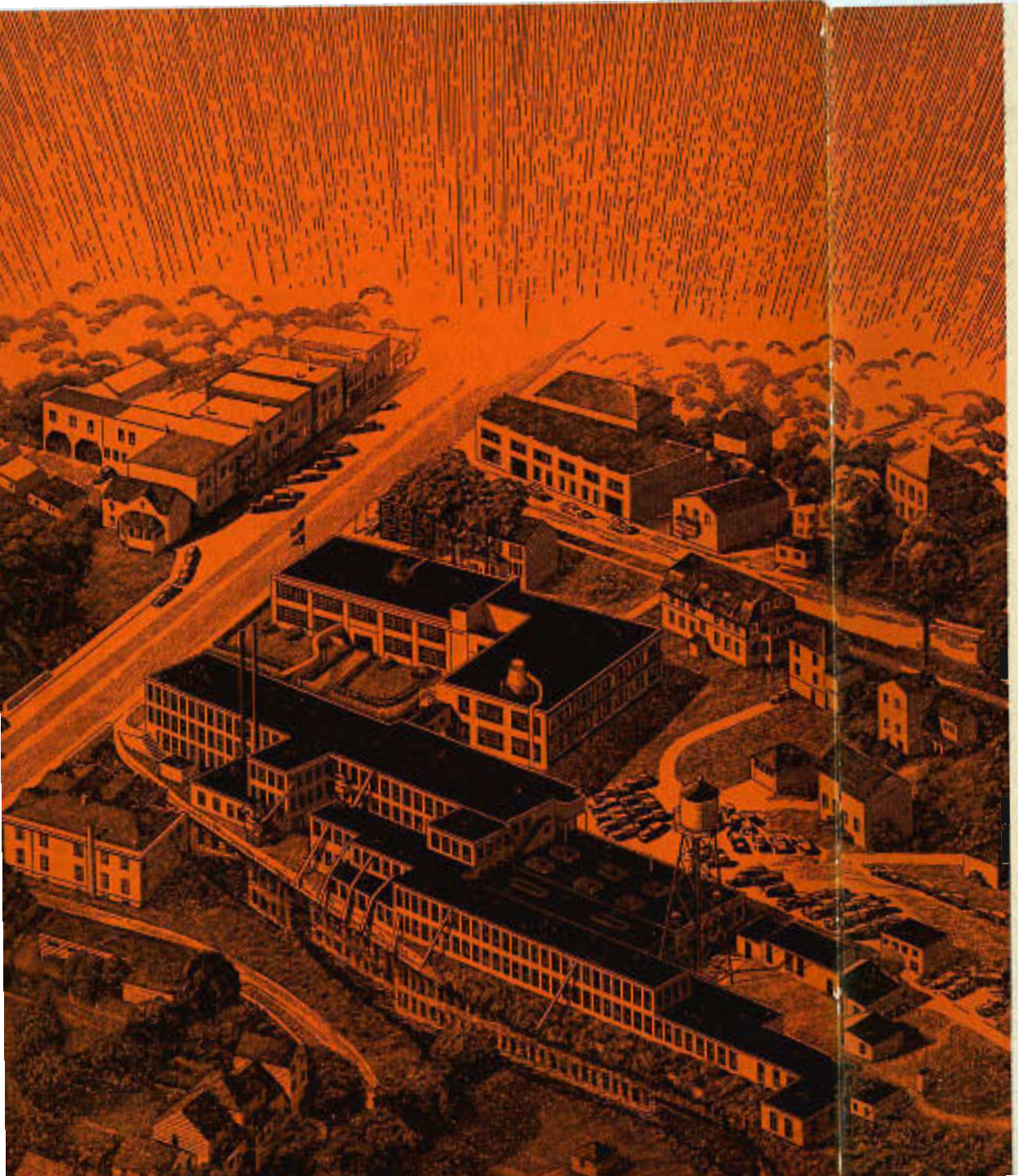

Camillus Digest

OCTOBER 1953

CAMILLUS DIGEST

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Edited by ALFRED LIEF. *Sketches by* ZOLA.

* The author of our lead article wrote us: *"Camillus Digest* is rapidly becoming one of the finest digests in the country; keep up the good work." (This was before we requested his contribution.)

* Commenting on our last issue, Ernest O. Melby, dean of the School of Education, New York University, said: "I liked the material and format very much. You are to be congratulated on presenting these ideas so well."

* We treasure all the letters received and have space for one more quote: "It seems to me that your sponsor deserves a great deal of credit for encouraging a publication produced on so high a level of intellectual courage and social sensitivity"—Warren Weaver, president-elect, American Association for the Advancement of Science.

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AMERICA=PEOPLE

By Norman Cousins

in The Saturday Review

THE WHOLE STORY of America begins with an idea. This idea is actually the political expression of a basic law of nature—that there is strength in diversity. According to this idea, America is a place where people can be themselves. It is a human experience rather than a purely national or cultural experience. It is built upon fabulous differences—religion, race, culture, customs, political thinking. These differences, or pluralism, as the sociologists call it, are actually the mortar that holds the nation together.

According to this idea, too, there is a constant and wonderful process of shuffling, so beautifully described in Edward Bellamy's *Looking Backward*. People are climbing up and down social and economic ladders, reaching for the stars most of the time and actually getting close some of the time. An immigrant shoemaker dies happy because his son is a world-famous surgeon. A wealthy industrialist dies unhappy because his son has dissipated the family fortune and disgraced the family name. A man whose grandparents fled from Europe to America becomes a presidential candidate.

Sometimes things, like people, get all mixed up and the nation has a collective headache, as during an election year. But this disorder somehow works, certainly much better than the orderly and immaculate elections in which all the X's are fitted into one row of neatly arranged squares and where there are no arguments over the counting of the ballots. Sometimes persons in advantageous positions stick their

hands into the nation's pockets and keep them there too long. But at least the rascals can be hunted down in public. The government cannot insulate itself from the consequences of its own errors. Shocking as the corruption is, it is not nearly so shocking as having the corruption carried on by a government without watchdogs, without an opposition party hungry to return to power—hungry, too, to seize upon anything to embarrass the incumbents.

As another barrier to continuity in corruption are the reformers, who, it develops, have far more tenacity than the crooks. Indeed, American democracy sprouts reformers the way Italy sprouts opera singers. In many respects, as Lincoln Steffens once pointed out, the reformer is perhaps the most interesting and unique product of all.

But for all this diversity, complexity, unconformity, and informality, there is a single pulse beat to America. It's something that doesn't make the headlines, is seldom talked about, very rarely even defined. It's the individual's determination to keep the American combination alive. The reason for it is that the individual is convinced he has a better chance of finding his answers inside democracy than outside it. He knows that basically this is his show, and he would like to keep it that way—even though he spends most of his time complaining that he is politically helpless.

If our history lays any special charge upon us it is this: that we recognize America as a human community in which government and ideologies are subordinate to a free man's nobility or meanness, or the sum total of both.

