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INSIGHT AND OUTLOOK

A STUDENT OPINION JOURNAL ON CURRENT AFFAIRS

Volume 1 No. 3

April 19, 1959

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Education Issue

“We are producing . . . at great expense and with
the most incongruous self-congratulation . . . a nation
of Henry Aldriches.”

— Dr. Bernard Iddings Bell

SYMPOSIUM ON CONSERVATISM

PRESENTED BY
THE WISCONSIN CONSERVATIVE CLUB

APRIL 22, WEDNESDAY, RICHARD WEAVER
English Professor at Chicago University
"THE CONSERVATIVE CAUSE"

APRIL 25, SATURDAY, LUDWIG VON MISES
Foremost Classical Economist
"THE MARKET ECONOMY AND ITS CRITICS"

ALSO, WILLIAM HENRY CHAMBERLIN
Author, Journalist
"EVOLUTION OF A CONSERVATIVE"

APRIL 26, SUNDAY, WILLMORE KENDALL
Political Science Professor at Yale
"WHY LIBERALISM LEADS TO PERSECUTION"

APRIL 28, TUESDAY, ANTHONY BOUSCAREN
Political Science Professor of Marquette
"PSYCHOLOGICAL and PROPAGANDA ASPECTS OF SOVIET EXPANSIONISM"

MAY 3, SUNDAY, E. MERRILL ROOT
Author of *Collectivism on the Campus*
"THE BATTLE FOR THE MIND"

MAY 13, WEDNESDAY, RUSSELL KIRK
Foremost Conservative Scholar
"JUSTICE, POVERTY, and CHARITY"

May 17, SUNDAY, ALBERT H. HOBBS
University of Pennsylvania Sociologist
"IS CHARACTER INTELLECTUALLY INDECENT?"

IN CAMPUS BUILDINGS — ALL 8 P.M., EXCEPT APRIL 25, 2:30 P.M.

INSIGHT AND OUTLOOK Magazine

A STUDENT OPINION JOURNAL ON CURRENT AFFAIRS

EDITOR: ALAN McCONE, JR.
BUSINESS MANAGER: . . . WILLIAM HELLERMAN
MANAGER EDITOR: . . . ROBERT C. ADAMS
ASSOCIATE EDITOR: . . . GALE PFUND
DISTRIBUTION MANAGER: . . . J. C. HOLMAN
CONTRIBUTOR: . . . CLINTON AYER

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OFFICE OF THE EDITOR APT. 8, 131 LANGDON ST., AL 6-5979.
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CAMPUS OUTLOOK

An Error

In haste and carelessness the editors of INSIGHT AND OUTLOOK collaborated with the heads of the Conservative Club to poll political opinion among professors, and in the process learned a lesson in survey taking. Almost as soon as the questionnaire was delivered the drafters realized the unsoundness of the mechanics and the aggressiveness in tone of the letter. Immediately a retraction and apology was sent out. The editors, not sure of the political climate at the university and expecting a situation like that described in E. Merrill Root's book *Collectivism on the Campus*, were very encouraged by the affirmative replies received in answer to the question "are you a conservative?" Several faculty members troubled themselves to write letters or comments, and we would like to publicly thank them again for taking their time.

As could have been expected, the *Cardinal* with its nose attuned to anything foul immediately raced the situation across its news and editorial pages. We were amused to note that the editors of the *Cardinal* felt their condemnation of the poll would not conform to normal commentary on academic freedom without taking another poke at Sen. McCarthy. It was good that the subject got an airing, though. And the editors of INSIGHT are indebted to the *Cardinal* for providing a forum.

GOOD IDEA FROM THE NEW IDEA

Our supposedly "rival" student publication, the *New Idea*, beat us by two weeks with an issue devoted largely to education, so the editors of INSIGHT feel it fitting to comment on our neighbors' effort. And our judgment is: "Fine."

Each of the students analyzing the educational problems at the university had valuable thoughts to offer with which the editors of INSIGHT in the greater

part concur. The comparison between British and American educational systems by Bryan Bett was quite provocative. The whole product of the *New Idea* staff we applaud. The *New Idea* has our blessing.

THE RISING CONSERVATIVE TIDE

As the editors anticipated, the interest the campus has shown in the Conservative Club speaker symposium has been quite intense. Throughout the country there seems to be an upsurge of criticism from the usually silent conservatives. The last election jolted complacent voters and demonstrated that they were now faced with a real and weighty choice whether to re-examine government's role in the economy or whether instead to plunge further ahead toward the welfare state. And more and more of the American people are becoming aware that it is risky business always taking the government's word for it on promises of new benefits. Citizens are becoming afraid of too much security and are looking for a reacquisition of some of the liberty they have recently turned over to the state.

The reason for the reawakening is in part a realization by conservatives that the last election was not so much an indication of labor and welfare mandate but was instead a conservative capitulation. The flood of letters urging economy received by federal and state governments this winter is testimony to the existence of wide-spread conservative belief in the grass roots. So now sensible conservatives are saying it's about time to start doing something.

On the campus the turnout of 120 for Father Keller on a snowy night indicates the university community is taking note. The Conservative Club's efforts is gathering momentum, and students are coming to its support. For young adventurers, the club is a perfect stamping grounds, because nowadays the new radicals, the ones fighting entrenched opinion are the politically conservative.

There is plenty of example to show, moreover, that something can be done. In the last thirty years our national thinking has been turned upside down, and responsible is a small group of active exponents of the New Deal and "social justice" philosophy. Their attack was two-pronged, educational and political. The conservatives are finally beginning to learn by their example. The Conservative Club is the educational fork on the campus.

WORLD OUTLOOK

FEDERAL AID EQUALS FEDERAL CONTROL

It is difficult to avoid recalling the court decision in the late 'Thirties to the effect that it is reasonable for the government to control what it subsidizes whenever the

subject of Federal aid to education comes up. And though it seems unfortunate that some Americans are reluctant to commit themselves in writing to fidelity to their country, the loyalty oath requirement attached to the federal emergency student loans are a perfect example of this point.

Instead of clamoring for a subsidy with no strings attached it might seem more honorable to refrain from seeking a subsidy at all, the editors suggest to student senators and to academicians. This would seem the best course out of this controversy.

