Proceedings

OF THE
SIXTY-NINTH ANNUAL MEETING
HELD AT
LOS ANGELES, CALIFORNIA
JUNE 27-JULY 3, 1931

VOLUME 69

Contents of previous issues of the volume of Addresses and Proceedings can be found by consulting the Education Index in your library.

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The National Education Association
1201 Sixteenth Street N. W.
Washington, D. C.
FOREWORD

THE ANNUAL volume of Addresses and Proceedings is primarily a collection of historical data concerning the work of the National Education Association, but it also serves as a reference book on all the more important phases of education. The trends, developments, and objectives in the various fields as outlined by the educational leaders of the country are contained within its covers. The volume is as serviceable for concentrated study as for casual consultation. It presents notable educational information and its value to the profession lies not only in the immediate uses to which it can be put, but also in furnishing material for educational studies to be made in the years to come.

This book records the 69th annual convention of the National Education Association which took place in Los Angeles. It also includes the report of the Department of Superintendence convention held in Detroit last February and a few of the other departments which also held their meetings at that time.

Accounts of the sessions of the first National Conference on Rural Education at Los Angeles and the fourth biennial Conference of the World Federation of Education Associations at Denver appear in this volume. Detailed statements concerning the financing of the new headquarters building are also included.

Suggestions from members relative to the content or form of the Proceedings will be welcomed.

JOY ELMER MORGAN, Director, ERNEST R. BRYAN, Assistant Director,
Division of Publications Division of Publications
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not come thoroughly recommended from the character standpoint. It can refuse admission to students where there might be friction and unhappiness because of racial or other possible conditions, and where this friction would result in interference with successful academic or social activities. Better, cleaner, more wholesome associations naturally make for better citizenship.

All true educators agree that a fundamental of real education should be ethical and religious training. Professor Ralph D. Owen has well said, "Religion is a major life interest, and therefore it should receive a share of school time." Another has said, "More important to our national life than all other literature is the Bible, and a knowledge of this Book is necessary to intelligent citizenship." Personally, I believe that the most important phase of the training of youth is the training of the religious and spiritual side, and this is the belief of most of the private school authorities; and it is a noteworthy fact that thoughtful parents agree to the truth expressed in the words of another: "Real people are getting tired of education, so-called, that stops short of the real thing; and education that stops short of conscience, character, and citizenship is not the real thing; is even a dangerous thing." In the public schools today, by reason of political disagreements, sectarian and denominational differences, the Bible is practically and in some cases totally debarred from study, or even from being read, although the beauty of its thoughts, its wonderful poetry, and the wholesomeness of its teachings, make it the outstanding Book of all literature. On the other hand, the private school in most cases encourages the study and reading of the Bible, and provides time and place for religious training, thru its daily assemblies and volunteer Bible classes. If America's fine young people in the years to come are to get the best of the religious and spiritual training side of education, they must depend almost entirely upon the private school to give it to them.

My teachers are constantly reminded that their lives, consciously or unconsciously, are influencing for better or for worse the life of every boy on the school rolls. Their lives are going to live in these boys, who come from almost every part of the globe; therefore, they must put first in their training the importance of conscience and character, and must teach the essential worth of the human soul.

THE CONTRIBUTION OF PAROCHIAL SCHOOLS TO THE INTEGRATION OF ALL EDUCATION

FATHER JOHN WOLFE, SUPERINTENDENT OF DIOCESAN SCHOOLS,
DUBUQUE, IOWA

Integration is a process that is going on continuously in the world about us, and is effected by laws and functions of matter, of which we know something, but little as compared to what is yet to be discovered and interpreted. In processes that involve the world of creatures in the economic, social, educational, political, moral, spiritual, and religious orders, movements that integrate are intricate and sometimes perplexing. This is true precisely be-
cause we have only a partial direction of them, and we are not quite clear and agreed as to what we want in any of these functions of our lives and purposes of our existence, in the individual and in the group.

Man can interfere with the natural processes of integration, and improve upon them for his own greater and higher service. He can also control blind nature in himself, and in his group interactions, and provide for a combining of emotional, mental, moral, and social forces to suit his own ends.

Nature evidently integrates because there is apparently a law that the whole is equal to the sum of its parts plus. In educational, social, and moral integration, I believe that the whole is greater than the sum of its parts—that the resulting functions emanating from the wholeness, have a higher achieving value, quantity, and quality, and a deeper complexity than can be located in any of the parts, or in all acting in a dissociating manner.

Integration is thus thought of as a coherence among components or integral parts, that are necessary for the completeness of the whole, through which a unity is derived, in structure, function, and activity, as against differentiation and diversity, through a combination of heterogeneous elements.

In the noble effort for equality of educational opportunity through the many agencies that are at labor in the educative field, all can readily realize that there are many various forces to be integrated. It is most hopeful to think that all have their contributions to make in this outstanding project in the modern world, and that it will be accomplished by the socially integrating force of understanding and love rather than by apprehension and hatred.

Integration itself is not an end but a process, and the aims, purposes, and outcomes of education should be defined before a type of integration is specified. Educational integration should get its guidance and direction from a philosophy which sets up ends for educational effort, processes, and procedures, which parallel life and living, because educative forces have objectives that pertain both to the creature and his world, and the desirable adjustments of each to the other.

In this aspect of our problem, I believe Catholic educational forces make their most valid contributions. It is the offering of a consistent philosophy, which in itself is an integration of facts, theories, hypotheses, and truths, which provides a synthetic view of and attitude towards life, and supplies its direction with justifying principles. The school as a formal institution is only an incident or epoch in the human’s existence, and is only a contributory force to the totality of life, whether individual or social.

In that concept formal education and the processes involved are to integrate with the larger and more inclusive ends and aims of life. What is life, whence and whither, for what, how, and why? The answer to these will determine the nature, character, and function of the processes that effect life, and their integration.

We hold that the dignity and the welfare of the individual, as a personally responsible creature, as a member of the natural social group, the
family, and as a participant in and a recipient of securities, benefits, rights, privileges, and obligations of all natural, but secondary associations, is to be the primary and fundamental aim and purpose to be achieved. The supreme dignity of the human personality, the direction and preservation of its freedom, is the pivot on which educational philosophy must revolve.