A Memory of Boyhood

You REMEMBER yourself as a boy of 14 sitting on a wooden bench in an ancient fight arena, wedged between sagacious old men. Somebody passes you a cut apple and a jackknife. You pare a slice and pass apple and knife to your neighbor. You taste the apple but it is ineffectual against your inward quaking, the consequence of fear and jubilation, of identification and abstraction, as you wait for the first clang—so intimate and off-key and theatrical—of the first bell of the first round of the first preliminary. The mediocre lights around the arena go off, the brilliant ring lights go on, and the first two boys are inside the ropes.

The two boxers face each other, taking that final, single, protracted, deep breath as they walk to meet each other. You are the insider, and this is a part of your childhood. You have grown up now.

—HARVEY BREIT in *The New York Times Magazine*

The House by the River

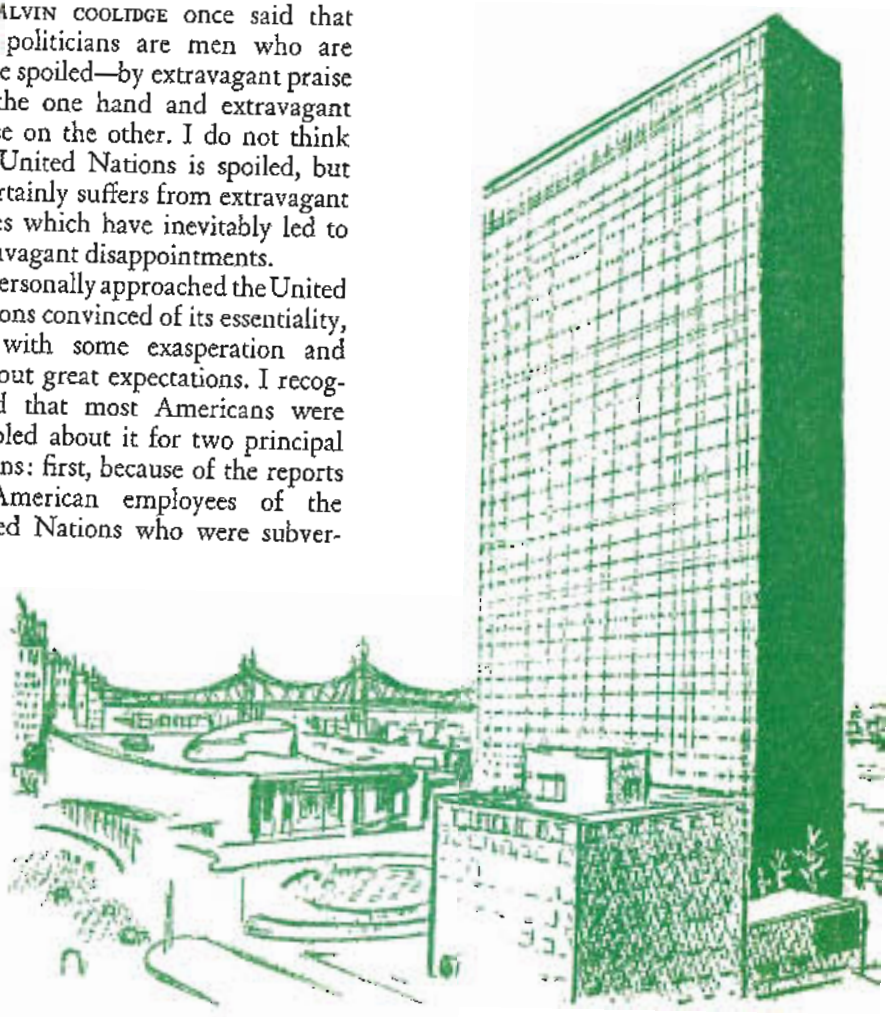
By Henry Cabot Lodge, Jr.

U. S. Ambassador to the United Nations

(Before the National Women's Club, April 15, 1953)

CALVIN COOLIDGE once said that politicians are men who are twice spoiled—by extravagant praise on the one hand and extravagant abuse on the other. I do not think the United Nations is spoiled, but it certainly suffers from extravagant hopes which have inevitably led to extravagant disappointments.

I personally approached the United Nations convinced of its essentiality, but with some exasperation and without great expectations. I recognized that most Americans were troubled about it for two principal reasons: first, because of the reports of American employees of the United Nations who were subver-



sive and, secondly, because of the impression that the Soviet Union was using the United Nations as a device to help it win the cold war.

Let me assure you that the personnel problem in the United Nations is in process of being solved. As far as the cold war is concerned, we can set down the following thoughts about the United Nations:

It is a place where we can see what the Communists are doing in the war of ideas—and sometimes in other ways. Without it we could not see nearly as much.

It is a place where Americans can see how their American public servants are conducting the American side in the cold war—and it therefore enables us to correct our mistakes. If it were not for the United Nations I do not know how we would ever become speedily aware of whether our conduct of the cold war was adequate or not.

It is a place where you can get authoritative reactions quickly on the state of opinion in almost any part of the world, which it would take days, if not weeks, to get otherwise.

It is a place where is located the greatest sounding board in the world—where public opinion is developed for the world—and never forget that public opinion is basic in the modern world today in spite of iron curtains.

It is a place where the free world gets consolidated. Being free, the non-communist nations naturally tend to go their own way and to drift apart. But sooner or later some communist spokesman will make some statement that is so monstrous and so outlandish and so offensive that you can almost see the free nations getting together before your very eyes. This more than counterbalances whatever advantages the Communists may get out of their propaganda.

IT IS A PLACE where representatives of nations can meet informally, without raising considerations of prestige, and thus settle disputes. The Berlin airlift, for example, was brought to an end as the result of an American and a Soviet representative more or less "bumping into each other" in the corridors of the United Nations. It is the best place in the world for this kind of contact—which can prevent such enormous quantities of human bloodshed.

It is a place where we have developed allies—certainly not as many as we should have liked. But, equally certain, whatever allies we have are welcome and are that much clear gain.

It is a place in which hypocrisy can be exposed. Whoever has served in Congress knows that there is nothing like face-to-face debate to reveal a stuffed shirt to public gaze. The United Nations fills a similar place in revealing hypocrisy among nations.

It is a place where the threat of war in Iran in 1946 was moderated and gradually extinguished.

It is a place from which the initiative was taken, with substantial American backing, to prevent communist encroachment on Greece in 1947.

It is a place which enormously facilitated the advent of Israel into the family of nations and prevented that advent from causing extensive hostilities.

It is a place which, working with the Netherlands and the Indonesians, found the way to give full independence to the 76,000,000 people inhabiting Indonesia.

It is a place which means much to the independence of Libya and will undoubtedly mean much to the independence of Somaliland.

It is a place in which the age-old American belief that a meeting of minds produces more wisdom than the single opinion of even a brilliant mind is often demonstrated. The United States frequently brings proposals before the United Nations which have been extensively studied and prepared. Yet on many occasions these proposals have been altered and improved as a result of the debate.

It is a place which at this moment is exerting a strong influence to prevent the dispute over Kashmir between India and Pakistan from breaking out into open war.

It is a place in which a veto-proof method has at last been evolved for bringing a real collective defense program into being. When, as, and if aggression occurs in the future we will no longer be paralyzed by the communist abuse of the veto.

