational movie or the meretricious novel. The Romans, by and large, were after all, neither monsters on the one hand nor plaster saints, on the other. They liked a good joke, as I presently shall show you, but we shall see that the jest is not the grim and rather dubious humor of a Christian mauled by a tiger, but rather the sort of thing that we ourselves find mirth-provoking.

That there were crucifixions, that there was aggressive warfare, that persecutions of Christians did occur, one cannot deny. But it seems as one examines the case that these events have been so much emphasized that the true picture is often thrown out of focus.
Officials who were governing the vast stretches of the then-known world, did not spend their spare moments scourging galley-slaves. Judges busy in building up a legal tradition which was one day to become Justinian’s code—the groundwork of modern legal procedure—did not employ their nights in drunken orgies.

While Rome has given history evil rulers, like Caligula, it has also furnished Marcus Aurelius who found time amid the pressing duties of an emperor to pen such words as these:

"Labor not unwillingly, nor without regard to the common interest. - - Be not a man of many words or busy about too many things. And further let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman. - - Be cheerful also and seek not external help nor the tranquility which others give. A man then must stand erect, not be kept erect by others."

These Romans spanned the rivers of Europe. In all sections of the Empire they built roads to form a mighty network, roads all of which led to Rome, highways so nearly indestructible that in the days of our great grandfathers some were still in use. Roman engineers constructed aqueducts not only in Rome and Italy but in many parts of the rest of Europe and in portions of Africa as well. These are gigantic works of engineering extending as they do as much as 90 miles, tunneling through great hills, carried on stone-work arches which stalk across the valleys. And they brought to the cities of their destination copious supplies of pure water. The men who wrought such were not the silken flatterers of authority. Certain vain and unbalanced emperors may have gathered about them disreputable courtiers—lying sycophants. But such did not compose the body of the state. The main portion of the body politic was composed of men who were normally involved in the issues of life—who were administering government and dispensing law to the best of their ability—who were creating structures whose stability and endurance testify to the character of the men who made them. I would not have you imagine that they pictured themselves as heroes. They probably felt noble no oftener than we do. No doubt they did their work well and conscientiously because of the satisfaction each could feel and perhaps in part because of habit. I fancy too that competition, public approval, and the matter of earning one’s living played their part with them. But all this in all their efforts was shot through and through with devotion to the state. To them the Res Publica Romana was very dear—worthy of their sacrifice, their reverence, and their best efforts. Yet they were not without error. Rome had to have six courts for trying criminal cases—for murder, for bribery, for extortion, forgery, embezzlement, and peculation of public funds. But these courts were not so thronged—business was not so pressing—but that one judge apiece sufficed.

When we think of their relationship with each other we are too prone to dwell only on political alliances—triumvirates, diplomatic intrigues.
There were sincere whole-hearted friendships too—in which self-seeking had no part. There were ties so genuine and fine that the friend might indulge in good-natured banter, friendly raillery such as this:

You dine with me, Fabullus mine,
On Friday next, at half-past two;
And I can promise that you'll dine
As well as man need wish to do;

If you bring with you, when you come,
A dinner of the very best,
And lots of wine and mirth, and some
Fair girl to give the whole a zest,

But bring all these you must, I vow,
If you're to find yourself in clover,
For your Catullus' purse just now
With spider's webs is running over.

But anyhow a welcome warm
And loving shall be yours, I ween;
And, for a rarer, daintier charm,
A perfume which the Paphian queen

Gave to my girl,—so rare, so sweet,
That when you smell it, in the throes
Of ecstasy you'll straight entreat
The gods to make you wholly nose.

We are forever imagining the Romans as occupied in pitching a military camp at some distant outpost of civilization or engaged in rearing the massive walls of the Colosseum—while we forget that they were men who loved their homes—who could speak of "that little corner of the earth that smiles a welcome to me—where springs are long and winters mild."

If you are inclined to believe that they were forever waging wars, crushing smaller nations beneath their heel, you may be surprised to learn how readily those subject nations accepted the rule of Rome. The empire numbered 100 million souls and stretched 3000 miles east and west, 2000 miles north and south. Yet 300,000 soldiers maintained the Roman Peace. In all Gaul there was but one garrison, only 1200 men. If you think that their joy was in bloodshed, remember that they pointed with pride to the Pax Romana, the long-maintained Roman Peace.