The integrations of nature appear to pinnacle themselves in their contributions to the life of the rational creature, who strives, and succeeds more and more from age to age to understand these integrations, to master their laws, and to find a place for himself and his institutions in the universe.

In that centering of the good of all in the good of the creature, and the institutions that serve his highest needs, there appears to be not only an integration of all at any particular period of human growth and development, but also a historical integration.

By this I mean to imply that there is not only vertical but also horizontal continuity. Our regards today for the dignity of the creature are such precisely because history has been working itself out in sequences in order to attain that. We stand today on the shoulders of giants. Natural history and social history can thus be thought of as working towards the same aim—the one perhaps with more vicissitude than the other.

In that integration of the whole of life, whether in this or that aspect, in the life of the creature and his betterment, at any time, or as the result of human efforts discharging themselves in historical sequences, we lean upon the leadership of those who chart and direct the way ahead from generation to generation, because they function in the oldest human prerogative beyond the biological that we know of, namely, teachers.

The special dignity of the human in the capacity of teacher exceeds all others in the social way, just as the power of paternity and maternity exceeds in the biological way. The special solicitude of God and nature seems to be to make parents and teachers, because so many have been, and continue to be made. To teach has always been regarded as the highest social, moral, spiritual, and religious function, and historically those who have brought lustre to the human name have been the teachers.

Second only to the dignity of rational, free, spiritual life itself, do we propose the dignity and importance of the teachers of the way of life. There is no special need to raise the issue here—all so very apparent to those, who have observed—that we regard the teacher as given of the highest offices that human endowments can attain on the several levels. They are consecrated first to the highest refinement and culture of their own personality and character, and then to a lifelong service of impressing the highest life upon the growing child.

The concept of integration enters also into the nature of teaching. While we may, in formal educational circles, emphasize the teaching office as a school function, it is nevertheless, in the fullness and adequateness of the term, a function of every available natural and social force, that can contribute to the advancement of human culture and character. The home, the church, the school, the community, and even the tools of civilization, have a teaching power and an obligation on the several levels of excellence.
It is true that in the process of adjustment there is an analytic sectioning off effected in the individual, by which he tends to harmonize himself with a situation or institution, in which only a part of his nature and potencies is called into activity. The most human and advantageous adjustment, however, is apparently that which synthesizes the creature in his entirety with the whole of life, so that he may grow harmoniously with ordered freedom.

For purposes of scientific study, modern students have tended to take man apart, and to consider him in his type or characteristic reactions to certain specific situations in the natural or artificial environment. Care and caution are to be exercised in the interpretation of the results, because there is evidence on every hand, that the scientific laboratory in taking man apart, has forgotten some of the parts, when putting him together. After all, man is in a natural life laboratory, which cannot be reconstructed without destroying its natural completness. When applied too meticulously to education this process can take all the fun out of being a child. He too is greater than the sum of his parts, because these have relationships among themselves, and to the whole of the universe, which the physical parts can hardly reveal. Science, within its own limits, cannot provide us with a philosophy of life, for it has no system of ethics or code of morals to regulate human relations.

We think of education as a lifelong process of growth, and particularly in helping the human in the great essential knowledges. It has a coverage that begins with birth and ends with death. The mother's duties and services as a teacher cannot be entirely delegated, because no one else is the mother of her child. However behavioristic life may become, we believe that mother has, not only a biological prerogative and an economic obligation to her children, but also a social and spiritual duty, and that, despite some slight variations, every man and woman will have a special regard for and obligation to his parents.

With the integration of all values, as related to human dignity and destiny, is also bound up the moral integration of the individual's conscience with laws, whether Divine, natural, or positive, and this is the only sure guarantee of social stabilization and individual security. Not only is our security dependent on a tie-up with the experiences of the race in its onward march, but also with the free conscience within the orderliness of law.

How is the individual conscience to reckon with the concept of changing laws, when they are regarded as more dependent on human will to change than human intelligence to recognize and to observe? If there is human dignity, value to human life, and a destiny for its course, it will yet be of no avail if it goes unrecognized by individuals and groups.

Whatever the new universe may be that the scientists may give us, and whatever concepts and hypotheses may come from the quantum theory, we can easily realize that for the present there are real facts to face in the educational, social, and moral spheres. These reveal that there is law in the individual, not made by him; and there are laws of social and moral growth, that the individual may interpret in a changing way, but that they are independent of his thinking. His knowledge of them may be changing, but the
truth in them is not. The essential values in them continue, though the facts change. Scientists revile because we do not define soul, spirit, and law in more precise terms; and we respond that there is less precision in their definitions of atoms, mechanics, and cosmic changes.

It is thru the education of conscience that the moral order is integrated in the individual. There can be no mass production of morals, because they are not an overnight formation, but an age-long growth, by which man has been fighting liberation from the habits of the jungle, to life on a higher social, moral, and spiritual plane, and in a high recognition of the fundamental ideals of society and government. A machine age tends to organize the material structure of life against the moral factors in the individual. No value to human growth, welfare, and ideals can emerge unless the material contributes ultimately to moral values. These values, as controls of conscience and judgment, can alone inoculate the individual against the base excesses of his own freedom.

Then, too, in a machine age we can easily leap to the conclusion that mechanics is science, and science is God. It is little wonder, then, that in our age a break has come. The machine does its work, but those who control it do not realize what it works for, and periodically and, perhaps, ultimately lose control of it, or stop it on the dead center, with the resultant paradox that it turns out too much food to go around. Science in the narrow sense may perfect the machine, but of itself it cannot furnish a sense of values, nor discover ultimate worth. Yet values must control if we are to live a life of harmonious proportions, whether individual or social.

The education of conscience by integrating it with a moral law that has spiritual values of itself could not contribute adequately to real human welfare unless the values, motives, and sanctions that form the judgment and impel the emotions have a worth that bears upon general genuine human development.

In the debacle of our time, especially, do we feel the need of a spiritual note, that involves the quality of universality, and not the characteristic moods of a passing age. Human good to be good now must be coextensive with human kind. There are no island universes, as far as the stretch of contacts among the peoples of the earth are concerned. The contention is that there is unity in origin, nature, characteristics, and destiny of every one who is given of our common rational nature. There are indeed varieties of culture, but in our day all culture bespeaks a need of that common recognition. There is a need of recognition of that unity, and of an ideal and a goal, around which affections and sentiments can unify and chaste themselves into individual and social righteousness.