It is a place which makes it hard for those who want to divide and rule. The strategy of Genghis Khan, and after him Tamerlane, was to cajole one nation with false favors while attacking a neighbor nation. Sometimes I think that this is one of the more striking instances in modern times of inherited characteristics. But certainly it is true that it is much harder to play this kind of game when the entire free world is looking on in the glass house on the East River where there are no secrets and everyone can see what you're doing.

It is a place which, from the point of view of the Kremlin, must be a real headache. They cannot control it; they cannot break it up; they do not dare leave it.

ALL THIS is not to blind our eyes to the failures; the United Nations has appeared at times to be engaged in a stodgy routine instead of being the arena where the world struggle is dealt with most boldly; and the United Nations has not prevented the communist victory in China—a victory which achieved what imperialist Japan was seeking and which we risked war in order to avert. Although Soviet communism has suffered one serious setback in Yugoslavia and has been held back in Western Europe at the cost of great exertions, there have been communist successes in other places which we would be foolish not to admit.

There are a few other things

which the United Nations is not.

The United Nations is not a place which in any way destroys United States sovereignty. The Charter specifically prohibits its intervention in domestic matters. Your representative at the United Nations is not called congressman or senator, but ambassador—and for the simple reason that he represents a sovereign state.

It is not a place which threatens the destruction of our Constitution. The Supreme Court in the case of *Asakura* vs. *City of Seattle* has said that the treaty-making "power does not extend as far as to authorize what the Constitution forbids." Any treaty, whether drafted in the United Nations or not—and I am one who thinks that too many treaties have originated there—needs a two-thirds vote of the Senate as well as the signature of the President, and almost all treaties need congressional legislation later.

IT IS NOT a place which is controlled by Soviet Russia and the Communists. It is a rare day when the Soviets can count on more than five votes out of the 60.

It is not a snare which dragged the United States into the Korean war. The United States asked the United Nations to take action after the Korean war had broken out.

It is, of course, not a place which can send American boys to fight anywhere. This power is a wholly American power. Moreover, the United States has the right to veto any action of the Security Council of the United Nations dealing with armed force.

The United Nations is, of course, not a place which can prevent great powers from fighting if they want to fight. But, as Secretary of State John Foster Dulles has said, "it can help them to avoid fighting when they really do not want to fight but feel that, unless there is some face-saving device, use of force may be the only alternative to a disastrous loss of prestige. World organization provides a lap into which even the great powers may choose to drop their disputes. It provides a better way as against the alternatives of humiliating surrender and violent defiance." In the words of the Charter, it is a "center for harmonizing."

With all its faults, the United Nations is a living organization which has gone further toward organizing peace and organizing security than any other body in modern history—and this result has occurred at a time of great threats to the peace and security of the international community.

I have said that war would seem inevitable if the United Nations disappeared. If, on the other hand, the United Nations continues and we do have armed aggression, then it would be the indispensable vehicle for repelling that aggression. This is undoubtedly one reason why the Communists don't leave it.

Unforgettable Character...

FRANCES KELLOR

By Sylvan Gotshal

AS ONE who was among the closest friends of Frances Kellor, constantly inspired by her over the last 30 years, I know that her one and only love during those years was arbitration—in her opinion the best method of settling disputes between people and nations. Her impact and completely unselfish leadership in this field, in the affairs of the American Arbitration Association, was such that those who knew her feel that in her works she can never die.

The road to success of peaceful settlement by arbitration has not been easy. At its inception with Frances Kellor were those noble Romans: Harlan F. Stone, Lucius R. Eastman, Charles L. Bernheimer, Moses H. Grossman, Felix M. Warburg—all now gone to their reward. The pitfalls were many—judges, lawyers as well as laymen were suspicious of the idea as an attempt to usurp the functions of the courts. Financing was difficult and the first small offices were simply an adjunct of Judge Grossman's office, supplied gratis. Legislative action was painfully slow, and the first forward step in this direction can be traced directly to the tireless efforts of Charles Bernheimer and Frances Kellor.

In the '30s, the middle years of arbitration, Frances Kellor was a combination of St. George and Joan. The dragons of doubt and the enemies of fear were laid low with a vision of the future no other eye beheld. From a small office, the American Arbitration Association moved into larger quarters. This was not enough; Rockefeller Center was being built, and Frances Kellor, believing in her cause, enlisted the support of that public-spirited fam-

MR. GOTSHAL is vice chairman of the board of the American Arbitration Association and secretary of Camillus Cutlery Company. He heads the arbitration committee of the Bar Association of the City of New York.

ily, with the result that the present beautiful and efficient quarters of the association were obtained. This, in spite of the fact that a depression was on, and in spite of the difficulties of obtaining funds for any cause, no matter how good.

Fruition was right around the corner. In quick succession came many successes, all of them more or less Frances Kellor's brain children: the Inter-American Arbitration Tribunal, the International Arbitration Tribunal, the network of arbitration centers across the United States, the Motion Picture Arbitration Tribunal, supported by the federal courts; labor arbitration, supported by capital and labor alike on the basis of complete fairness and integrity; commercial arbitration on a practical functioning day-by-day basis, with thousands of leading citizens in all walks of life giving their service gratis.

The priceless legacy from Frances Kellor is integrity—unequivocal, unvarnished, unquestionable, unmalleable integrity. She never compromised with integrity. Although many opportunities presented themselves for possible gain to the association, they were turned down flatly and unhesitatingly if there could be the slightest suspicion of deviation from the absolute of the right and correct.

What does the future hold? A memorial to Frances Kellor perhaps —the Kellor House of Arbitration? Her dearest wish was to see in New York—as an adjunct perhaps of the United Nations—an imposing structure which would impress upon the world how dear we hold one of democracy's implements and, yes, weapons—peaceful settlement by arbitration.

Knife Talk

Secretary of State Dulles held a series of sessions with senators and congressmen to win their support for the Korean truce plan. During the talks Dulles used his favorite penknife to whittle away on a pile of pencils.

—*Look Magazine*

At the Niagara Falls Naval Air Station last spring, the commander pinned a Navy and Marine Corps Medal on a doctor who had crawled through the wreckage of an F-47 Thunderbolt fighter and saved the pilot's life by using a pocketknife for a quick throat operation.

Lt. Samuel A. Youngman, attached to the station's medical department, was the doctor who performed the tracheotomy under such unusual circumstances.

"The knife," he informs us, "was furnished by one of the spectators in the emergency when a scalpel was not readily available. Another one of the spectators apparently claimed it, as the knife was never returned."

Life in Our Village

Camillus Homes

Forty years ago, when the factory at Camillus was entering a new phase of growth, our company's founding father, Adolph Kastor, saw the need for comfortable homes and pleasant yards for the increasing number of employees and their families. Outside builders were loath to construct houses in a one-factory village. Various expedients might have been adopted, but Mr. Kastor took a step which prevented overcrowding and preserved the atmosphere of a typical American rural community. Thanks to the pattern set at that time—and it was unusual—the village has no slums.