Should you think that I am being too idealistic, let me paint for you a portrait of a Roman gentleman. This shall be a real man, Pliny The Younger. Born in 62 of our Era, he enjoyed the finest in education. He was so fortunate as to number Quintilian among his teachers. The keen intellect of this Quintilian may be seen in his pithy statement that "teaching is not the application of a method but it is the constant
adaptation to the problem momentarily at hand." Pliny repaid such attention to his education in later life by the excellent service he rendered the state, holding numerous public offices with conscientious devotion to duty and thoroughgoing honesty. He is (quoting) "the admirable type of the successful and patriotic Roman gentleman of rank under the early Empire." Here is a man who provides a farm for an old slave-woman who had been his nurse; who has the mild humor to name his two country places Tragedy and Comedy. He endows a school so that the boys of his native district of Comum may not have to go to a more distant city for their education. He writes to the authorities concerning this to say: "I who have as yet no children myself, am ready to give a third part of any sum you shall think proper to raise for this purpose, for the benefit of our Commonwealth, which I regard as a daughter or a parent."

Could we have made a canvass of the old-time City by the Tiber, I dare say we should have found a few rakes but also many and many like Pliny who writes the following letter to his wife, absent from Rome for a time:

"You can't imagine how much I miss you. For we aren't accustomed to be apart. So it happens that I lie awake thinking of you. At the hours I used to come to see you, I may truly say my feet themselves take me to your sitting-room."

This wife of Pliny was fond of learning by heart the poems which her husband wrote, a procedure which, as you might expect, he found highly flattering to his vanity—of which, if we are to be honest, we must admit he had not a little.

If she appears perhaps too naive in this, she is an excellent counter-balance to such women as Nero's Poppaea and the spoiled beauties of the court. These latter have been so widely publicized that it may be well to bring the light of day to dwell on a character such as Pliny's modest and devoted wife—and on Cornelia, wife of Paullus, who held the consular office in 34 B.C. The Roman poet, Propertius, makes Cornelia say:

"And when they placed the matron's wreath upon my head, Thine, Paullus, I became til death thy bride— 'Wedded to one' shall on my tomb be read."

Let no one imagine then that the greatness of Rome was founded on anything less than a citizenry which remembered the noblest qualities and the finest qualities of its forbears and with complete devotion to the state, sought to emulate them.

May I conclude by stating my credo: that world outlook in its fullest implication relates not only to space but also to time. The fully civilized person—he who is completely urbane—will realize the kinship of all humanity—not only the humanity of other lands but the humanity of other ages.
My final word shall be a quotation from Grant Showerman of the University of Wisconsin:

"Rome will never lose her importance in the history of human culture. In the domain of the spirit, she will indeed be the Eternal City. So long as the civilization of Italy, Europe, and the western world shall be conscious of its origin and of its progress from age to age, she will continue to be the one point on the surface of the earth where the white man may best pause to contemplate the cycles of experience through which his race has passed and best meditate on the fraility of human nature, the mutability of fortune, the woeful pageants of 'this wide and universal theatre'—the remoteness and yet the nearness of antiquity, the continuity of history and the divine strain in the affairs of men."
The American Flag

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On June 14, 1777, the Continental Congress, then in session at Philadelphia, and in the midst of the Revolutionary War, passed a resolution that the flag of the thirteen United States of America be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a New Constellation. Therefore, that day in June, which witnessed the birth of "Old Glory", has come to be known as "Flag Day", a day on which we not only commemorate the birth of the flag itself, but seek also to reaffirm those principles for which the Star Spangled Banner has always stood—freedom from tyranny, equal political rights, and an equal opportunity for all within the borders of the American commonwealth to life, liberty, and the pursuit of happiness.

The birth of the flag on that memorable day in June, one hundred and sixty years ago, came at an opportune time in the fortunes of the new republic, when, if ever, a symbol was needed by which to assert nationality and achieve unity. Two years earlier, in June, 1775, the Battle of Bunker Hill had been fought, hardly more than a rebellious clash, with no flag under which to rally the militia and badly trained volunteers. At least historians make no record of such a flag, although in Chester Cathedral, in England, there is shown a fragment of a blue flag, said to have been taken from the revolting colonists in that battle, and Trumbull's famous painting "The Death of Warren at Bunker Hill" shows a Pine Tree flag. Within six months after this battle, the forces of the American colonies rallied under Washington at Cambridge, ready to begin the reorganization of the American army, preparatory to the siege of Boston. A vast variety of flags were in evidence at the fore of the many regiments, mostly solid colors: yellow, blue, crimson, orange, and white. The Pine Tree flag of Massachusetts was everywhere present but there was also the Rattle Snake flag of Virginia and the Carolinas. A very significant flag since it contained an idea. Later to be incorporated in "Old Glory", was the white flag of Rhode Island, with the word "Hope" in its center, and in its canton, or upper corner near the staff, a blue field with thirteen white stars. History also tells us that an escort of the Philadelphia Light Horse, which accompanied Washington as far as New York, on this march to Boston, bore a banner with a canton of thirteen alternate blue and silver stripes.