Man made all of his common tools of civilization to meet the common needs,—language, the calculation of time, numbers, music. In many instances he has specialized them to suit a need growing out of local conditions and influences. These are all gaining in identifying characteristics, because of the physical and economic union effected thru transportation, of social union thru new modes of communication, and of spiritual union
thru recognition of common ideals, desires, needs, and satisfactions, which tend to integrate all peoples into a world community. In our own time we have seen the center of our country shift from Kansas to somewhere in the Pacific Ocean, not far from the Hawaiian Islands.

With all of this integration, greed and selfishness are in conflict, because man fails to recognize that his material good is after all one with his spiritual good. Can such qualities as mercy, charity, and justice function adequately as spiritual forces, when they fail to conduce men of power, of wealth, and of political influence to serve thru material advancement the higher needs of those who work for whom they work, the great industrial, economic, and political machinery of the modern world?

Can the machine grind out profitably if it fails to benefit the masses, who are in every way involved in the ultimate success and good of mass production. If it is to succeed, its distributive machinery must be readjusted on the basis of the greatest good to the greatest number, because civilizations have been leveled or have gone into great revolutionary epochs and chaos, when discontent became a greater force than content, or mass indifference exposed the social order of regressive forces.

In the great dilemma of mass pessimism—as to what is right and what is wrong—which now confronts us, Christian social and economic philosophy proposes the truth of the absolute ownership of everything or anything as possessed by God alone. Man's ownership is but a relative proprietorship, a stewardship, which is a sacred trust of ministering all, from his finest intellectual talents to the last dollar that comes into his possession, in the attainment, first, of the highest good, in the scale of values, for himself, his family, and then his brethren, whose needy arms may stretch forth even from the uttermost parts of the earth.

This logically and necessarily inverts the order of the usual economic scale and one way street, from home to factory, to from factory to home. There is the center of individual and national wealth primarily. It is truly so, because it is the nucleus of life, whose improvement is of far greater importance than that of any other productive force and agency.

In every ominous difficulty of adjusting public opinion, the slogan arises: "Educate them, give them more education." H. G. Wells, recently epitomized that: "Modern civilization is a race between education and chaos." In concert with the slogan arises the pertinent query, however: Educate them for what, and in what? In a world that is fast being integrated into an illimitable family with common needs and ideals, it would appear that the first educative note should be in keeping with the scriptural motive that "I am my brother's keeper." This is still the near as well as the far goal in education, because it is the highest human culture. As educators we must not lose confidence in its achievement.

The church schools strive to keep Christ, His God, and the Holy Spirit of Love in education, for the reason of a spiritual-social philosophy which holds to the common brotherhood of man and the Fatherhood of God. Pseudo-science has called upon us successively to give up our God, our souls,
our wills, and at last our minds. Can it be any wonder then, that its machine today perplexes the mind, distorts the will, distracts the souls, and mills out revenge to God, whose Providence, gently allowed us to think that we were human, that we could reason, that we had a spiritual nature with inalienable rights, and somewhere a home of peace from toil?

These are some of the elements that our schools strive to put into the educative integration, in your noble concept of the integration of all education. It is their ambition to put these purposes, motives, and ideals, as pervasive and controlling forces, into the lives of their 2,300,000 pupils in the elementary grades, 500,000 in the secondary grades, and 109,000 in institutions of collegiate and university levels. The church as an educative moral and spiritual force continues this education with her nearly 18,000,000 adult memberships from pulpit, thru social groups, and spiritual conferences, thru which she strives to keep the soul in education, in life, and in living.

This contribution is made to American life and welfare, freely and without economic burdens to others, because of our dedication to loyalty and freedom of conscience under God, and of a devotion, that is consequently untainted, to the institutions, to the service and guarantees of liberty, and to the righteous rule of our representative government.

These educative forces propose to keep the whole child, the whole man, the whole community in the educative process, of integrating the human with the totality of harmonizing values in life. From a new technical viewpoint, the government may be criticized for its reactionary conservatism and moldy opinions, but it is its wisdom that when one deals with human materials it is better to be safe than sorry. Those who view the schools, with a deliberative expertness, recognize the educational sanity, which compels the government to the age-long laboratory of life processes, as against the efforts to reconstruct human nature, its instincts, emotions, and ideals in respect of a fleeting hypothesis, which drugs the soul with temporizing and soothing platitudes, but leaves its highest aspirations unsatisfied.
done worse than any young people ever did, to besmirch the character and reputation of that 99.44 percent who are the finest group of people in the world today.

The interpretation of school as life, the respect for law and order, the devotion to our Constitution and to its ideals, the organizing of youth itself to develop character, the planning of a curriculum that will be a means of developing that character, and the opportunity that comes from world friendship and integration—these are the things that these boys and girls have brought to you.

Fellow teachers, there is but one thing for me to say. Let us put them into action. Let us see that youth is trusted. Let's give the opportunity not only to high-school students but to elementary and kindergarten students to help us develop a nation.

This is a democracy, or is supposed to be a democratic nation, and yet I say to you in utter frankness that up to twenty years ago the institution that was supposed to lead in democracy was in many respects the most autocratic institution in the world. The average school twenty years ago was in charge of a teacher who was lord of all he surveyed, and the student who dared to interrupt, to disagree with teacher or textbook was anathema.

There were great exceptions, and happy we are that there were great exceptions. Youth cannot govern itself today. We are not asking, and neither are they asking, for that, but we are asking that youth shall have a right to have explained to it the reasons why it should take this, that, or the other course.

We are interested not so much, though we do wish to utter a word, in what the child learns, and I may say we are not so tremendously interested, though more possibly in how he learns it, but we are tremendously interested in what effect the learning process is having on building a life.

**HOW THE MOVIES WILL ENRICH LIFE**

CARL E. MILLIKEN, SECRETARY, MOTION PICTURE PRODUCERS AND DISTRIBUTORS OF AMERICA, INC., NEW YORK, N. Y.