With several civic-minded local people he organized the Camillus Land and Improvement Company. They bought a tract of about 15 acres to the north of Main Street and divided it into lots. Any employee of Camillus Cutlery Company could select a lot and the kind of house he wanted built on it, and they sold it to him at cost. The terms allowed purchasers to pay off the principal in monthly instalments over a period of 20 years.

Twenty-four houses arose as a result of this plan, including a large proportion of the residences standing on Canal Street today. Gradually this land company was liquidated, and the public-spirited stockholders were all paid off in full.

Meantime, another tract had been bought—part of the farm of George Champlain on the hillside to the west of the factory. This was in 1920, and the

[*Continued on next page*]

cutlery company was the new landowner. But building costs were high; no employee wished to purchase, despite the housing shortage. So the company put up 14 houses and rented them. These houses have been occupied constantly since the start, at rents from $16 to $25 a month, the income barely paying for taxes and repairs. However, the comfort and happiness of two generations of employees meant more than anything else.

The housing situation remained a concern of the cutlery company in the passing years. Personnel expanded; homes had to be provided. However, it became evident that the duties of a landlord were best separated from the production of cutlery. For more effective operation, Camillus Homes, Inc., was set up in 1935 to own and manage all the real estate not used for production.

Camillus Homes has built and purchased homes for executives, foremen, and other employees. This corporation has continued to rent homes at very low rates and to sell at prices attractive enough to encourage home ownership. It has been conducted with no thought—or realization—of profit. Rather, it has protected workers from being victimized by booming prices and unfair rentals in our village.

Since the close of the war some independent construction has taken place, to the fireside tune of some 18 houses. And just east of the village a large-scale development has entered country life, bringing about a new consolidated school and a $3,000,000 high school. The beautiful America of our dreams keeps growing as we keep holding the vision clear.

Oliver Goldsmith said it:

Such is the patriot's boast,
where'er we roam,
His first, best country ever
is at home.

And another poet, Thomas Hood, voiced a universal feeling:

Peace and rest at length have come,
All the day's long toil is past,
And each heart is whispering,
"Home, Home at last."

Speaking of definitions, home is a nice place to come home to.

Cut It Thin, Cook It Fast

THE COOK in a hurry has no better tool than a sharp knife. She may slice the potato that would need an hour to bake, and broil it in seven minutes; or cut chicken in pieces, to cook Chinese-style in 20 minutes; or shave meat thinly, to pan-brown fast as it can be turned. This quick cooking saves more than time: it preserves the succulence of young chicken, of meat cooked just enough to turn its freshness to juicy flavor, of tender vegetables slivered to cook bright and crisp in brief minutes.

—*Look Magazine*

A Question of Human Relations

IS IT TOLERANCE OR BROTHERHOOD?

By Harvey S. Firestone, Jr.

IN THIS COUNTRY freedom will always be more attractive than bondage. We must stand together on behalf of human rights. By so doing, we can strengthen the spiritual foundation upon which our society is based.

We know that only by working in harmony in the bonds of brotherhood have generations of Americans been able to make the United States the most powerful, the most prosperous, and the most successful nation on earth. We know that the spirit of brotherhood has been the irresistible force which has made it possible for our country to grow, in the relatively short space of 176 years, from a small, impoverished group of independent colonies to the position of world leadership which it occupies today.

As a nation, we owe this position to the achievements of people of many racial and religious backgrounds who believed in brotherhood.

And yet, there are some people with prejudices so deeply rooted in their minds and hearts that they deny the reality of these facts. By word and by deed they practice persecution here in the land which owes its very existence to those who fled from persecution. There are others who are merely thoughtless. Unintentionally, they say and do things which wound and offend.

The real danger in both prejudice and thoughtlessness lies not only in the resentment which they create, but also in the grist which they feed the mills of our enemies. For ex-

MR. FIRESTONE, chairman of The Firestone Tire & Rubber Company, was awarded an honor medal by Freedoms Foundation for his talk (condensed) before the Massachusetts Committee of Catholics, Protestants and Jews.

ample, communists and their fellow travelers pick up cases of religious prejudice, magnify them out of their true proportion, and shout them from the housetops. They fan the sparks of resentment into the flames of vengeance. Then, with lying tongues, they paint a picture of life under communism in which they claim that no such discriminations exist.

The cornerstone of brotherhood is the individual. By its very nature, it must be personal. It begins with you and me. Unless we recognize that *personal* level of brotherhood, we shall weaken and dilute the effectiveness of our efforts.

A word which is often overrated is "tolerance." To me, it implies a mental reservation. It is negative. It connotes a grudging acceptance of a person who is not really regarded as an equal.

Brotherhood, on the other hand, implies no limitations. It is positive in every respect. It connotes recognition of every man as the brother of every other man and, therefore, an equal.

Let us realize the simple fact that Christians and Jews alike acknowledge God to be their heavenly Father. Obviously, therefore, they must all be brothers. How, then, can any thinking person whose fundamental faith includes the Fatherhood of God ignore the brotherhood of man?

Brotherhood does not mean we have to open our hearts and our homes to everyone we meet. We have the right to select our friends because we like them or our associates because we have interests in common. Brotherhood asks only that we look upon others on the basis of their individual worth rather than on the basis of the accidental factors of their race, their color, or their creed. In short, it asks that we observe the Golden Rule: Do unto others as you would have them do unto you.

While brotherhood is personal, it can have a profound effect on the international, inter-racial, and inter-religious misunderstandings which exist in the world today. If the freedom we cherish is to survive in the world, we must find ways to eliminate the frictions, the tensions, and the distrusts that turn man against man and nation against nation. We must first eliminate these irritations at home if we are to have hope of eliminating them throughout the world.

In brotherhood we have an atomic idea whose chain reaction can spread to the hearts and minds of people everywhere. Let us use this powerful force widely and wisely. Let us believe in it, live it, support it! By so doing, we can bring greater personal happiness to ourselves and our loved ones and help to achieve the goal of all men of good will: the brotherhood of man under the Fatherhood of God.

A BUSINESSMAN AND HIS LEISURE

Condensed from the *Monthly Letter* of The Royal Bank of Canada

GOOD HEALTH is a human being's precious possession. A man may have fame, wealth, and talents—and a high executive position—but unless he also has a healthy body these are practically worthless to him.

Our physical and mental systems must pay some tax for the privilege of living in these exciting times. All too frequently we do the same about this tax as about taxes on our incomes. We merely grouch about it.

Business people burdened with responsibilities and driven to distraction by confused politics, philosophies, and ideas are perhaps particularly vulnerable. Successful business and professional people usually hit their stride as they pass 40. They advance rapidly when they reach 45, and continue on at the same or at an accelerated pace until they knock themselves out. Rarely is a newspaper issued that does not record the unexpected death of some businessman in his prime.

One of the reasons behind the illness that afflicts people is their injudicious desire to get places, to do things, to be seeking success exclusively. They press on strenuously without diversion or rest.

People who have given thought to the matter will not hesitate to say that leisure time may be the most important factor in keeping a person mentally and physically healthy. These are the hours for refreshing your life with thoughts and actions that are foreign to those that fill your workday.