Wisconsin, a wealthy and quite healthy state, has supported an outstanding educational system for a century. And yet this year the University of Wisconsin began taking assistance from the federal government in the form of the loans to students referred to above. No matter what one's opinion on the subject, for Wisconsin, better set financially than many states, to accept assistance seems to be a step down rather than a step up. Possibly aid to poverty states could be justified under some ways of thinking. But to enlightened and prosperous Wisconsin, no.

What can be the motivation of a strong state to wish federal support? Obviously, wealthy states must pay out quite a bit more than they get back if the funds were to be distributed evenly among the states. It seems silly for the people to hire (and pay) the federal government to be another middle man in the administration of funds for education. Yet they do. Somehow probably, they've been seduced by a promise of something for nothing. Not too dignified for self-reliant and vigorous Wisconsin.

Probably one of the biggest reasons state legislators and university administrators desire federal aid is that they've found the government in Washington is a soft touch. It's painful to have to trim a university budget to the bone. State legislators also find it painful to vote increases in taxes to pay for expanding educational facilities. It appears that the federal government has a much easier time getting money out of the people in Wisconsin than the state legislature. So the assemblymen and senators are quite ready to turn over responsibility rightfully theirs to the skillful hands of federal tax collectors. Again, not too honorable of honest and progressive Wisconsin.

What will a federal loan fund do to the vitality of the university's extensive scholarship and loan reserves? High sources on the university administration point to the danger of a loss of aggressiveness. Wisconsin has now the largest privately endowed scholarship fund in the Big Ten. But its support may wither away if the federal government steps in and gives a guarantee. The drive for new money will lack former spark.

Perhaps the University of Wisconsin will lack some of its former integrity if it invites federal subsidy.

THE Freeman

WOULD YOU LIKE TO KNOW?

- ★ Do Unions Cause Inflation?
- ★ Of What Significance Are the McClellan Committee Hearings?
- ★ How Do "Welfare" Policies Work in Mexico?
- ★ Can Charity Do More Harm than Good?
- ★ Is There Ever a Reason for Government Deficits?
- ★ Are the Russians Gaining in Productivity and World Trade?

These are some of the questions examined in the May FREEMAN, monthly journal of the Foundation for Economic Education, Inc.

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“WHERE DID YOU GO?” “TO SCHOOL” “WHAT DID YOU LEARN?” “NOTHIN’”

By Robert C. Adams

Much has been said about the decline in the quality of teaching in our public schools. Yet one sees little action being taken to remove one of its major causes, that program which has been called “progressive education.” Although perhaps a majority of our schools still retain some semblance of traditional methods of teaching, the influence of progressive education has manifested itself in the curriculum, instruction, and administration of almost all the public schools.

Those who supported the establishment of our system of public schools did so believing that it would most easily facilitate the transmission of the intellectual and cultural heritage of the human race and of our nation to the general populace. The leaders of progressive education seem to believe this task to be of little importance; in its place they have handed to the schools two new jobs to perform. One is “life adjustment.” The other is social reconstruction.

Those who consider the former to be an important task of the schools need not necessarily hold the same attitude toward the latter, but the two programs bear a definite relationship to each other.

The development of the life adjustment program has seen the schools attempting to take over an increasing number of functions which have traditionally been considered within the domain of the home. Thus we now have courses ranging from sex education and grooming to the teaching of proper eating habits. Such courses (aside from the fact that they take time which might otherwise be given to more academic subjects) seem to be harmless in themselves. Yet,

when a public institution such as the schools begins fulfilling the functions of the home, the situation lends itself as a possible tool for an encroachment upon our personal liberty. Such a threat becomes the more ominous when one discovers that the leaders of the “life-adjustment” movement are advocates of a controlled collectivist society.

Professor Theodore Brameld, in a book called “Patterns of Educational Philosophy,” advised that if the child is going to develop a “group mind,” it must spend less time at home with its parents and more time in school. He suggests that children should enter school at an earlier age than they do now, explaining that “a combination of home and school experience for very small children is desirable—that, *while the mother's care is ordinarily needed also*, this should be supplemented by expert guidance in habit-formation, for example, during these crucially formative years.” (*Italics mine*)

Doctor George Counts, of Teachers College, *Columbia University* and another leading Educationist, wrote a book called “Dare The Schools Build A New Social Order.” In it were such gems as the following:

“That the teachers should deliberately reach for power and then make the most of their conquest is my firm conviction. To the extent that they are permitted to fashion the curriculum and the procedures of the school they will definitely and positively influence the social attitudes, ideals, and behavior of the coming generation.

“If democracy is to survive, it must seek a new economic foundation . . . natural resources and all important forms of capital will have to be collectively owned.”

“ . . . a planned, coordinated, and socialized economy . . . would involve severe restrictions on personal freedom.”

All this is not to say that the majority of our school teachers are wild-eyed radicals bent on establishing a new social order. Such a description, stripped of its colorful adjectives, might very well be given to not a few of the leaders of the life-adjustment movement. The average teacher is probably ignorant of the philosophical basis of the life-adjustment program and unaware of its political implications. And yet these teachers are instrumental in furthering its programs. We are told by Dean Melby of the New York University School of Education that “William Kilpatrick (also of Teachers College and leader of the life-adjustment program in the U.S.) influenced the lives of more teachers and children than any person who has lived in this generation. There isn't a child who hasn't been influenced by his living. Even teachers who are not given to progressive education behave and teach and think differently because Kilpatrick has lived.”

How, we may ask ourselves, have these people managed to gain control over teaching in our public schools to such an extent?

The Perpetuation of The Species

The life-adjustment program, requiring a teacher to become a guidance counselor, made it necessary for teachers to learn *how* to teach rather than to master a particular subject in order to convey specific knowledge to the students. Thus, education was transformed from an art to a science, or, as its critics have put it, education became Education.

The Educationists set up headquarters at Teachers College, Columbia University and soon extended their influence into schools of education and teachers colleges all over the United States. Graduates of Teachers College began to fill administrative and teaching positions all across the country and to disseminate the theories of New Educationism. Courses in methodolo-

gy multiplied at an almost unbelievable rate. To be sure, there is a certain amount of usefulness in these courses. But the concern over method has advanced to the ridiculous; methodology has taken precedence over the subject matter it was designed to serve. It has, in the words of Stephen Leacock, become "10 per cent solid value and 90 per cent mixed humbug and wind."