It is on the choice of leisure that much of a man's fitness for living a rounded, happy life depends, and it is here that his character almost inevitably is formed. What the child does on the playground, to a large extent, shapes the man's whole career and becomes the determining factor in the individual's status as a citizen. Not without justification has it been said that wars are won, not on battle fields, but on cricket fields.

In our times, the people everywhere, of their own free will, have chosen the motion pictures as their major leisure-time activity. Daily the theaters of the world are crowded with millions in search of romance, adventure, thrills, and such education as the entertainment films afford. In our own country the motion picture attendance is something in excess of 85,000,000 a week. The average person in America goes to the motion picture once a week. The average school child in America goes as often. No matter what
anyone may think of any particular picture, or of any particular type of picture, the enveloping fact remains the same. The people have selected the motion pictures for their chief leisure-time activity, and you can do nothing to alter that fact even if you wished to do so. You can only guide the people, thru the children who come under your leadership, to accept the best that the pictures offer and to demand and support a constantly rising quality. To you, the children look for trained leadership in this as in other fields—not a driving, directing, supervising leadership—but a leading, come-hither type of leadership, the kind of leadership which has been aptly defined as—"the ability to make people want what they ought to have."

Under our scheme of mass production, work that men formerly did with their hands is now performed better and more speedily with machines. Fifty years ago a workman turned out a complete product. Now he merely handles one detail in connection with the product. Monotony is inevitable, and with monotony comes a tightening of nerves and a feeling which may be likened to charged water in a bottle. If there is no relief from the inner pressure the top flies off, and the result is impairment of the individual's health, or in the case of the group, social disorder. There must be some outlet for the pent-up emotions of the mass of the population, as well as some definite opportunity to utilize slack times. And that place by the people's own choice is the motion picture theater where it is possible for the spectator to participate vicariously in the thrills and emotions of his romanticized self—the actor.

Pictures deal with human problems, treated seriously or humorously, and the individual sitting in the theater unconsciously identifies himself with the actor on the screen. Thru the magic of the camera he can go to places he otherwise could never see. He rides under the sea, soars thru the air, climbs the highest mountains, or dashes thru the sands of the desert, takes part in the pageantries of nations, or toys with the simplest of human emotions. He sees how the other half of the world lives, and shares intimately in the hopes and aspirations of other men like himself.

All these things motion pictures as they now exist offer, but until the theater-goer is trained to look for that which is best for him, the actual benefits are limited. The lesson in geography, in ethics, in civics, the travel, the photographic beauty, the geology, and drama are all available, but unless he has been trained to look for those things and to appreciate them when he sees them, they are of no more use to him than a gorgeous sunset is to the blind man.

In the past fifty years, the advancement in educational methods is little short of marvelous. Our great educational system is as far removed from the little red schoolhouse with its system of the three R's, as the modern printing press is from the crude device on which Johann Gutenberg printed his first Bible. Now children are trained in domestic science, in how to make and keep homes. They discuss understandingly ethical problems and their solutions. Boys are trained for jobs by which to earn livings. Education has become practical. It is meeting practical need. Why not, then, training in wiser use of leisure time to make the system complete? Why not instruction
in appreciation of the best in motion pictures, the leisure-time occupation of the child and the family? You teach children how to look at and enjoy good paintings. You encourage them to understand and be stirred spiritually and emotionally by great works of sculpture. You urge them to know and enjoy good music. Your courses are filled with required reading of the world's best books. Again, therefore, why not training in appreciation of motion pictures, the leisure pursuit of the millions?

For every man and woman who reads a good book a week, a hundred go to the motion picture theater. For every one who goes to a concert or to opera, ten thousand go to the movies. For every one who has access to good paintings and good sculpture, probably one hundred thousand go to the movies.

There are two general ways in which you, as teachers, can utilize motion pictures. The first is by making the screen a tool of education,—that is by using pedagogic pictures designed especially for classroom use. The second, and more immediately practical way, is by directing school attendance to entertainment films showing in your local theaters which in themselves contain subject matter of educational interest.

In order to take proper advantage of this second process you will, of course, have to know which pictures lend themselves to your purposes; and you will have to have such information sufficiently far in advance of the picture's showing to prepare a classroom study for your students which will cause their minds to operate along lines laid out by you.

In this regard, two paths are open to you. First, you can get reports on pictures thru the establishment of a previewing committee of the National Education Association. Second, you can make use of lists sent out by other previewing groups, or of a service in the *Motion Picture Herald*, a trade magazine, under the title of "The School and the Screen."

Thru this department it hopes to bring to the attention of teachers each week current motion pictures which have educational significance. The thought is to utilize the entertainment screen as an outside aid to pupils in their classroom work. This work has been particularly valuable in view of the number of recent pictures which have lent themselves to the service—pictures like Byrd at the South Pole, Abraham Lincoln, Skippy, Cimarron, Connecticut Yankee, Trader Horn, Seas Beneath, Dirigible, Great Meadow, Rango, and Painted Desert. Besides being a saga of courage and adventure, for instance, the Byrd picture of the South Pole expedition had scientific, geographic, and natural history value. A picture like Abraham Lincoln serves to focus attention on one of the greatest characters in American history, and to inspire in students a desire to know more about the man, as well as about the other characters that appear in the picture—Lee, Jackson, Sheridan, Grant and others.

The second way by which schools may utilize the screen is by wider use of pedagogic pictures, made especially for the classroom under the supervision of teachers. The reason for pedagogic films is evident. Such pictures, planned and produced scientifically, psychologically, and pedagogically sound, can do
much to illustrate and definitize the oral instruction of the teacher and to
dramatize the printed words of the textbooks. Children will have their
imaginations stirred, and be inspired still further to exercise their own minds.
Their curiosity will be aroused and they will be led to investigate for them-
Selves, which is probably the most important of all the steps on the road to
knowledge. Children like to know how things look. They like to take some-
thing apart and find out what makes it go. The pedagogic films will make
possible this taking apart of nature, of art, of science, of horticulture, of
ethics, and of business.