It can be seen how great was the need of a common standard to unite and inspire this motley force of General Washington. But the flag which was now to be brought forth on this second day of January, 1776, was not the "Star Spangled Banner", though it played its part in the reor-
ganization of the American army and was received with great enthusiasm. It is what is now known as the Grand Union flag, thirteen alternate red and white stripes, and in the canton, the crosses of St. Andrew and St. George, still showing a certain fidelity to the traditions and idealism of England. A month earlier, on December 3, 1775, John Paul Jones, senior lieutenant on the flag ship Alfred, had hoisted this flag to the breeze for the first time.

The Grand Union flag, despite its enthusiastic reception at Cambridge, was never in great favor among the land forces of the revolting colonies. As the desire for complete independence began to grow, there increased a reluctance to display any flag which would bear in it a symbol of fealty to England. Gradually, the crosses of St. Andrew and St. George began to disappear from the canton, to be succeeded by the Pine Tree and Rattle Snake emblems with their respective "Appeal to Heaven" and the more vindictive "Don't Tread on Me". On the 2nd of July, 1776, the Continental Congress, in session at Philadelphia, passed a resolution that these United Colonies, are and of right ought to be free and independent states, and on the 4th of July formally adopted a Declaration of Independence. Thereafter, a new flag, showing this complete independence, became imperative. But it was nearly a year later before this flag was found, or born. Meantime the colonies fought along under a variety of flags most prevalent of which were the Massachusetts Pine Tree flag and the Rattle Snake banner of the southern colonies.

John Paul Jones, first of the great American naval heroes, fought under the Rattle Snake flag, but always loathed it as an emblem, and his feelings in the matter reflected the general view of the colonies that a better flag should be found. As a result of this search — this intense need — came the birth of "Old Glory".

History does not record exactly what person or persons, or what organization created the Stars and Stripes. There are three prominent figures in the controversy—George Washington, Benjamin Franklin, and Betsy Ross. The Betsy Ross tradition has a romantic flavor and in some quarters is accepted as truth, but when we realize that the tradition did not come into being until 1870, nearly a century after the founding of the flag, it can easily be seen how much of it might be pure fiction.

The facts of the case seem to be these: Betsy Ross, widow of John Ross, nephew of George Ross, one of the signers of the Declaration of Independence, did seamstress work to support herself after the death of her husband. She worked on elaborate shirt ruffles for George Washington and other prominent revolutionary officers and gained quite a reputation for her skill with the needle. The tradition has it that Washington, with George Ross and Robert Morris, a committee, either appointed by Congress, or self appointed, called on Betsy Ross with a design for the new flag, asking her to work it out in appropriate cloth. The design showed six pointed stars. Betsy is said to have objected to the six pointed star, and with a few snips of her scissors, produced a five
pointed star from a piece of paper, which they readily agreed was more effective. Thereupon, they gave her the commission to create the new flag.

One trouble with this story is there is no record that Washington was in Philadelphia at any time during the first six months of 1777 and how to fit him into this picture has bothered even the Betsy Ross romanticists. It has been managed somewhat by suggesting that the flag was actually created many months before, perhaps in the latter part of 1776. Two celebrated paintings—Leutze's "Washington Crossing the Delaware" and Willard's "Spirit of 1776," seem to bear out this idea, as both show the Stars and Stripes. However, neither painter had any sanction for putting in the flag at that time.

Benjamin Franklin, one of the great Americans of the time, and considered by the French as the very greatest American of all, created many flag designs during the early period of the Revolutionary War, and could easily have been instrumental himself in creating "Old Glory." While the Washington family coat of arms had a design of stripes on it and a clustering of stars which could also have been an inspiration. The most likely origin of the Stars and Stripes is a synthetic one—that is, it came into being from many sources. Take for instance just two, and we have the flag almost ready to hand—the "Hope" flag of Rhode Island with its thirteen stars, and the banner of the Philadelphia Light Horse with its thirteen alternate blue and silver stripes. Put these together, change the stripes to red and white, and the flag is created.