The neo-pedagogues of Educationdom have made courses out of every conceivable (and sometimes inconceivable) problem with which a school or a teacher might be faced. Syracuse University offered a course entitled "An Educational Program for the School Lunch" which dealt with "educational opportunities involved in the school lunch program. Selection and application of teaching techniques directed toward improving food habits in the school community."

Such course descriptions are typical. The Educationists love to give their profession prestige by garbing all they have to say in the most high-sounding but empty prose. Here is a description of a course in "Elementary School Core Programs" offered by the University of Illinois: "An exploration of several organizational centers for determining selection and sequence of educative experiences; the social problems approach, the themes approach, the centers of interest approach, and the life situations approach. The role of the teacher in relation to the above consideration is emphasized."

Besides the taking of courses, the Educationists encourage research, any kind of research, for which credits are given toward an advanced degree in education.

To insure that the study of Education will not be superficial, the Educationists have created courses on courses and have done research on research. This is what Albert Lynn sees as "Educationism contemplating its own navel." One student at Syracuse University earned his Master's degree with a thesis

entitled "A Survey of the Requirements for the Master's Degree in Physical Education."

Having created this tremendous diet of Educationism, the problem of how it could be crammed down the throats of prospective teachers still remained. The problem was quickly solved when the state boards of education fell into the hands and under the influence of the Educationists. Pressure was put on the state legislatures to make it mandatory for all public school teachers to be "certified" which meant that in order to teach they would have to take a number of "certification courses" from the teachers colleges and schools of education. The Educationists are now trying to get the same requirements applied to teachers in private schools.

Judging from the battle the Educationists are waging in behalf of certification courses, one would suspect that the mandatory certification of all teachers would raise the quality of instruction in our school system. Such has not been the case, however. For the students in the teachers colleges and schools of education are isolated from the atmosphere of culture and scholarship which permeates the other schools and colleges. Their time is spent getting their heads rubbed with the methodological snake oil the Educationists are peddling. Any course they take which deals with a knowledge of the subject they wish to teach will probably be taught by somebody who is an authority on the method of teaching that subject rather than an expert in the field itself. At any rate, the teachers of academic subjects in teachers colleges and schools of education will probably not be scholars of the calibre to be found teaching in a liberal arts school.

Most students with a respect for scholarship have refused to spend their time dawdling over the methodological and pseudo-psychological piffle in which the Educationists like to absorb themselves. Thus, the Educationists have succeeded in attracting to their temples

the second and third rate minds among our high school graduates.

This is something the Educationists don't like to admit, but there is mounting evidence to support this assertion. We have a statement made in 1933 by William C. Bagley of, oddly enough, Teachers College in which he admitted that of all the comparable countries, "the United States may have the least well-selected and least well-educated teachers." A study made in Pennsylvania in 1938 revealed that students preparing for a teaching career compared unfavorably "in nearly every department of study" to students training for other professions. Of over 300,000 students to receive draft deferment tests in 1951, students majoring in education did poorer than any other group. Figures released by the Educational Testing Service reveal that out of 97,800 college freshmen tested, students in education again led the field with the largest number of failures.

A Plan for Improvement

And so, through teacher certification, the Educationists have seen to it that teaching jobs go only to the anointed.

Nor do the Educationists release their grip on the teachers in training once they have graduated. For, in most communities, a teacher must return summer after summer to some teachers college or school of education to amass more and more semester hours of education courses if he or she wants to earn a promotion or a salary increase.

If we are to obtain first rate minds for the teaching profession, we must look to the graduates of our liberal arts colleges. Pressure should be brought to bear on the state legislatures to get certification requirements reduced or eliminated altogether. This would greatly lessen the influence of the Educationists upon our schools and would allow well-educated graduates of liberal arts colleges and universities to enter our school system. If this were to happen, the growing respect for and concern over schol-

(Continued on page 12)

THE VALUE OF A CLASSICAL EDUCATION

By EUGENE BUSHALA

The study of the Greek and Latin languages has been an integral part of the intellectual activity of Western Civilization for the past two thousand years. Recently, for various reasons, this study has slackened to such an extent that whereas fifty years ago one had to pass an exam in Latin, at least, to be accepted at most universities, today the average university student not only ignores these languages but, indeed, is usually ignorant of their significance. He may have heard of those brave Athenians at Marathon or those toga-clad Romans who burnt Christians. It is difficult to slip through four years at a recognized university without hearing mention of the marvelous monuments of our heritage, in word and stone, wrought by the ancients. The glory and grandeur of Greece and Rome have become part of the lip-service of many, unfortunately even of teachers, who for the sake of completeness, I suppose, repeat the hackneyed and hardly illuminating remark ". . . and of course you will find origins of this concept among the Greeks." A partial contact with classical civilization is made by some students through the ILS program, the ancient history courses of the History Department, general classical civilization courses of the Classics Department, and lectures in the History of Science and Philosophy Departments. But the study of the languages themselves—the primary source of the culture of Greece and Rome—is so alarmingly confined to the blessed few that the presentation of several points concerning the study of these languages does not seem to be untimely.

There is a peculiar source of amusement for some educators (but of irritation for others) in the specious rationalizations proffered by many students for not studying

Greek and Latin. The common ones are a lack of time, the availability of translations, the wide-spread belief that these languages are dead, and the difficulties encountered in learning them. Those who, while they agree that these languages are very important, insist that they have no time for them, mean that other things are more important. They are practical people. There is visible here a confusion of values over which it would be dangerous to tread except to say that the study of these languages is extremely practical. It depends on what one means by "practical". For what could be more practical than a more comprehensive understanding of many of the vital intellectual forces which have shaped and continue to guide one's contemporary civilization?

Those who point out the availability of translations from these languages will also dine on TV-dinners, factory-packed, and maintain that they have eaten food. Most people who have studied a language other than their own will agree that it is better to read one poem in the original language than twenty in translation. Both Greek and Latin are inflected languages. Word relationships are determined not primarily by word order, as in modern European languages, but rather by the suffixes or endings attached to the stem of the word. The variety of expression is thus greatly increased, in comparison with non-inflectional languages, as can readily be seen, say, in a poem of Horace which suffers so much by translation that it is better to leave the poem alone and let him who wishes to read Horace learn Horace's language.