Of course, the pedagogic films will never supplant the teacher. It is absurd
even to think that they might. They can only serve to supplement the work
of the teacher, to be another reference book, as it were, in the curriculum.
The bodily presence and personal influence of the individual teacher are the
cornerstones upon which our whole educational edifice is built and they must
remain so. Without the teacher education is nil.

However, there are many problems yet to be solved before the pedagogic
film comes into its fullest usefulness, and there is no point in evading these
problems. In the first place, few schools at the present time are properly
equipped for pedagogic films. Progress is being made, however, and it is
interesting to observe that, beginning this fall, there will be available sound
reproduction equipment for 16 millimeter film for classroom use.

In the second place, there is the problem of finding out exactly what
teachers want in the way of pedagogic films. This is a problem which you
alone can solve. While the making of films for the classroom requires a
special technic, the industry is keenly interested in helping to bring together
the necessary pedagogic knowledge with the technical skill that is requisite.

The motion picture industry is interested in children, of course, for it is
interested in the character of the audiences it will command tomorrow.
Better audiences mean better pictures. You must realize that however
earnest the producers of motion pictures may be in their continuous efforts
to raise the social and moral standards of motion picture entertainment, the
most they can do is to set the minimum level of good taste. Above that is the
community itself which sets the fashion. Leadership, therefore, is the im-
portant element, and that leadership is now facing a test.

During the last nine years we have been moving steadily forward towards
a completely workable method of self-control in production. The latest and
most effective effort in this direction is the Production Code, adopted last
year. The advent of sound on the motion picture screen brought new pro-
blems of self-discipline, for sound unlocked a vast amount of dramatic ma-
terial which for the first time could be effectively presented on the screen. In
consequence, the Code, to maintain social and community values was written
and adopted. It voices the following general principles:

(1) No picture shall be produced which will lower the moral standards of those
who see it. (2) Correct standards of life shall be presented on the screen, subject
only to necessary dramatic contrasts. (3) Law, natural or human, should not be
ridiculed, nor shall sympathy be created for its violation. The Code provides safe-
guards against vulgarity, obscenity, profanity; provides methods of presentation of
crimes so that sympathy will never be with the criminal; recognizes the sanctity of
the institution of marriage; provides for the proper consideration of religious and
national feelings; and safeguards against repellent subjects. While the Code is
partly negative in effect, it is not to crush or thwart impulses, but rather to direct
those impulses to good ends.

In carrying out its responsibilities, the industry must continue to look to
socially-minded groups such as the National Education Association, for ad-
dvice and suggestions. We desire to be called to account when honest differ-
ences of opinion arise and to be constantly informed of the likes and dislikes
of the thoughtful persons in every community.

If you train children today they will carry on tomorrow, seeking always
something better, living more fully, and more richly. The opportunity
before you is so great that it can be considered only with awe.

And yet, remembering the tradition behind you and witnessing the per-
formance of today, one looks to this future with confidence and high hopes.
In your hands Young America is safe.

Following his address, Dr. Milliken proceeded to introduce to the con-
vention audience a group of filmland celebrities who had assembled for the
occasion. The younger generation was represented by the following: Robert
Coogan, known as "Sooky," pal of "Skippy," in the Paramount picture of
Percy Crosby's famous cartoon strip; Jackie Searl, who is under contract to
Paramount-Publix and prominent in many of their pictures including "Tom
Sawyer," "Skippy," and "Huckleberry Finn"; Jackie Cooper, "Skippy,"
himself; Jackie Coogan; and Mitzi Green.

Other representatives of the movie world who were introduced to the con-
vention were Nils Asther of Metro-Goldwyn-Mayer; Harry Bannister, who
is under contract to R. K. O.-Pathe; Ivan Lebedoff, who was formerly a
lieutenant in the Russian Cavalry, and now has a contract with Radio Pic-
tures; George O'Brien; Dorothy Jordan; Elissa Landi, who came to this
country from England to appear on the stage, but was eventually inducted
into pictures; and Ann Harding, the star of Pathe's Holiday.

ADULT EDUCATION IN THIS MACHINE AGE

EDWARD A. FILENE, BOSTON, MASS.

It will be admitted, I believe, that this is the machine age; and that, unless
the machine age is abolished, the children of today will have to live in it.
No one that I know of considers it a passing fad. Having learned how to
make automobiles, it is hardly to be expected that we shall forget what we
have learned and go back to less efficient methods of travel and transporta-
tion. Many may expect to see the machine age break and fall about our
heads. Many may look forward to its engulfing the race in universal war.
But the machine age, nevertheless, is the only age in which we can live now;
and whether we tolerate or hate commercialism, education must be directed
toward living in it.
But this involves adult education; for children surely cannot be taught to become good children of the machine age by parents who do not know what the machine age is. These parents may be perfectly familiar with the Ten Commandments; but the Ten Commandments, it must be remembered, were given in a very different kind of human society from that in which our children now find it necessary to live; and if they are still valid, as it seems to me they are, they must be translated into language which the children of this age can and will understand.

Whatever we think of commercialism, we may all admit that there is a vital relation between education and our struggle to get a living. It is no accident, at any rate, that business men should be concerning themselves more than ever before with what our educators are doing. They may know little or nothing about the principles of education; but business men, whether they are equipped to do so or not, are directing and controlling the processes by which the people of the machine age do manage to live. They are perhaps directing them very badly. But the answer to that, surely, is not to array ourselves against the processes, nor against the universal wish on the part of human beings, whatever age they happen to be living in, to get a living and as high a standard of living as the age has to offer.

It is not strange, to say the least, that great numbers of people of the machine age are concerned with getting rich; for the machine age is the first age in human history in which great numbers of people could become rich.

Whether we like it or not, however, we may be certain that human beings who have an opportunity for a worthwhile life in the world with which they are acquainted will not pass it up for a chance in a world which they do not know anything about. If there is more commercialism today, then, than there ever was before, it is only because there are more commercial opportunities. There always was as much commercialism as the traffic would bear. We may accept this fact of the machine age, and perhaps make something out of it, or we may refuse to look it in the face and content ourselves with crying that human nature should not be what it is.

In these days, as we shall see if we do analyze the situation, business has a stake in public education quite different from the interest which formerly induced so many business men to patronize institutions of learning, and then to give orders out of their own inspired ignorance as to what sort of go-getter should be selected as President and what principles of economics and sociology should be taught.