WELL-ROUNDED LEISURE is part of a superior pattern of living. It provides opportunity for self-expression. It will meet some psychic needs. Often people have feelings of inadequacy or insecurity which they can remove or reduce by the way they invest their spare time.

The human body needs regular rest periods and plenty of sleep in order to throw off accumulated poisons and allow the organs to recover from fatigue. The mind needs an

airing and an opportunity to harbor new thoughts and ideas. The spirit needs uplifting through contemplation. All of these are leisure-time activities.

There is never a "right" time to take a rest. We make all sorts of excuses for staying on the job. When things are going badly, we say we cannot stop; when they are going well, we reason that we must take advantage of the trend. The plain fact is—recognized since time immemorial but increasingly disregarded—that every person should play truant from work and affairs at least one day a week.

As to signs, strangely enough many of them are not physical pains, and this is a pity because we are more inclined to pay attention to a pain in some muscle than to the more subtle evidences of tiredness. One of the early signals that we need a rest is when we become irritable and bad-mannered. When little things, which would in the course of our healthy life be brushed off as we would brush off a fly, become magnified into irritations which condition us to snap at our family and at our business associates, that is a signal that we need a change.

If you have been pronounced physically fit, if your physician can find no physical reason for your feelings of tiredness or your lack of interest, it is time to explore other avenues. No one in good health need ever be borne down by tiredness.

Perhaps the trouble lies in taking something too seriously. It can be eliminated by finding out what that something is. The factor causing physical or mental unease may be any one of many things: among others, boredom, worry, inferiority feeling, fear, over-sensitivity, emotional upsets, a sense of having failed a friend or oneself, frustration, or lack of integration.

We cannot eliminate every one of the things that bear upon us. Each day brings a new sort of burden. But we can strengthen ourselves to bear those things which are a necessary part of our lives, and we can, after facing them, become indifferent to the things we cannot change. It is safe to say that we shall find, in a self-examination like this, that many, if not all of our fears, worries, and problems can be thrown into the wastebasket.

Here are four ways in which anxieties may be disposed of: They become extinct if they actually come to pass; they become outgrown because we have developed beyond them; they become obsolete because circumstances have changed; they become irrelevant because we have achieved a sense of security in which they are no longer factors.

The answer to our problem is to face it and do something about it. How different that is from merely worrying. We can stand almost any amount of exacting work if only we do not multiply it by worry.

Worry was defined by Dean Inge as "the interest paid on trouble before it falls due." Its burden is increased when we spend long hours computing it.

Some people say they worry because they have so many difficulties to face. But aren't many difficulties magnified because we hold them so close that they are out of focus? With imagination, resourcefulness, and perseverance, a way can be found around most difficulties. Business people, of all others, should have that extra margin of sense and effort to reduce difficulties to zero. To survey the field, to plan intelligently, to prepare completely, and to attempt with courage: these are prime requirements in business and they are the means to resolving difficulties.

When are all these forward-looking steps to be taken? Most people have a set number of hours which are given over to making a livelihood, and in addition there are the hours used up in routine living. Development of mental and physical health in these hours is limited, but leisure—the minutes and hours above the time needed for the day's routine and required activity—that is the time to idealize, to create, and to build. We all like to spend some time for which we don't have to account, but to get the most out of life we need to keep these unaccounted hours at a minimum. Ease and sloth contribute little. The Romans had a proverb: "It is difficult to rest if you are doing nothing."

If leisure time is not used to tone up a man's system he will be irritable when he should be pleasant, restless when he should be in repose, and excitable when he should be calm. It is pitiful to watch some men when they are waiting for an answer to their telephone calls. They drum their fingers, glare around their offices, fidget and fume. They could get through their business much better, live longer and work more happily if only they would seize such occasions of delay for relaxation—for dropping tension and nervous waste and making an addition of these seconds or minutes to their leisure time.

Strange as it may seem, relaxation makes things easier. It may bring solution of a problem which eludes us when we are straining for the solution.

Leisure is free time. It can be spent in sleeping, releasing tension every once in a while, or just slumping with your feet up. That is relaxation. Or leisure may be used in a constructive way, which is recreation.

It is a blunder to suppose that we must turn to activities far removed from our jobs; on this error are founded most of the low-grade amusements. Recreation requires enthusiasm for some project, usually one out of which there may be an intellectual increment of knowledge about the ways of mice or men. Recreation serves as an outlet for our emotional and creative desires by leading them into productive, satisfying, and socially acceptable channels.

The person who is trying to make his spare time count towards his greatest happiness will ask himself sincerely how he may achieve the right sort of recreation. He will balance the kinds of his recreation, he will use recreation to increase strengths he already has and to develop thoughts which cannot be expressed through his daily work. He will choose a kind of recreation which he can expand and continue as he grows older, giving, at every stage of his life, the fullest possible expression to his inmost desires and hopes.

Leisure Opens a World

THERE ARE many successful people who have all sorts of labels and possessions to show for their pains but have missed the whole landscape of existence while they have been hurrying through it, as the phrase goes, dead to the world, dead to all save their narrow purposes or their compulsions.

There are people who have never known a moment's sense of leisure until they have perhaps missed a train or a plane or had to wait in a strange town for a delayed one. In desperation they begin to look about them, to note, to fill the compulsory tedium almost as a painter or a poet might—the expression on the face of that weary or pompous or pathetic traveler, or the pattern of a group hovering over their luggage, or the outlines of the pictures of some ramshackle buildings against the sky in a slum which they, having nothing better to do, wander through. Again in the langour of a summer weekend, when it is too hard even to read, one may suddenly discover or renew one's discovery of reverie and fantasy, and find how when one is least concerned with ideas, ideas suddenly come into being.

At such moments of leisure or detachment or relaxation one begins perhaps to wonder why one has so long let life go by unnoticed and unprized.

We may come to feel about living as one feels after a long convalescence, suddenly all alive, rapt with delight at simply being alive.

—IRWIN EDMAN

A Visit with Adolf Meyer

By Alfred Lief

PSYCHIATRISTS called him "the dean of American psychiatry." For 30 years he directed this medical specialty at the Johns Hopkins University Medical School in Baltimore (1910–1941). For more than 20 years before that he had worked in lunatic asylums—to change them into mental hospitals.

Swiss-born Dr. Adolf Meyer introduced science into the treatment of mentally afflicted people. Instead of inmates he regarded them as patients. Instead of diseases he treated them as individuals. Insanity lost its terror and fatalism, even lost its name. He recognized cases as emotional states, and brought hope of recovery. Dr. Meyer was a man to know.

The morning I called at his home in Baltimore, on removing my overcoat I looked over my shoulder and saw him sizing me up over the rims of his glasses. He was a small man, in his eighties, with fine features, a full white mustache and goatee on a really youthful face, and his clear eyes were sparkling but noncommittal.

We sat by a fireplace in comfortable chairs on an enclosed porch. He jumped up to put a fresh log on the fire. Twice he darted upstairs to fetch books that cropped up in conversation. The rest of the time he sat erect and placid, his hands folded in his lap.