Some students prefer to pass by Greek and Latin on the argument that they are dead languages, i.e., that nobody now speaks them. They apparently do not realize that a lit-

erature is alive as long as it is read. On this argument, it would be better to learn modern Albanian than Chaucer's Middle English. Sappho's complaint of love, Euripides' denunciation of the horrors of war, Thucydides' analysis of statecraft, and Plato's conception of justice are, in the intelligent reader's mind, just as much alive today as they were when they were written. Rene Wellek has written: "Every work of art is existing now, is directly accessible to observation, and is a solution of certain artistic problems whether it was composed yesterday or a thousand years ago." And perhaps from a different doctrine but urging the same message, Walter Pater wrote: "Nothing which has ever interested living men and women can wholly lose its vitality. No language they have spoken, no oracle beside which they have hushed their voices, no dream which has been entertained by actual human minds, nothing about which they have ever been passionate, or expended time and zeal."

Furthermore, it is a strange sense of the practical which promotes a study of a modern foreign language—solely on the argument that it is a "living" language—so that, I suppose, when one arrives in Europe one may order a glass of wine in the language of the country rather than the use of that time and energy on the ability to read, in the original, the *Apology* of Plato, the *Alcestis* of Euripides, portions of the New Testament or the orations of Cicero and the histories of Sallust, all of which can be read in the second year of study in their respective languages. No. One learns the modern languages most for the same reason that one would learn the classical languages, that is, to be able to read the literature and begin to understand the culture of those who speak or write in that language and thus, ultimately, one's

own culture. Latin and Greek are not "dead" languages. They have outlived and will continue to outlive those who say they are "dead".

The supposed difficulty in learning these classical languages acts as a deterrent for many students. I admit that to be extremely proficient in either Greek or Latin seems to demand more concentration and effort than in the Romance and Germanic languages which are more commonly studied. But I am addressing my remarks to the student who has come to the university to learn, who has come to acquire a deeper insight, to rid himself of prejudice, and to become more aware of the world about him and of himself. To such a student, any supposed difficulty in memorizing a few conjugations and declensions or in analyzing a really interesting set of verbal relationships, interesting because they are, after all, human, is soon dispelled in the joy of reading a literature such as that of the Greeks and the Romans. And who will deny that it is in the act of learning rather than in the actual possession that one perceives true intellectual excitement?

But perhaps as fallacious as these rationalizations, on the other hand, are the arguments sometimes advanced for studying Greek and Latin. Many students—and some teachers—believe that one studies these languages not so much for "the spiritual rewards of the muses" as for the very practical advantages of an enriched knowledge of English grammar, an amazing aid in building his English vocabulary, and the ability to think clearly and logically. Even if these arguments were true—and they are so only in a very limited way—these are certainly more direct and more effective methods to achieve these aims. The study and reading of English literature would bring the student closer to these goals than the study of Latin and Greek. Furthermore, I would refer the student to a course in logic or, for special vocabulary aids, Professor Howe's course in Medical Greek and Latin.

There are two reasons which I think valid and cogent for the study of Greek and Latin:

I. The literary heritage. When one learns any language other than one's own, one is carried beyond the linguistic barriers to a new world of those who wrote in that language. To meet such personalities as Homer, Sophocles, Thucydides, and Plato, to mention only a few in Greek, or Cicero, Vergil, Horace, and Tacitus in Latin, to experience the direct communication as one reads them, can be so emotionally captivating, so intellectually inspiring that all the previous toiling with the elements of the language, indeed, all the cultural, linguistic, and historical by-products, as it were, of that study grow pale in comparison with that excitement in the discovery of, and familiarization with, a great mind. I admit that this is subjective and that one might as well argue that such an emotional and intellectual experience might be encountered with the great minds of English literature. True. However, provincialism might be a dainty relish but hardly a stable diet. For why should one limit oneself so beggarly when with the acquisition of the ancient languages one is loosened from the bonds of five hundred years to wander into the vast literary world from Homer to the Renaissance?

For the literary heritage, in the Greek language from Homer to Longus, or, if you will, to John of Damascus, and in Latin from Plautus to Apuleius, or should one say Prudentius or the Goliard poets or even Petrarch, this heritage, then offers the student a breadth of literary perspective which is not only invaluable but almost necessary for a wholesome appreciation of the literature of Western Civilization. For what literary genre was not created and exploited in the classical languages? The epic, drama, lyric, epigram, elegy, hymn, satire, pastoral, history, biography, essay, short story, and novel are some of the common forms. In short, an amplification or transformation or adaptation of these literary forms to contemporary needs is one aspect of the history of literature since the emergence of the vernacular languages after 1000 A.D. And, in view of the vital force of tradition

in literature, an intimate understanding of classical literature, more so than is gleaned from anthologies of translations, would be indispensable for the student of modern literature in acquiring a sympathetic appreciation of the influence alone which classical literature stamped upon the minds of our great modern writers. I can admire the audacity but must censure the intent of the graduate student in English or Comparative Literature who would fully assimilate the writings of Milton, Shelley, Eliot, Goethe, Montaigne, Racine, Calderon or Dante, for example, with that ever so prevalent indifference to the classical languages.

II. The ideological heritage. Apart from the purely literary heritage of Greece and Rome, the cultural heritage conveyed by this literature is not limited to a mere influence upon the modern world, as is so often declared, but stands at the very core of our intellectual life. The philosophic tradition of Greece remains certainly one of the most brilliant achievements of the Hellenic spirit. From Thales to Plotinus we have a multiplicity of schools ranging from the atomic materialism of Democritus and Epicurus to the mysticism of the Neo-Platonists—and in their midst, Socrates, the symbol of rationalism. The statement of Whitehead that "The safest general characterization of the whole Western philosophical tradition is that it consists of a series of footnotes to Plato" bears witness to the immediacy of Hellenic thought to our civilization of the twentieth century.

And what of the Christian religion? Christianity, the religion of Western Civilization, found its great literary expression in the New Testament, a work written, to the surprise of many students, in Greek. The interpretation of that work by the Church Fathers, Greek and Latin, and, later, by the late Medieval Church writers, and the establishment of the dogma of the Orthodox and Catholic Church was confined to the Greek and Latin languages. It is rather strange that the little book which is the basis of

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ACADEMIC FREEDOM

ITS MEANING AND SIGNIFICANCE . . . AN INQUIRY

By WILLIAM STEIGER

Professor Sydney Hook has stated that "there is more sloppy rhetoric poured out per page about academic freedom both by those who believe that they are supporting it, and those intent on criticizing it, than on any other theme with the possible exception of democracy." No where is this more self evident than on this campus—where academic freedom has joined God, Mother, and Country as untouchables. In the past year alone we have heard the phrases ringing from the Halls of Bascom to the Shores of Superior to the Halls of Havana—all in the name of Academic Freedom.