In the first place, successful business is no longer run upon opinion. Successful business is more and more a matter of successful fact finding; and when the facts are discovered, a business program is laid out, according to them, by the very executives whose opinions may have been contradicted by the facts disclosed.

In the second place, business has developed to a stage where it demands something more than an influx of technically trained employees. It demands the education of the masses; and by education, I do not mean proficiency in
glove-cutting or in operating the mechanical devices of the machine age which, it has often been claimed, tend to rob the worker of his skill.

As to employees, modern business is less and less concerned with their having gained efficiency in any particular method of doing anything, and more and more concerned with their ability to learn new methods, and to give up their traditional ways of doing things just as soon as a better way of doing them is discovered. This machine age demands workers who can think, rather than those who have once learned to do certain tricks with tools and are content to settle down thereafter, earning a living by repeating those tricks.

The machine age demands something more than trained workers, and something more than mentally alert workers; it demands workers and a general public who comprehend what the whole mechanism of modern business is. It demands mass education and mass culture, in place of mere mass literacy and mass training. We may be certain then that the pressure of business upon the schools in this machine age will be more and more in the direction of some educational program calculated to keep the human brain alive.

Mass production and mass distribution concentrate unprecedented amounts of capital and unprecedented numbers of workers under single control. Strikes could happen here and there in the old days and industry in general might go on as usual; but if the masses represented in some of these great modern industries become disaffected, society may be shaken to its very foundations. Telling them how to behave, however, no longer serves the purpose intended. They must learn how to behave. They must understand what sort of behavior is best and most profitable; and there is only one way now in which they can learn this and that is by some understanding of the whole new social setup.

This, not any hysterical cries of alarm, or any country wide heresy hunt, is our security against communism or unsound radicalism. And this, it seems to me, is not out of line with the highest ideals of our modern educators. Commercialism and idealism may be harmonized, but they can be made to work together only if the actual fundamental law be understood.

While it is a fact that business men are as eager for profits as they ever were, the machine age has already made the discovery that the greatest total profits can be made, not by taking wealth from anyone whatever, but by mass production—by producing as much wealth as possible and distributing it as widely as possible.

It has become apparent that business, like the family, cannot run successfully without the cooperation of all concerned.

It is not idealism, to be sure, which causes mass production to supply the masses with so many comforts and luxuries which the masses never had in any other age. It is business necessity. It is the pursuit of profits. These things have to be sold to poor people, because there aren’t enough rich people to buy them in sufficient quantities to make the huge expenses of mass production pay.
But the poor cannot buy them unless they have buying power. So mass production, because it had to, has found a way to pay these higher wages and actually reduce, instead of increasing, the labor costs of manufacturing each article it sells. Employers used to believe that higher wages increased labor costs. Many believe it still; but those who believe it are going out of business and leaving the machine age for those who understand its principles.

It isn't enough, however, simply to pay high wages. If mass production is to sell more and more, as it must, the masses must have not only money but leisure. They must have time to buy things, time to use them, time even to develop longings for things. That is why the workday is being shortened, and why we are coming to the five day week and longer and longer vacations for the workers generally. The masses, for the first time in human history, will be liberated to concentrate upon something more than the problem of staying alive. At no period in human history have educators been faced with such a problem and with such a responsibility. Business isn't everything. This is the machine age and the machine age, instead of being an age in which it is necessary to give more of our time and energy to business, is actually proving to be the age in which our business problem is being solved. That is, our economic problem. This is the genuine New Freedom that is coming—beyond all our dreams of political freedom and of academic freedom—freedom for the masses of humanity to devote their time and energies to learning how to behave like human beings in a human society in which there will be plenty for all and in which a higher and higher standard of living will be almost automatically guaranteed.

I congratulate the educators of America upon the great opportunity which has come to them. It is an opportunity which must be approached in a spirit of high adventure. The machine age, instead of turning men into robots, is actually liberating the masses to explore the possibilities of human life; and instead of abolishing the frontier and forcing us to live hereafter within the restrictions of a settled civilization, it is bringing us to the frontier of a great new world, where the greatest adventure in all human history must begin.

This is no time, then, for either optimism or pessimism; neither for clinging to any traditional ideal born of the limitations and repressions of the past, nor for that absurd, do-nothing, mental and spiritual paralysis which we call cynicism. It is a time, rather, for sublime faith and a challenging skepticism.
The third is the disregard of consequences of individual behavior in a highly interdependent society, and, according to Mr. Harold Rugg, this ignorance of the consequences of behavior has made hypocrites of all of us. A vast hiatus exists between what we are and what we do, between what we want and what we say, between how we vote and what we believe, between what we fear and what we protest. Our behavior conforms to externally-set material standards at the sacrifice of inner norms. The social consequences of behavior are unknown to the individual. Only when his wages are cut, his job lost, his warehouse filled with goods because of no markets, and his credit nil, does he begin to appreciate the interdependence of all men. While he has power equivalent to 150 servants he may, nevertheless, starve either because he cannot purchase food, or because he cannot sell his store of goods. He is his own victim. The individualistic doctrine of success is based upon atomistic competition and accordingly it can only have the foresight of the individual as he struggles to get an education so that he can make more money and thereby raise his standard of living.

I have used the words individualistic and atomistic advisedly as they express the antithesis of concepts upon which the doctrine of success in business education should be formulated.

The doctrine of success in business education as it should be may be stated in the words of T. V. Smith: Get an education so that you can become a “dynamic-self socially constituted.”

The assumptions of this doctrine are that if John Doe will perform any socially useful labor that will net him an income sufficient for the continuous development of integrity of self and social competence, he will achieve success and society as a whole will be benefited. According to this doctrine, success is measured in terms of wise utilization of social resources, both human and natural. Business education becomes that phase of the educational process which is concerned with (1) training all individuals in the use of the tools of learning in acquiring methods or powers of adjustment as consumers of economic goods and services, with particular emphasis upon the use of money as such a tool; and (2) training all individuals in the business aspects of their vocations as producers of economic goods and services, with particular reference to such individuals as elect a business vocation.