The doctor spoke of a commonsense approach to the problems of psychiatry. "I have never been weaned from an interest in ordinary daily life and daily observation," he said. "Psychiatry has to be found in the function and life of the people." In their needs; in their urges and capacities. The clue was their behavior—"in situations and efforts aiming at satisfactions and meeting one's needs."

He spoke slowly. A witness of much anguish in his lifetime, this was a man of careful thought and natural kindness.

Difficulties came when behavior was faulty; when the personality acted and reacted in a pattern of unwholesome habits. From this point of view, a patient was not simply classified according to a di-

sease type, with an attempt to cure the disease, but was respected as a human being requiring readjustment to the demands of life.

And each individual was unique. For this reason Dr. Meyer found it necessary to learn not only the history of an illness but also the full history of the person. Doctors serving with him had to become biographers. Through a life story they could see how a patient functioned in the long run and how disturbances affected the personality. They could determine one's assets, too, and manage and redirect them into happier activity.

"It is 'the story' that counts in a person," he said.

What a world of difference between this approach to mental disorder and the old notion of a brain spot! And the more ancient fear of a demon within!

THIS RECOGNITION of mental illness as a misfire of behavior led the medical profession to realize the possibilities of prevention. It brought about the mental hygiene movement, which Dr. Meyer named and sponsored. He said mental hygiene should not stop at merely giving "a black mark to potentially harmful factors" and heeding "the danger signals of anxiety and fear." We must use our resources to establish health. We must stand prepared to face the future.

Instead of running away from disagreeable things into a realm of optimistic imagination—and lapsing into defeatism—Dr. Meyer offered this recipe: "A positive tendency to live in harmony with what you know is within the reach of your choice and your available assets. Action, choice, hope—in a clear understanding of situations, goals, and possibilities."

In the 50 years that Dr. Meyer devoted to commonsense psychiatry, he taught many classes of medical students. Among those he trained, 100 became professors of psychiatry at colleges throughout the world. His influence spread in many ways. Yet he never wished to be regarded as an authority. He did not offer The Truth, but ways of finding truths.

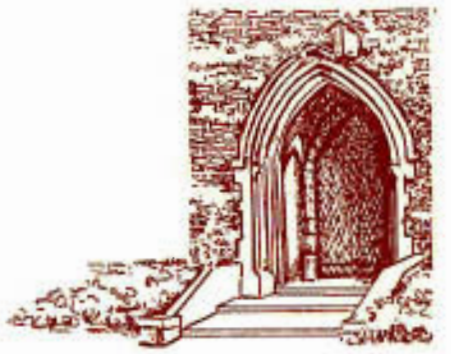
When his bedtime came, and I slipped back into my overcoat, he said he hoped a presentation of his views would help "to awaken in others a respect for the person." Dr. Meyer raised his hands in benediction and said, "Godspeed!"

An Elective in Solitude

WE CANNOT hope to solve today's complex problems without thought. But where and when are we taught the virtue of solitude, without which constructive thought is scarcely possible? To be alone has almost come to be eccentric. My best work is done in an hour's walk along the ocean, but if the ordinary salaried business executive worked that way he would be fired.

—*Robert R. Young*

EDUCATION'S WEAK SPOTS



In Quest of Truth

By Oliver C. Carmichael

Condensed from the President's Report 1952, Carnegie Foundation for the Advancement of Teaching

ENGRAVED IN STONE over the portals of many academic halls is the inscription: "Know the truth and the truth shall make you free." In each case the inference is that within this hall is to be found the truth that makes men free.

The idea is appealing, and apparently from the numbers attending colleges and universities the American people have a kind of blind faith in it. And yet even the educators, not to mention the lay public, have failed sometimes to comprehend its meaning or to make explicit its implications. A college of liberal arts meant originally a liberalizing or liberating agency, but the term has taken on other connotations. At least, it is scarcely associated in the public mind with the idea of truth that makes men free.

It has been thought of vaguely in terms of freedom from the shackles of ignorance and superstition, poverty and drudgery, or the dullness of a life of limited outlook and circumscribed interests. To the more thoughtful, it connotes opening of new horizons, freeing the mind to explore the world of knowledge and to push back its frontiers, giving to the individual intellectual independence and initiative. All of these connotations have merit, but they do not touch the deeper meaning embodied in the scriptural quotation. Facts, knowledge, and ideas which

are but means to certain ends do not constitute truth. "Pursuit of truth for its own sake" indicates that truth is an end in itself. It is truth in that sense that makes men really free.

But the quotation so frequently cited to suggest the goal of education is incomplete. It is as follows: "If ye continue in my word, then ye are my disciples indeed; And ye shall know the truth, and the truth shall make you free." Omission of the qualification has led to error in educational thinking.

Divested of its other implications, the clause referring to discipleship suggests that a commitment is involved if one would find the truth. Commitment to certain basic assumptions is a necessary starting point in the quest for truth in however limited a sense and in whatever field.

Insistence upon observing and recording the facts, which began with the Renaissance, has been responsible for the major advances in science since that time and is an essential part of instruction in most fields. But where the tendency is to devote major attention to observation, to the gathering and recording of facts, to the *what* and the *how* rather than to the *why* of phenomena, a distressing gap in educational procedure appears.

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FAILURE to ask fundamental questions, concentration on knowledge rather than understanding, and complete neutrality in instruction, are unrealistic. The dynamic quality of education is lost if the subject matter is not somehow related to life. In the words of Aristotle, the end of philosophy is "not knowledge but action."

It is said that the cult of objectivity in American education has resulted in a generation of irresponsible intellectuals, of men without convictions. As a warning, Germany is cited. There scientific learning reached its peak, with a larger proportion of highly trained men than any other nation. Yet it was also there that the leadership, despite this exceptional scientific learning, was unable to resist a fanatic who led the nation to a ruin more tragic and more complete than that suffered by any other in modern history. And it was that same leadership that permitted a Dachau and a Buchenwald.

The implication is that education which takes a detached view of life and society, that never leads its students to face issues, both personal and social, realistically, that observes neutrality in the instruction of youth, tends to produce men and women who are spectators rather than actors in life's conflicts.

Surely the effective citizen, and more particularly the leader, must be willing to stand up and be counted, to make a commitment, to throw his weight on the side of truth; in short,

to enter the fight for the right as he sees it. Many of our current problems fail of solution because those who understand the needs best lack the courage to undertake the solution. It is probable that wholly neutral instruction weakens rather than strengthens the ability to make commitments, and yet an education which does not strengthen the power of conviction, that does not inculcate a sense of social responsibility, fails in its duty to society.

The absence of a clear and positive philosophy is the great weakness of the western world in its fight against the communist ideology. But the humanists and social scientists, when asked to state the foundation for our faith in the ideals on which western civilization rests, plead their inability to agree upon the fundamentals of that faith. This raises the question whether the western world will be able to excite the imaginations of men and capture their loyalties in the great debate now going on in the world if the foundations of its faith cannot be made explicit. The uncertain witness never gives convincing testimony.

Too great an emphasis on the scientific method has resulted in unwarranted departmentalization of knowledge. This in turn has led to a quantitative conception of education represented by the credit hour system, to the supposition that fragments of knowledge gathered by the student automatically meld into a coherent whole, thus producing a liberally educated person. In stressing analysis, it fails to give sufficient attention to synthesis in the educational process.