Let us, therefore, in this inquiry into its meaning and significance, determine what the two words mean and how they apply. Mr. W. T. Couch, a distinguished editor, has said that "Academic Freedom is the principle designed to protect the teacher from hazards that tend to prevent him from meeting his obligations in the pursuit of truth. This is the best definition which I have been able to find, for as Mr. Couch goes on to say: "The obligations of the teacher are direct to truth, and the teacher who, in order to please anybody, suppresses important information, or says things he knows are not true, or refrains from saying things that need to be said in the interests of truth, betrays his calling and renders himself unworthy to belong in the company of teachers.

Let it be stated now that academic freedom, an idea, has reality; and, like other ideas, its reality is more important than the ephemeral reality of particular persons and circumstances. Dean R. A. Nisbet wrote that: "Like so many of the institutional freedoms of the modern world, the roots of academic freedom lie deep in aristocratic, not to say medieval society. The uni-

versity is today one of the few final enclaves that have survived the invasions of modern mass democracy and economism." Thus we will contend that academic freedom belongs to that category of rights called "natural rights." It is expressed in custom, not in statute. It is the right, or group of rights, intended to make it possible for certain persons to teach truthfully and to employ their reason to the full extent of their intellectual powers. One will not find these rights guaranteed by any article or the federal or state constitutions, or described in any legislative enactment.

This natural right is not simply what Justice Holmes scoffingly called it, "a brooding omnipresence in the sky." It is, rather, a moral system applied to jurisprudence: a body of belief in certain rights long established by custom and convention, and found by the test of time to accord with human nature and civil social nature.

One must not confuse the idea of "intellectual freedom" (this most vague term) with academic freedom. Intellectual freedom is chiefly an aspiration; it can be sought after, most of the time, only by the solitary man of contemplation. Academic freedom is an historical reality, with ascertainable limits and prerogatives, to be preserved and extended, often enough, by intelligent, co-operative action.

The history of academic freedom in this country seems to stem from after the Civil War. This is in part due to the lack of governmental interference before that time. Mr. Robert P. Ludlum asserted that: "until late in the nineteenth century there seems to have been a blithe disregard of academic freedom and tenure." There is little that can substantiate such a strong statement, however, for it would appear that the tranquility of the century, rather than of professors' pusillanimity

and trustees' intolerance, brought this about.

Whatever may have been the case before the end of the century, still scholars began to display some ability to defend their rights. The cases of Professor Edward Ross, President Andrews of Brown and Professor Mecklin, among others, may be cited as examples. The concern of members of the academic community and scholarly societies was one of the principal causes for the establishment of the American Association of University Professors in 1915. Ever since then, Committee A of the Association has been the most active body interested in the defense of academic freedom.

In 1950 Professor W. T. Laprade of Duke University drew up a statement of principles for the Committee. In this he says that "Its (academic freedom) preservation is necessary if there is to be scholarship in any true sense of the word. The advantages accrue as much to the public as to the scholars themselves." Thus the term has real meaning for all of us. The table of cases of alleged violations attached to the 1950 report would lead one to believe that John Dewey's hope that the topic of academic freedom "cannot be more than an incident of the activities of the association in developing professional standards . . ." has not been fulfilled. "Professional standards" have not sufficed to guarantee the freedom of the Academy; and the report of Committee A for 1952 reflects this sad truth.

Before briefly exploring the debates ranging in the academic freedom field, let me state that it is my belief that with academic freedom must come academic standards: for the professor is respected, and respects himself, because he is the master of a high discipline and the teacher of a traditional and valuable body of knowledge; he is a keeper of a people's wisdom; he is the ser-

vant of the Truth, and of the Truth only. If he lowers his standards of learning, or is forced to lower them, if he becomes an indoctrinator, rather than a professor of arts or sciences, or is compelled to indoctrinate his students; if, instead of teaching students who respect him and his discipline, he is expected to contend with so many wild beasts of Ephesus, who despise pure learning and resent any endeavor to create a taste for learning—why, then he will lose the respect of society, and he will lose his own sense of honor and dignity.

Let us now—very briefly—wade into the thickets of the three camps hovering about the plain of academic freedom. There are first the "Indoctrinators of Things-as-They-Are" as represented by Mr. William F. Buckley; secondly, there are those detested by Mr. Buckley: "the Social Reconstructionists"; and thirdly those who follow the second category closely: "The Doctrinaire Liberals" of the ilk of Mr. H. S. Commager and Mr. Harold Taylor.

Mr. Buckley, in his book *God and Man at Yale*, would lead us to undo academic freedom, in its political aspect, by excessive regulation. He believes that "... academic freedom must mean the freedom of men and women to supervise the educational activities and aims of the schools they oversee and support." Mr. Buckley would have two ideas promulgated in the Academy: faith in Christianity, and individualism. One must object here for, even if it were generally agreed that these two objectives were wise, such an attempt to make up men's minds about them by indoctrination would be the worst possible way to accomplish the desired ends. If the functions of the Academy are to: conserve the truth, and extend it, then what the cause of religious knowledge chiefly needs is a fair hearing; nothing could cause greater mischief than to attempt to advance it by indoctrination.

The second camp of the "Social Reconstructionists" has been nicely handled in Mortimer Smith's *The Diminished Mind*. In general, they propose to make education, at every level, into an instrument for

ensuring the triumph of equalitarian collectivism, dominated by an administrative elite; they talk a great deal about "democracy", but, as Sydny Hook points out, by this they mean only a social tableland of which these new Jacobins will be the masters; in their scheme is no place for individuality, or volition, or genuine representation of the people. Indoctrination of the sort Mr. Buckley recommends would be ridiculously liberal by the side of the indoctrination which Professor Theodore Brameld and his associates recommend.

While ideologists like Mr. Brameld and Mr. J. P. Williams think of the Academy as an institution where young people are taught to chorus equalitarian slogans like that of the sheep in *Animal Farm*: "Four legs good, two legs bad" doctrinaire liberals think of the Academy as a place where professors, like the Sophists, talk perpetually of the impossibility of knowing anything with certitude, and the necessity for considering every point of view, and the need for being ever so liberal.