During the past year I have been working with a national association of thirty colleges and universities and about one hundred leaders in business education on plans for formulating a statement as to the obligations and position of business education in our social and economic order. Two constituent elements are basic to such a statement: (1) human relationships (2) involving conception of money.

The concept of money as the standard of economic values and as a medium of exchange of goods and services in any type of economic organization, has been ignored and avoided in the formal educational process until, as I stated here a few moments ago, to most American minds money is now the standard of social, as well as economic values; the most highly prized good or service; the instrument of power over men. It has been ignored and avoided
because the forms and structures of transmitted social institutions, such as
the school, the home, business, and government, were objectives. That is,
social forms and structures, which were held to be sacred, perfect, and fixed,
rather than social functions and processes, were transmitted thru the school.
Now that educational theory (if not educational practise) accepts functions
and processes as objectives, thus recognizing that forms and structures must
of necessity change, the functions of money are being studied by educationists,
sociologists, economists, statesmen, and philosophers. High-wages economy,
standards of living, speculative profits, integrated versus competitive economy
are now being studied with the view to improving social conditions. Extant
structures of social institutions are being weighed in the balances to determine
whether or not they help or hinder improvement of social conditions.

While "human relationships involving a concept of money" mark the
boundary lines of business education and establish the building of meanings
as objectives, they do not posit any hypotheses with respect to the improve-
ment of social conditions, and accordingly, no hypotheses for the organization
of business education. I, therefore, submit the following as being essential:

1. Social processes, rather than social structures or forms, are considered basic
organizing principles.
2. "Individual success thru competition" shall give way to integrity of self
thru wise utilization of social resources, both human and natural. (Rugg.)
3. Every individual shall have a money income sufficient for the continuous
development of integrity of self and social competence.
4. All forms of socially useful labor must be evaluated anew in terms of a
sound progressive society.

The acceptance of these hypotheses excludes business, church, home, and
school as organized today, as criteria of behavior standards or inner norms
for the individual. It impels the establishment of criteria by creative minds
in all phases of social activity—a planned program of action which will
produce a sound progressive society, and, it seems, would impel the employ-
ment of the technics of philosophy and logic in the establishment of the goals
to be attained as well as the methods of attainment.

EDUCATING FOR BETTER BUSINESS

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We are in the midst of a great financial depression. Everybody agrees on
that. As to what causes it or what will cure it, we have about as many notions
as people. Among all the theories advanced as to why these times have come
upon us, I do not know that any one placed the blame on the public schools.
A number of our best laws are assailed; our reforms are held directly re-
sponsible; but our educational system seems to have escaped censure.

This may not be very complimentary to the schools. It may merely mean
that people generally never once think of the education of children having
any effect on the business world at all. No censure to us educational people
for hard times, no praise for seasons of prosperity. "Business is business; schools are schools," think the people.

Preceding this period of depression in money matters, and continuing along with it, is such a tale of crime as no one ever dreamed would soil the pages of our history. In this connection, the schools are not let off without censure. Over and again it is asked—wherein has our education failed that such a crop of criminals should abound?

Schools are not accountable for business, but accountable for crime! To put it concretely: A man becomes a banker, makes some thousands of dollars—that's business and belongs to a world he has entered after school days. How often do we hear it said that such a one was not rated high in school, indicating that the two worlds are most unlike. But another chap breaks into the bank, robs this man of part of his money. That's morals and harks back to lack of proper training in school. The banker is his own success; the bandit is our failure.

I suppose this comes about because we teachers are given credit for being pretty high-grade morally. The teaching of morals would, therefore, come in our line, but we are regarded as a rather impecunious bunch, so that what we think in a financial way is held to be something of a joke. I do not suppose that if it were known in the business world that we, as a national body, are this morning considering ways to educate for better business, that fact would produce any sensation whatever.

Now, if we were interested in selfjustification, it would be easy to prove that we are a great deal more the source of the banker's success than of the bandit's failure. Whether we know anything about business or not, the successes in business are by great percentage those who have taken a large share of our training. Those who have gone delinquent are in striking proportion to those who have not been in the schools long. One of the wardens in a midwestern reformatory became interested in this exact problem. In the last twenty years there had been enrolled in his institution something over 20,000 convicts. He caused a complete tabulation to be made of the amount of schooling each man had had. Among 20,000 convicts he found just nineteen high-school graduates; slightly less than one to a thousand! Turn at random to any page of Who's Who in America and see the proportion not only of high-school graduates, but of college and university men and women. There is some connection between notable achievement and schooling.

The reason why boys and girls out of school often turn criminal is not from lack of acquiring some phase of knowledge. It is because outside of school there are tremendous forces at work to destroy character. There are negligent and quarrelsome homes; a restless and extravagant social order which is demanding always that it be entertained. This entertainment is found in card games played to excess and for money; in dances held at hours which used to be relegated to sleep by all honest people; in the flaunting disregard of all laws whether of health, of country, or of common decency; in suggestive moving picture shows; in vile theaters; in the reading of newspapers which feature details of scandal and crime; in devouring magazines
and books which question all our moral standards, which dress up old sexual sins in new clothing. A few years ago, a detective tale was paperbacked, tabooed, and had to be read furtively in some haymow. Now that same detective tale is a clothbound “mystery story,” recommended highly by the female clerk in the book store, because the ferreting out the details of how and by whom some heinous murder was committed is Sunday school reading when compared to our sexual novels.

If we were hunting an alibi, it would be easy to make out a convincing case that it is entirely impossible for the public schools to build up character as fast as all these forces can tear it down. But we are not interested in why we cannot build character, but in how we can. A fine mother who knows her boy is going astray does not stop to console herself that she is not to blame. She simply devotes her life to saving him. An emergency exists in the life of our nation. Character needs strengthening as it has never needed it before. The public school is the only agent capable of reacting into every American home. It becomes then our one business to study into the ways of most effectively fortifying character.

We started out to consider education for better business. Does it seem to you a digression that we should be talking about crime and character? After all, are not the banker and the bandit, the right and the wrong side of the same fabric? It's all a question of money. The banker wants money and goes about the right way to get it (usually). The bandit wants money and seizes it in the wrong way. Money is the great goal of crime. Men gamble for money, embezzle for money, rob for money, bootleg for money, kidnap for money, even murder for money. If absolute honesty, no matter how strong the desire for wealth, could be inculcated, it is probably safe to say three-fourths of our crime would be eliminated. A training in controlling one's appetites and sexual desires would eliminate the other fourth. An education to submerge one's self into service for other people would make of the criminal class an asset.