This oversight has weakened the liberal tradition and largely robbed it of its appeal. Hence, the arts college has to some extent lost its identity, and its position as the dominant element in higher education. It has become more a service agency teaching the tools of learning, introducing the student to the broad fields of knowledge through elementary or watered-down survey courses, providing pre-professional courses for medicine, law, the ministry, nursing, etc., and preparing students for the graduate school through a kind of specialized training in some one field, styled his major. The broad liberalizing program in terms of which the college is usually described simply does not exist in many institutions called colleges of arts and sciences.

TRUE EDUCATION is not primarily concerned with communication of knowledge but with the communication of intellectual power. While the acquisition of facts adds to one's knowledge, it may not contribute to understanding. Learning unimportant facts or failure to interpret significant ones is equally sterile. The requirement of more course reading matter than the student can digest may retard rather than aid educational progress. The conscientious student who day after day stretches his mind to encompass a large body of material without time to reflect

on it may develop bad intellectual habits and a warped judgment as to the meaning of education.

To put the matter another way, research and the higher learning are not twins in the educational process. One is concerned with adding to the storehouse of knowledge, the other with increasing intellectual power—a developing, constructive, creative process; its aspirations are toward ultimate answers. Research extends the boundaries of the known, but may not in itself develop one's reasoning power.

Another facet of the same fallacy inheres in a misinterpretation of the phrase "spirit of inquiry." Many investigations are motivated by need for facts rather than curiosity. The enormous sums expended by business, industry, and government on research of every kind are purely practical ventures. They gamble on the ability of the researcher to discover facts useful in the promotion of the business or the industry, or in the case of government, in advancing the cause of national defense. Yet such research may serve to stifle the true spirit of inquiry. One of the disturbing questions in the American university today is whether the burden of sponsored research may not so weaken the impulse to spontaneous inquiry as to endanger the vigor of free-ranging creative curiosity.

Truth is not arrived at through fact-gathering or in the acquisition of knowledge alone, but through the discovery of meaning, and the interpretation of knowledge. This is a subjective process, the highest form of intellectual activity.

Concern has been expressed on both sides of the Atlantic over the sense of frustration that seems to prevail in the college population in these postwar years. If a sense of futility, insecurity, and fatalism does prevail among college and university students, it means presumably that they are groping for light on the really important issues. In such cases consideration of objectivity is not likely to touch the springs of motivation. It could easily add to rather than subtract from a sense of frustration.

By the same token, an education which concentrates on scientific analysis with little or no emphasis on synthesis is not likely to evoke an active response nor resolve a deep-seated doubt about the meaning of life. Certainly confusing facts with the truth, research with learning, and the search for knowledge with the spirit of inquiry is designed to disturb one who seeks ultimate answers rather than to allay his fears.

The thoughtful student is in search of truth. In times of stress the effort is intensified. If he fails to find satisfaction in his quest, the result is a sense of insecurity if not of futility. This seems to indicate that consideration of the nature of truth and the essentials for attaining it should receive greater attention in educational procedure.

Educating Ourselves for Peace and Freedom

By Bernard M. Baruch

From an address delivered at the Charter Day exercises of The City College, New York, May 7, 1953

WHEN I was a young man we took for granted that all nations were evolving steadily towards a better life and increased freedom for the individual. That simple faith in the certainty of progress is gone. In this 20th century we have sniffed the horrible stench of gas chambers; we have seen the return of slavery as a human institution, both in Germany under Hitler and behind the Iron Curtain.

Why is it that we perform miracles almost daily in our laboratories but fumble like children when governing ourselves? Is it not largely because we are so poorly educated? Mind you, I do not set up my own generation as a model. Perhaps what I am driving at can be illustrated best by going back to the writing of the Constitution.

The men who framed the Constitution would not today be called a highly educated group, by academic standards. There was not a professor of government among them. Benjamin Franklin had only three years of formal schooling. George Washington was tutored in Latin until he was fourteen and later taught himself mathematics. James Madison was one of the few college graduates there. Still, despite their lack of formal education, the men who met in Philadelphia in 1787 were well-educated in the true meaning of the term.

First, and most important, they knew how to think.

Second, although they lacked access to the well-stocked libraries so common today, they were well-read in the classics, and had learned how

to blend living experience with the lessons of history. They had also studied those pioneering works of political philosophy which appeared in the 18th century. From Montesquieu's *Spirit of the Laws,* for example, they drew the concept of separating the executive, legislative, and judicial powers, fitting it into the American experience in a novel way.

The fathers of our country were well-educated in still another sense—they were deeply imbued with moral values. Their minds drew a clear distinction between good and evil, between principle and expediency. They were not uncertain of the values they believed in and were determined to uphold.

Being thoroughly practical men, they made their compromises, or "deals" if you prefer that word, in order to come to agreement. But they embedded the basic structure of our government in a foundation of rock-like principles. If the American mansion they erected was thoroughly habitable in terms of their own times, it also had a majestic grandeur that would enable it to endure for ages to come.

TODAY, in contrast, thinking has become a generally neglected art. Although we read prodigiously, we seem to have lost the faculty of learning from the past. We lack any sure sense of values.

Never in history has mankind boasted superior means of communication, high-speed printing presses, profusely illustrated magazines, the radio, movies, television. Yet all these miraculous forms of communication seem less conducive to thought than a log in the woods.

Almost, in fact, these jet-propelled, streamlined means of communication appear the enemies of thinking. They bombard us daily with fresh distractions and new alarums. The net result is that our energies—not only our intellectual energies but our economic and military resources—are dissipated on side issues, while the fundamentals of the critical problems before us remain untouched and ignored.

Not too long ago, it was fondly thought that ours was the Age of Enlightenment. More and more it is becoming the Age of Distraction.

The failure of our educational institutions to teach the know-how of thinking cuts to the core of the raging controversy over so-called "subversive" influences in our schools. There would be no problem in teaching our students about communism, about Buddhism, or about any other subject, if the students had learned how to think, how to organize all the many aspects of a problem so it could be seen in the whole and free of both bitterness and wishful thinking, how not to fall victim to labels which had one meaning many years ago and cannot possibly mean the same thing today.

Some people, for example, seek to picture the Soviet system as the outgrowth of the "liberal" tradition. Those who know how to use their

minds properly will readily recognize the Soviet system for what it is—a reversion to the barbarism of the dark ages against which "liberalism" revolted.

All the apparatus of medievalism is present in Russia today—the Inquisition, the Bastilles in which men and women are imprisoned without knowing the charges levelled against them, the resort to terrorism and scapegoats as governmental policy.

Whatever may come of the current Soviet "peace" maneuvers, we will benefit if they cause us to think through our position on all of the many problems of the peacemaking. For some time now we have followed a policy of drift—flinging together hasty actions to meet each crisis as it arose, but never organizing ourselves to anticipate what lay ahead.

We must know on what terms and conditions it would be safe to settle, where it might be wise to compromise, where we must stand firm. Since at best only a guarded settlement is possible, we must also think through the interrelationships of the various questions we face in different parts of the world. The problems of Asia and Europe, of South America and Africa, of disarmament and threatened aggression, of taxes and military readiness—these and other problems—must all be brought together into a world-wide balance.