These are the ones who are sure that a genuine Communist is as rare in American colleges as a genuine witch. Professor Hook's review of *Freedom, Loyalty, Dissent* is superb as a rebuff of this thesis (it is found in the *New Republic*) and the rebuff is further strengthened by the *New York Times* stories recalling the thirty Communist teachers expelled from the New York City school system alone since 1951.

Now what I think the doctrinaire liberals—more properly called the disintegrated liberals—fear is really, in their hearts, themselves. "Their near little world of Progress and Civil Liberties Committees and Welfare Legislation and Goodness of Humankind has dissolved, overnight, into its constituent atoms." They are at sea with a ship without a sail still crying shrilly the phrases that propelled their craft when it had a sail.

The Problems of Communists as teachers highlights the idea of those who, while members of the Academy, abuse its privileges. One of

the abuses of academic freedom is to convert the liberty of thinking and talking about politics into license. Wise men will tolerate those who can do little. Thus Professor Hook puts more emphasis on the need for expelling Communists than on expelling Fascists: the Fascists, at present, are not in a position to do us much harm. There are times when we are compelled to suspend toleration in order to secure our liberties. As ably pointed out by Willmoore Kendall, it is not necessarily true that Truth will always prevail in a "free market of ideas" (Justice Holmes) if, indolently, we permit the enemies of Truth to secure the gates and the stalls of the marketplace to drive us out altogether.

I believe with Russell Kirk that certain other authorities have a right to exercise some control over academic freedom. I believe that academic freedom owes a decent respect to the consensus of the ages and the prevailing opinions of the age in which the community of qualified scholars exists. I believe that academic freedom owes a loyalty to the moral order which transcends the foibles of human reason. I believe that academic freedom may properly be restrained, in some degree, by the right of any society to ensure its own preservation.

In short, I am of the opinion that in politics, as in other fields of knowledge, limitations may be imposed upon academic freedom for the sake of preserving academic freedom.

It is hoped that from this inquiry into academic freedom you will have received stimulation and satisfaction. For if the Academy will dedicate itself to the propositions: That quality is worth more than quantity; That justice takes precedence over power; That order is more lovable than egoism; That to believe all things, if the choice must be made, is nobler than to doubt all things, and That the unexamined life is not worth living—if the Academy holds by these propositions, as Mr. Kirk says, "not all the force of Caesar can break down its walls; but if the Academy is bent upon

(Continued on page 12)

EDUCATION AND ANARCHY

By ALAN McCONE, JR.

William Penn said, "Man shall be governed by God or ruled by tyrants."

There is a sound lesson for modern Americans in these words. And they should note what constitutes tyranny.

History adjudges George III one of the most hard-working and conscientious of kings. Yet our nation was born when colonists grew impatient with the king's restrictions and assessments.

Tyranny to the rebels was not just a term for harsh or brutal rule; it covered any arbitrary control over or infringements on the freedom of the individual.

By the measure of our founding fathers, the United States citizens today swelter under a grievous despotism, even if it is as benevolent as King George hoped his to be. Yet contemporary Americans seem to be of a different stripe from their self-reliant forebears. Instead of protesting, they acquiesce without a murmur, and even clamor for more government-issued security, paid for with their freedom.

Tyrants are always bent on gaining more and more control. But they succeed in their quest only if the people let them.

But Penn's statement implies possibly a more important truth, which leads to the question of order. If the citizens have a dishonest and lawless bent, tyrants must step in to keep the peace.

So is it a coincidence that crime and delinquency are at an all-time high at the same time that more and more decisions are being made for the citizens by their government? According to Penn's warning, no; moral anarchy and secular slavery go hand in hand.

Order can be maintained in a free society only if honesty, integrity, and character are the national habit. The men must be ethically inclined to deserve liberty.

The question then today should be how to instill these virtues in the

thinking of the citizens. For we take as our assumption that even if an authoritarian government were to decree and enforce laws truly in the public interest, it would be more satisfactory if each citizen were led to comply through his own volition. In other words, rule from within is more desirable than rule from without.

And since this is an issue devoted to education, it would be appropriate to evaluate the contribution of our institutions of learning toward building responsibility into the conduct of their charges.

Education is deemed by some optimists the answer to all the problems that face men. Often with our democratic thinking we are led to believe that opportunity to learn for everybody will raise men to the level of rationality that will eliminate conflict. But it might be well to reconsider this if we wish to get a realistic picture of the world.

For also attending the rise in crime and social disorganization in recent years is the acceptance by the schools of responsibility for more and more of a child's upbringing. And so it would seem, even if the blame for delinquency lies with increasing urbanization, that the schools have not proved to be a panacea in solving social ills, even when they take more and more control into their own hands.

This fact should lead to the realization that in reality, the nation's schools and educational facilities are neutral. Like governments, they are as open to abuse as to constructive use. An educational institution is merely a piece of administrative machinery, the disposition of which is entirely governed by the bent of mind of those that control it. In governments, we see, there are few guarantees that the truly best man will win; in fact, opportunism and equivocation are often better traits for political success than honesty. And history shows that oppression and despotism have been more prevalent by far than enlightened

and gentle government. So unfortunately, the mechanics of the governmental machine can't always be counted on to bring good rule. Citizens are assured good government only if they get good men into the government. And the goodness of the men they get there depends on something deeper, more basic than the government itself. The influences that shape the character of the governors come from outside the sphere of the government.

In the same sense educational systems are neutral. The character of the people that teach and the subject matter that is taught can be good or bad in its effect on development of responsibility in a future citizen. With the educational facilities of half the world turned to indoctrination and propaganda by the Communist governments, we need not look far for examples of the abuse to which education is subject.

How are our schools performing in the United States along the lines of inculcating integrity? Unfortunately, there are some very disturbing faults and trends. In general, persons of fine character are taken on as teachers, but these teachers cannot always explain or justify the source of their own virtue. There seems to be such a spread of the philosophy of "moral relativism" through public thinking in general and through the dogma and jargon of professional educationists in particular that even when they believe in right and wrong, teachers often feel intellectual uncertainty about stressing the necessity of making moral decisions. Instead of emphasizing responsibility, current educational doctrine places "adjustment" as paramount, and in elementary and secondary education we see a trend to play down the importance of a student learning sharply the consequences of his actions and misconduct. To this extent the schools are falling down in their job of preparing citizens for responsibility in a free society. Only by

encouraging positive traits of honesty and decency, and by giving support to institutions such as the family and the churches (which aim their entire program at improving character) can the schools play a constructive role in making the people ready for freedom. This is a challenge that more educationists must meet.