Training for better business is exactly the same thing. Given honesty, no matter what the temptation, controlled appetites and desires, an attitude of unselfish service, and the whole business world would be cured of its ills. Character training is the most practical business training in the world.

Many of us believe that the business life of our nation would be greatly stabilized if every boy and girl were taught to be master of some useful, gainful occupation. Knowing how to nurse will make our Florence Nightingales able to rise to an emergency. Being a good weaver will enable our St. Pauls to stand upright under financial pressure.

Our vocational courses, especially our arts and crafts courses, ought to contribute three things to the thrift of the nation: (1) A larger number of terminal courses leading directly into life work. (2) A more universal, much more fundamental, teaching of simple, needed occupations on which our boys and girls may depend in case of need. (3) A thorough, wellnigh universal training in the arts of homemaking.
Perhaps it is not often considered how direct a bearing the teaching of home economics has on the life (business) of our nation. When a girl untrained in home arts is married, she does one of two things. She either tries to dodge making a home, remaining employed elsewhere, or else she plunges into a new world full of that drudgery which incompetence always finds. It is the women who are the buyers of our nation. They buy the food, the clothing for themselves and their children, household supplies, furnishings of the house. They determine the standard of living. If a woman cannot sew, has to depend entirely on ready-made garments for herself and her children, the amount of money in her purse determines largely the quality of clothing worn by her family. Life is to that degree placed on a money basis. To girls who know designing, sewing, and millinery, dressing becomes not just a matter of expense but of skill, of originality, of design. When ready-made clothes are used at all, they are purchased with discrimination; they are altered by distinctive touches. If all girls were trained in domestic art, our factories would be obliged to raise their standards of performance. Dress would become a matter of accomplishment and culture.

If we live out of tin cans and bakery packages, the size of our purse determines largely what we eat. If we are blessed with well-trained cooks, simple products are transformed. What we eat becomes a product of skill, of careful art. The same principle holds regarding the interior decoration of our homes. A homemaker trained to draw on herself as well as on her purse does not push a man into wild speculation to make money for her.

Our boys, too, need training in domesticity to balance their playing, their feverish desire to get on. They need the quiet arts of landscape gardening, of horticulture, of floriculture. There is seldom unemployment so great that a job may not be obtained by one who really knows flowers and shrubs and has the patience to take care of them. The boys need to know with usable thoroughness all mechanical arts of the modern home. They need the ability to repair and to add handmade articles of beauty. This gives to the home intrinsic value, renders its members more independent of money, less subject to financial panic.

There is another phase of training for both boys and girls most essential both to modern homemaking and to business. That is a direct training in keeping accounts, budgeting, and in using of banks. When you think of a business course you have a vision of a shorthand pad and a typewriting machine in an office. But why should not the makers of homes know business methods and practises?

Bankers in the present crisis have brought out some startling figures. Approximately 85 percent of the population of the nation are denied federal and state bank credit because they lack the necessary collateral demanded by this type of banks to secure advances. If all the banking credit of our state and national banks is confined to 15 percent of our people, then surely it is time for us who train boys and girls to teach them what bank practises are, and what they will need to do to make of themselves substantial citizens financially.
Of the eighty-five in each hundred denied banking credit, sixty-five are qualified as applicants for loans from commercial or industrial banks such as the Morris Plan of Industrial Banking. By this plan of banking every person is required to set aside a certain amount of savings. Every boy and girl may learn to be financially responsible enough to use the industrial forms of banking.

Out of each hundred, fifteen are eligible to regular banking credit, sixty-five more to industrial bank credit. But out of every hundred in our nation twenty may borrow only from those loaning houses which mortgage furniture and the like, charging enormous rates of interest for the risk involved. This twenty represents in times of crisis a probable burden to the state, an element of discontent, a menace to both our economic and moral welfare. Against this financial pitfall our children should be safeguarded by a full knowledge of its dangers.

Now this business training may be the coldest, dryest course imaginable, or it may be warm and human. Budgets are wonderfully like people. They may be selfish and grasping, or they may reach out in service to mankind. In school, while hearts are still young and generous, is the time to teach the proportions of life, the saving from the lower to the higher, the regular systematic giving to the needs of those about us. It's the time to teach the difference between stinginess and saving for an unselfish purpose. A survey of the benevolences of the community ought to be made in this connection by every class. We may teach business, in order like Midas, to turn life to gold, or with the heart of Midas made wiser, we may seek the wisdom which turns gold into life. Many a beautiful life attests the possibility of this.

Finally, if we dedicate ourselves to teach honesty thru athletics and every other available means, to inaugurate and carry to completion as many courses which lead to gainful occupations as we can, to teach thoroughly simple vocations as lifesavers in emergency, to teach the home arts of food, clothing, landscaping, household mechanics, and the rest, to teach safe business methods warm with unselfish services, what lack we yet? What lacks the disciplined soldier of being ready for battle? He must have the lift of music—the upward look of great poems—the inspiration of true art. And if, in addition, his soul is quieted with the peace of God he is ready for whatever comes. All these we need to help us thru financial depressions.

Let us have done with critical dissections of great poems, let us have done with the slinging of mud on the heroes of our childhood; let us have done with the doubt-raising destruction of high standards. No army ever won a battle thru negatives.

Let us not be afraid to give the coming generation our highest enthusiasm. Let us have more music and better. Let them see the beauty of great poems, the messages of true art; let them breathe the perfume of the outdoors. Beauty has use for you and me. The dainty violet blooms in our thoughts and sheds its fragrance round, and we are better for its ministry. Let us not be afraid of prejudicing young hearts by leading always toward the Author of light.
Twenty thousand suicides in our nation last year, and shall we fail to lead our children as far as we may toward the Source of Fortitude? Let no man or woman in the schoolrooms be found giving children heavy stones of doubt and depression when they ask for the bread of courage and joy.

We would have better business if only we had more faith. Education for better business is close akin to education for better life.