Joseph Rodman Drake, a young poet, born just after the Revolution, has a poetic origin for the flag:

When Freedom from her mountain height
    Unfurled her standard to the air;
She tore the azure robes of night
    And set the stars of glory there:
She mingled with its gorgeous dyes
    The milky baldric of the skies,
And striped its pure celestial white
    With streakings of the morning light.

Another poet has this inspiration:

    Lift up your eyes, desponding freeman,
    Fling to the wind your needless fears;
He who unfurled your glorious banner
    Says it shall wave a thousand years.

The "Stars and Stripes" received its first baptism of fire at Fort Schuyler, or Fort Stanwix, on August 3, 1777, during an attack by British and Indians. Tradition says that soldiers' shirts were ripped up to form the white in the flag, the red stripes came from the red petticoat of a private's wife, and the blue was from Captain Abraham Swartout's
blue cloth coat which he had captured from a British officer. So was created the first battle banner of the “Stars and Stripes”.

The first official salute accorded to the Stars and Stripes was given on February 14, 1778, in Quiberon Bay, on the French coast when the Ranger under John Paul Jones was met by the French fleet under Admiral Lamotte Picquet. It is claimed by some authorities that the Ranger’s flag so saluted flew afterwards from the masthead of the Bon Homme Richard in its celebrated seas battle with the Serapis off Flamborough head in September 1779, and that it went down with that ship after Jones had boarded and captured the Serapis. Under the Stars and Stripes, Cornwallis surrendered to Washington in 1781, an event which assured the independence and sovereignty of the United States.

In 1791, Vermont was admitted to the Union, and in 1792, Kentucky became a state. In 1794, Congress, mindful of the entry of these two states into the Union, passed a resolution that on and after the first day of May, 1795, the flag of the United States should be fifteen stripes, and the union be fifteen stars, white in a blue field.

This was the flag which flew over Fort McHenry near Baltimore, on September 13, 1814, when it was bombarded by the British in the War of 1812. Francis Scott Key was a temporary prisoner on a British ship in the harbor and was so held until the bombardment which lasted through the night was over. The sight of the flag still waving triumphantly in the first morning light, moved Key to write his famous poem. Part of it he wrote down on the spot and the rest on the back of a letter while on his return to Baltimore the next day. It was published in the Baltimore American on September 21, 1814, under the title “The Defense of Fort McHenry.” The tune of an old English song “Anacreon in Heaven”, fitted exactly its meter, and thereafter it was sung to that tune, becoming known under its main theme, “The Star Spangled Banner.”

Over the grave of Francis Scott Key, now the American flag floats day and night in tribute to his memory as the author of that immortal song. The flag which inspired the song from the ramparts of that embattled fort is now in the National Museum at Washington.

This fifteen stripe flag remained the national banner until 1818 when the number of states in the Union had increased to twenty. It was plain that Congress could not go on awarding a stripe to each entering state, and so after much debate, passed a resolution in April 1818 that on and after the 4th of July next the flag of the United States be thirteen horizontal stripes, alternate red and white, and that the union be twenty stars, white in a blue field. It was further enacted that on the admission of every new state into the Union, one star be added to the union of the flag, and that such addition should take place on the 4th of July next succeeding such admission. Since that time, there have been no changes in the flag, other than the addition of stars. Each of the original thirteen colonies has its stripe, and each state has its star, 48 in all. The number of Michigan’s star is 26 and it will be found in the fourth row, second from the left.
In conclusion, I wish on this day in June, on the eve of the birthday celebration of the flag, that every man, woman, and child within the hearing of this radio voice of Southwestern Michigan would pledge anew and with firmer conviction than ever allegiance to the Stars and Stripes. Its beauty will challenge comparison with any flag that floats the breeze; it has a glorious history, and imperishable traditions. It is a symbol of freedom and unity, it bespeaks a high idealism in government, and is a guarantee of life, liberty, and the pursuit of happiness to all within the borders of the land over which it waves. Treat its folds with respect. Let no hand soil it, nor any tongue defile it. Have faith in it. It has won gloriously through its times of trial in the past; it will win gloriously over its time of trial in the present, and with firm faith on the part of the people of this land will wave gloriously its prophetic thousand of years ahead.
Our Educational System

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March 22, 1933

It is very unusual to read a newspaper or a popular periodical today without finding from one to a dozen articles written in criticism of public school education. The principal cause for this exceptional interest at this particular time is that the costs of education are said to be excessive. While many different criticisms are levelled at education, there is one primary motive in the background; namely, the desire to reduce expenditures.