"Moral relativism" amounts, in effect, to denial of being governed by God, and its exponents that lament at tyranny that may arise will

learn the lesson that the great men of the past often outdo our self-certain moderns in the quality of their wisdom.

It is no coincidence that progressive education and the welfare state go hand in hand.

The Value of Classical Education

(Continued from page 8)
this religion should be accessible in the original to so very few of its believers. The faith in the word is now extended to the faith in the translator.

The ideals of Western Civilization which were evolved and formulated in the Greek language, from Homer to the Greek Church Fathers, were transmitted to, and modified by, Latin, and carried on, with sporadic interruptions, down to our own times. In terms of the life history of these ideals, the two hundred years or so during which their transmission and dissemination depended upon the vernacular languages is an extremely short period of time.

It is chiefly for these two reasons, then, for the literary and for the ideological heritage, that Greek and Latin are taught today. And as long as we value an appreciation of the past for an understanding of the present, these languages will continue in the curriculums of our universities.

ACADEMIC FREEDOM

(Continued from page 10)
sneering at everything in heaven and earth, or upon reforming itself after the model of the market place, not all the eloquence of the prophets can save it."

PROGRESSIVE EDUCATION

(Continued from page 8, Col. 3)
arship which would result would soon manifest itself in a more thoroughly educated student the schools would begin to produce. Such an attitude permeating the school system would also do much to eliminate from the schools the many dull-witted people who now find a profession which demands so little of the intellect of both student and teacher an easy way to earn a living.

If the state legislatures reduced or eliminated the certification requirements, the schools of education would be left to wither on the vine—the source of their victims having dried up. The much discussed shortage of teachers would also disappear. Not only would we have more college graduates to draw upon, but also something from which to choose. This would indeed be a very healthy situation in American education.



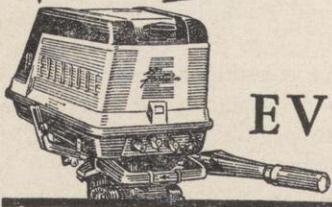
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BOOK INSIGHT

LEFTIST SLANT IN AMERICAN EDUCATION

The American educational system often gets criticized for falling short of the standards in Russian schools. But while we are slow to adopt the strong points in the Soviet system it seems we are too quick in adopting the faulty ones, in particular the communist program of one-sided education.

It was Robert Hutchins who wrote, "To omit one opinion is to offer tacit support to its opponent. If an issue is presented as though it were one — that is though there were only one side to it—this is not education; it is indoctrination" Yet Hutchins was guilty of ignoring his own warning at times and succumbed to the schizophrenia that has apparently gripped U.S. academic and teaching circles, as Professor E. Merrill Root shows in his book *Collectivism on the Campus*. For while professional educators worship the principles of "academic freedom," Root shows that the "liberal" collectivist philosophy is being disproportionately favored in texts and classes while the alternate philosophy of the individualistic concept of man is rarely expressed.

Root even calls on a prominent "liberal" to substantiate his case. He quotes Joseph S. Clark, Jr., former mayor of Philadelphia:

There is a vast potential reservoir of political leadership coming from the schools and universities . . . Moreover, it is a potential leadership psychological prepared to enlist under the liberal banner. Big business has not yet taken over American education. Adlai Stevenson has more supporters among the schoolteachers and college professors than Tom Dewey. It is significant that what used to be called "history" is now called "social studies." Spiritually and economically youth is conditioned to respond to a liberal program of orderly policing of our society by government subject to the popular will, in the interest of social justice.

In *Collectivism* Root offers much documented evidence to substantiate his claim of bias. Numerous examples are shown of the closed mind many professors and college presidents have toward all but the "progressive" liberal views. In one instance he interviewed a Phi Beta Kappa graduate of Williams who had also attended Yale. Root reports the following.

He (the student) said that any student who has recently attended one of the well-established colleges or universities and has taken courses in liberal arts has almost certainly been sprinkled if not saturated with "a solution that is 90 percent parlor pink." Seldom, he said, does the student hear an encouraging word for free enterprise, or for anything wherein the individual, the particular, the local or provincial, seek expression. The social, the general, the intentional, on the other hand, find many eager spokesmen.

Professor Root has done some extensive research into the problem of the collectivist slant in textbooks. In his book *Brain Washing in the High Schools* he analyzes eleven leading high school American history texts and has come to the following conclusions.

They emphasize not "the American form of constitutional republican government" but a "democracy" that is hardly distinguishable from the modern "people's democracies"; when they discuss the "economic development of the United States, they are critical of free enterprise but laud government planning, intervention, and economic control; they stress a world superstate as superior to "American nationalism"; and they ignore historians critical of "liberal" U. S. foreign policies. Not one text even mentions the historians who have given "unpopular" evidence on the true genesis of Pearl Harbor. Not one text gives the whole story behind Yalta, Teheran, Potsdam or their consequences. Not one text gives the Chinese Nationalist side of the overthrow of Chiang Kai-shek by sabotage.

In *Collectivism*, Root discusses a similar textbook survey by Dr. A. H. Hobbs.

Professor Hobbs takes 83 leading textbooks in sociology, used in highschools and colleges, and studies them under the microscope. He discovers that, in varying degrees, they all are slanted toward collectivism. They suffer from monopoly by one thesis: collectivism. Not one of them, as it touches economics, politics, the family, marriage, religion, education, is critical of collectivism or fair to individualism.

This then is the intellectual climate of high schools, colleges and universities in the United States as seen by some of its critics. The true liberal idea of academic freedom is becoming more unpopular. It is being replaced by dogmatism and bias. On some campuses there have been cases of students and faculty members discriminated against because their beliefs do not conform to the standard liberal views of their school. Several examples of such persecution are cited in *Collectivism*.

The liberal monopoly in education is more than just a threat to true academic freedom, however. The atmosphere it creates is perfect for communist penetration and growth on the campuses of the nation. For after all, the modern liberal and the communist have similar goals. In pointing out this similarity E. Merrill Root again refers to Joseph Clark for support.