Let us have in mind that there are three classes of people proposing educational economies. There are those who propose economies in the educational budget who are strong supporters of education but who realize that we must scrutinize very carefully our programs and practices in an effort to eliminate any possible source of waste or any unnecessary activity. These people wish to center attention, not upon individual salaries or activities within the school system, but are anxious to make the most careful analysis possible of the means of adjusting the educational system to the demands of the times without neglecting the needs of children and of youth. These people have always been alert to the problem of school costs. There are those who advocate drastic reductions in educational expenditures, not as a result of any careful analysis of educational extravagances, but only because of a decided political appeal. A sharp political practice, all too common, is to select some particular function which touches a large number of people and to criticize it mercilessly in order to secure the attention of the public. Education has not infrequently suffered from this class of politician. There are those who suggest economies in school budgets and curtailments in educational activities because of a definite belief that all forms of public expenditure must be reduced and that regardless of relative values, each governmental service must have its reduction so as to adjust to economic conditions under which we now live.

There was never a time of greater need for considering all sides of the problem of expenditures for education than now. It would be foolish for us to neglect all consideration of the future in an effort to conform to proposals for radical change in the present day. It would be better for us to consider carefully some of the facts concerning the growth of our educational system and the functions which it serves before we propose drastic and poorly considered reductions and curtailments in our educational programs.

During the years from 1900 to 1930 the total population of Michigan was doubled; the total school census of Michigan during the same time...
was doubled; the total school attendance increased 139 per cent. Thus we find, on the basis of increase in school population alone, we have explanation for making school costs two and one-half times as great in 1930 as in 1900 in the State of Michigan. If we analyze the increase in school population somewhat further, we find that in the ten years from 1920 to 1930 the elementary school population increased over 38 per cent; the junior high school increased over 80 per cent; and the senior high school population was practically tripled. It is a well-known fact that education on the higher levels has a higher per capita cost than education on the elementary level; consequently, in the simple facts just stated we have explanation for a considerable increase in expenditures for education.

Consider the following facts as they have affected the school population in Michigan and the United States. Due to our industrialization there has been a decreased employment of boys and girls of high school age, a condition which has not been remedied in the least by the present economic depression. We find a very distinctive tendency in Michigan at the present time for the industrial employment of boys and girls of high school age to decrease. A study of the records of continuation schools reveals a decrease in the number of boys and girls enrolled in part-time school work and part-time employment as follows: In the year 1928-29 there were 15,348 boys and girls in Michigan who were employed part time and in school part time; now there are only 3,616 boys and girls enrolled in this part-time school work. In other words, if one may judge from this, there are between four and five times as many boys and girls of high school age out of part-time employment today as there were three years ago. Let us be reminded at the same time that the complexity of our civilization and the types of work demanded in it increase greatly the need for technological and clerical training. Work on higher and higher levels of intellectual endeavor is continually in demand, whereas the simpler labor of the lower level absorbs a smaller and smaller number of our people. This demand for a higher type of training continues to make increased demands upon the school. This same point is emphasized by the fact that the wage earner has a greatly increased productivity at the present time. In the matter of automobiles manufactured in Michigan, for example, it has been shown that the average worker is two and one-half times as productive today as he was twenty-five years ago. This condition alone means the elimination of large numbers of workers, the increase in leisure time, and the demand for higher types of intellectual training for which the schools must provide.

Let us now consider in part what the people of Michigan receive for their expenditures in education. We may modestly say that the educational system of Michigan from top to bottom has been the pride of laymen and educators alike throughout the State. For many years we have not felt the need for apology to people of other states regarding the
character and efficiency of our school system. We have long been able
to point with pride to the high type of teacher employed in our schools.
He has been found to have completed, on the average, 3.2 years of college
work beyond the high school. We have been happy to note the increasing
efficiency and the quality which has been brought about in the thousands
of smaller rural school districts throughout the State. In our rural
communities increasingly high preparation has characterized the teacher,
an increasingly enriched curriculum has been presented to the pupils, an
increasing professionalization has occurred among the rural school com-
missioners, and the number of modern consolidated rural school units
has steadily grown in farming communities. Increased state expendi-
tures have equalized educational opportunities so that all along the line
we have been able confidently to say that the rural school system of
Michigan has shown a decided upward trend in its quality and efficiency.
We have given increased attention in the organized school systems of
Michigan to the adjustment of the individual child to the school and to
life. We have carried the ideals of “an equal opportunity for every
child” and “maximum growth for every individual” to a very fine con-
clusion in developing plans which would care for those of subnormal
mentality, defective hearing and sight, defective bodies, those with defects
of speech, and those with unwholesome personalities and anti-social con-
duct. In all of these cases, we have attempted the best possible adjust-
ment to individual needs so as to bring the child into a life not only of
happiness but also of complete social sufficiency and independence. We
have, in our elementary and high schools, made every possible effort not
only to provide for children the fundamental skills and cultures needed
in everyday life, but we have carried into practice programs of physical
and mental health of both a personal and social nature which would
develop in them wholesome and healthy habits of living. We have in our
secondary schools, not only provided those fundamental skills and cul-
tures which prepare the individual for a normal existence in society,
but we have provided the greatest possible vocational opportunities for
the youth who is growing to maturity. We have provided the possibili-
ties for introduction into the industrial activities, into agriculture, into
business and clerical vocations, as well as into all types of professions.
We have not in any sense limited our institutions to children of any
particular class or caste but have, in the fullest possible way, attempted
to operate upon the social philosophy, accepted in this commonwealth
and throughout the United States, that for everyone there shall be pro-
vided a possibility to rise in the scale of life and for everyone there shall
be provided the possibility of entering that type of occupation for which
he has the greatest capacity and through which he will make the greatest
contribution to society. While we have educated large numbers of pupils
in our secondary schools at no time have we closed the doors of oppor-
tunity to a variety of individual interests and capacities.
We have conscientiously developed in the State of Michigan institutions of higher education to which the whole nation may look for example in practice and philosophy. The state teacher training institutions of Michigan not only have an exceedingly high rating in the national organizations for teacher training, but they have served as the source of inspiration and the models for practice for large numbers of teacher training institutions in the United States and throughout the world. We have developed a state college of agriculture and applied arts in Michigan of which rural and urban citizens alike have been justly proud, a college which maintains an extremely high rating in this class of institution throughout the United States. We are well aware that we have in the University of Michigan a state university which ranks second to none throughout the United States, and the thinking people of Michigan do not wish it to be otherwise.

All of these educational facilities and many more we have in Michigan for which the people are now paying approximately 120 million dollars annually. Let us keep in mind that with this 120 million dollars we provide the educational opportunities which I have mentioned for approximately 1,200,000 individuals varying in age from five to fifty. For all of these educational facilities provided at all levels and for all ages, we expend, on the average, fifty cents per school day per pupil. Let us further keep in mind that this cost of fifty cents per school day for the total educational system of Michigan does not come from your pocket or mine individually; it comes from five millions of people collectively. In what other realm can we hope to secure such complete governmental service at so low a cost?

After all we are not fundamentally interested in the total or itemized expenditures for education as such. We are not interested in individual teacher's salaries nor the cost of a particular school activity. We are interested in the fact that the heart and soul of public education in a state and nation such as ours, devoted to a social philosophy of democracy, is the obligation to children and to youth who are so soon to take up the full responsibilities of life. The whole argument for education and expenditures for education must now and always rest solely upon our eternal indebtedness to the child and his future. There is no other institution, governmental agency, or service which can take the place of public education to insure the permanency of our form of government nor to provide for the individual development of boys and girls. Whatever the defects of our educational system may be, free and universal schools are the only hope of democracy and the common man.

When, therefore, we consider proposals for drastic reductions of school expenditures, let us consider, first of all, from what source the proposals emanate. Do the proposed economies come from those who would seize upon the political advantages of criticizing an existing social institution, or from those who would reduce expenditures without regard to the relative values of services rendered, or from those who are vitally interested in education and are willing to analyze in a careful and calm
fashion the possibilities for meeting the needs of children and youth with greater efficiency and economy? The final questions which must always be asked and answered when considering educational expenditures are (1) what is our obligation to youth? (2) what is the relative importance of the social function of education when compared with other forms of governmental service? and (3) are the recommended reductions in expenditure based upon careful study or upon personal prejudice and political appeal?