Mayor Clark has said he sets social amelioration (primarily in economics) at the center, and he sees government on every level — city, state, national, international — as the chief agent in human advance. The state liberals, then, though not communists by allegiance or intention, do seek essentially the same ends by different, but milder, means; . . . The state liberals do not write the words "total state" in red ink; but they underline the word "government" with a firm pink line.

The communist cells in Harvard, M. I. T., and other schools could have found no better spawning ground. And the communist penetration has produced results. According to statistics quoted in *Collectivism*, "Approximately 28% of all the top collaborators with the deceitful Communist-front movement in recent years have been college and university professors. Exhaustive research into the personnel of Communist-front organizations reveals that some 3000 professors from approximately 600 institutions of higher learning have been affiliated more than 26,000 times with these instruments of the Communist Party."

The Red influence grew proportionately among students. Felix Wittmer in his book *Conquest of the American Mind* was lead to remark, "No wonder that so many idealistic youth, eager to serve the cause of freedom, fell for the Soviet swindle of the Progressive Party, and the Young Progressives of America. Their minds had been conditioned by the contemporary American version of progressive education."

The seeds planted in the academic life by a very few communists have unconsciously conditioned the minds of many. The fellow travelers (those not actually members of the party but who sympathize with its beliefs) are another threat to true academic freedom. Of them Root says the following

The worst evil of fellow traveling is not the betrayal of America. It is the betrayal of truth. The roots of the fellow traveler's fallacy thrust deep into the subsoil of their false premises: that "truth" must be subservient to "social action" or "social amelioration," and that ideas can be judged not in terms of what they mean and are but in terms of what they pragmatically do.

This makes truth a casualty of collectivism

Root and Wittmer are die hard reactionaries some claim. But the liberals who hope to discredit their conclusions have been betrayed by men in their own camp. Two Columbia sociologists who loved to be honest, in their book *The Academic Mind* apologetically confess to their academic colleagues that Root and Wittmer are right.

THE MAINSPRING OF HUMAN PROGRESS;

Henry Grady Weaver

This book is a speculation on one problem, the reason why, after 6000 years of trying and failing, man in the space of a few generations has created here in America a nation largely free of pestilence and famine. The book examines a unique feature of our society, the great freedom given to the individual to solve his problems in his own way, to enter into his own voluntary agreements with his fellow man.

This is not so much a statement of conservatism as such, as it is of individualism. This is brought out by

the author in some very interesting and valuable points. Among these:

The brotherhood of man is a stern reality. "Whoever injures another injures himself because he decreases the opportunities for gain that come from co-operation and exchange" (p. 26). This is an expression of the principle that we are differentiated according to our talents and abilities, and we must be free to find for ourselves how best to use our talents and exchange our labor to satisfy our wants.

The European revolutions of the past century and a half did not accomplish much so far as helping the common man is concerned, for increasing his personal liberty. They merely exchanged one stifling government for another, personal for bureaucratic monarchies.

The main difference between individualism and collectivism lies in the role of the government — either it is a source of justice, or it is a baby-sitter — for its population. Either the government gets its power from the people (the American Bill of Rights is actually a bill of Restraints on governmental power) or the government grants a limited degree of freedom to its subjects.

At no place does the author claim that any person has a right to happiness. We only have a right to the opportunity to pursue happiness in our own way, by our own efforts. For this reason, a government should grant no special economic privileges to anyone, be they grants of monopoly power, protective tariffs, or subsidies, to any person or group; for this limits other people's opportunities, tends to preserve or set up an unjustified status.

— C. A. AYER

THE ADMIRAL'S LOG, by *Admiral Ben Moreell*

Many political observers throughout the country sense America's drift towards collectivism. Few are as outspoken and emphatic in pointing out the dangers in this trend as is Admiral Ben Moreell.

The Admiral's Log is a compilation of nine speeches Moreell delivered from 1950 to 1959 presenting his views on God, man, rights, and government. Throughout the book he stresses the desirability of relying on the wisdom of our founding fathers who established the United States with a weak central government. Unless we adhere to this concept, the big government tide will overrun our democracy and destroy the freedom it now offers.

Moreell sees our tax system and the interference of government in our economy as programs which comply with the ten principles outlined in Marx's Communist Manifesto. He would replace this socialist panacea with the free market economy as our only assurance of productivity and individual freedom.

History shows Moreell that the total state is not a form of government which can endure. America can last as a nation only if it doesn't fall for the myth of prosperity under the planned economy.

— ROBERT K. JENNINGS

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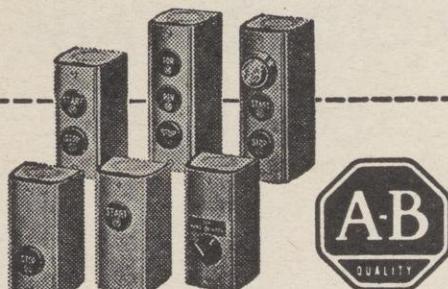
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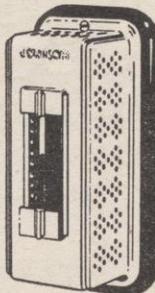
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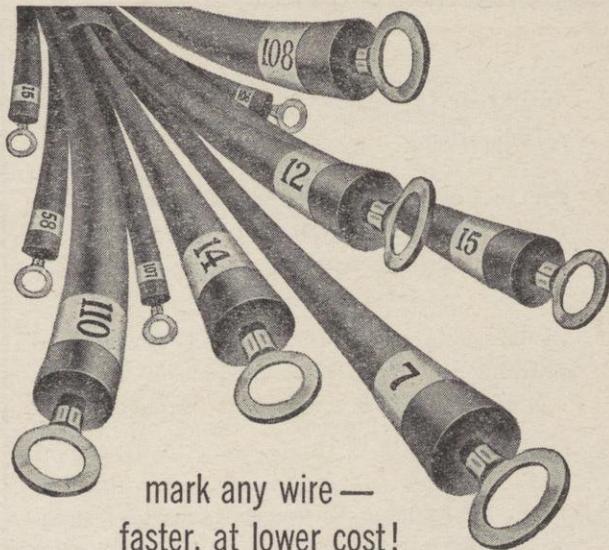


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