Of the many things that must be thought through to achieve this world-wide balance, none is more important than the relationship of peace and freedom. Sometimes the two seem synonymous. Certainly war, with its totalitarian demands, is the very opposite of freedom.

And yet, if war is to be prevented we must know when to accept the infringements upon individual freedom which are necessary so we can mobilize our power in time. The strength of a free society does not lie in the blind tenacity with which its members cling to their own individual rights. The strength of a free society will be found in the common disciplines that free men accept to preserve that society.

Nor is it only in terms of war that we must understand the true meaning of the word freedom. Woodrow Wilson once wrote, "Liberty in itself is not government. In the wrong hands, in the hand of the unpracticed and undisciplined, it is incompatible with government." The proper function of government is to regulate society so that each person is able to develop to the fullest his or her own mortal potentialities.

Over the last half century or more our hopes for a better world have revolved mainly around material advances. We have pressed this technological quest to the point where nothing seems beyond man's capacity—nothing physical or material, that is. We can level mountains, irrigate deserts, fly faster than the speed of sound.

Reflecting this rage for technological advance, our colleges and universities have tended more and more

to emphasize technical skill rather than thinking ability. And where has it all brought us? It has brought us to where we lie in fear that this incredible energy at man's command will become the means of destroying civilization as we know it.

CLEARLY something is missing. That something can hardly be still more power, still newer technological advances. The something we lack is discipline, the capacity to govern ourselves and to control the power that is already ours. And does not the essential failure of modern education lie in the fact that it has forgotten this age-old truth, that man is free only when his power and knowledge are properly disciplined?

The outcome of the cold war is likely to hinge upon our recognizing —or failing to recognize—this truth. Our struggle with the Soviets is often pictured as ranging the forces of freedom against the forces of tyranny. If only the choice were that simple, there would be no uncertainty of the outcome.

But when it comes to carrying out any program made necessary by the cold war, we find that it invariably requires subordinating personal interests to the national interest. Invariably it calls for giving up something to preserve the freedom we cherish.

The choice we face is not, then, one of freedom versus slavery. Our choice is between the freedom to discipline ourselves and the slavery that others would impose upon us.

Should we fail to discipline ourselves, we can be sure that the enemy will forge the shackles of biting iron which will discipline us only too well—and for only too long.

WANTED: INTEGRITY

OCCASIONALLY, in academic circles, one runs across men who seem not to know the significance of integrity in intellectual endeavor.

These are they who bring to the process of intellectual endeavor not an open mind but a prejudgment. They stand on some theory, conviction, or dogma which in its nature is not amenable to revision in the light of evidence. They wear the scholar's garb and go through the motions of scholarly competence; but they lack that basic desideratum without which there is no integrity in thought or action: they are not ready to revise their convictions in the light of verified fact and experience. Instead, they insist that all inquiry and all instruction are merely instruments to their preconceived end.

No man should be put in jeopardy for holding an opinion; that is the meaning of academic freedom. But when an opinion holds a man, freedom for him has become impossible because there is no integrity in him.

—BUELL G. GALLAGHER, President, The City College

A Treasure to Preserve, Protect, and Defend

The Freedom to Search for Knowledge

By Robert M. MacIver

Condensed from *The New York Times Magazine*

THERE has never been so much commotion over the freedom of the scholar or the educator as there is in this country today. In the past there has indeed been less, much less, academic freedom—for in the ages of authority it was at best a very limited affair. But never in modern times has there been so massive and many-sided an assault upon it.

Many of these assaults have been repelled, but more than a few have succeeded. All across the country there are groups that, under one banner or another, are seeking to limit it.

What is this academic freedom? What is its importance? Why is there so much concern over it? These things need to be explained, for the people are being misled about these questions, and even some educators are by no means sufficiently alert to the situation.

Academic freedom means the freedom of the educator to do his proper work, to fulfill his function, to render to his society the special service that he has to offer. His work is to learn and to teach, and this is what every genuine scholar wants above all to do. That is what he is appointed to do. That is what the institution of learning is for. Here lies its unique function, its primary mission in society.

Every major type of social organization has its own unique function which requires an appropriate range of freedom to fulfill. The church aspires to one. The family another. So also the academy, the college, or the university. Academic freedom then is the freedom of the men of the academy, the faculty members, within their various areas of com-

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petence, in the field of learning and teaching.

Observe that this freedom is not the freedom to express opinions on any matter under the sun. In a democratic country that is the freedom of the citizen. What we're talking about is a special form of freedom derived from a special function—the freedom proper to the member of a particular profession, without which the calling is perverted and falsified and the service it renders is betrayed. Just as the medical man needs a particular area of freedom for his work, or the man of law, so does the man of the academy.

The effort to seek and impart knowledge means a limit to the control of any external authority over the institution of learning. Where this freedom exists, no authority can say: "This is the truth, this is what you must teach." Or: "This is the truth; if your investigations lead you to doubt it or to deny it, you must refrain from doing so."

It is the freedom to reach conclusions through scholarly investigation. It does not imply the freedom to act according to your conclusions, if such action is against the law. It is emphatically not a freedom to conspire to overthrow government or to incite others to do so. But it embraces the freedom of the serious student of government to reach and express conclusions regarding its nature and regarding the good or evil results of this or that form of government.

Academic freedom is at the same time a high responsibility. It is not a privilege possessed by an academic guild. It is not a concession granted by a government or by a community to an enclave of scholars. It is claimed as a necessity, not a luxury; as a condition of service, not as a social award. It is a fundamental condition of a free society.

Some enemies of this freedom say: "We are perfectly willing to let the teacher do his job. His job is to impart information—we don't in the least want to interfere with that. What we object to is when the teacher throws his weight around and starts indoctrinating his students. That's not his business. By all means let him give the students any knowledge he has, but let him keep to the facts and keep his valuations out of it. We don't pay him to teach values, especially values contrary to our own."

This sounds plausible—perhaps even reasonable. But let us see how it works out. Suppose, for example, you are a teacher of English literature. What would confining yourself to "the facts" mean? What sort of understanding would you convey of a play of Shakespeare or, say, Walt Whitman's poems if you confined yourself to "the facts"? Would it not deaden any incipient interest the student might have, or at the least deaden his interest in you, unless you did a bit of interpretation? And if you do that, you are no longer giving "the facts."

Or suppose you are an economist and you're talking about inflation. Would you reel off changing index numbers and stop there, or would you analyze inflation as a problem? If the latter, are you confining yourself to "the facts"? Are you even steering clear of "values"?

Or you are a sociologist, and you're discussing, say, a housing shortage in some part of the country. But why call it a shortage? A shortage is not a "fact" but a conclusion you believe to be borne out by the evidence. And why deal with it at all if you're eschewing values altogether? The facts are of interest because they have meaning for us. If you exclude the meaning your teaching is dead. If you include it you cannot altogether exclude values.

He who seeks knowledge is seeking the connections between things. He is not interested in mere detached items of information. He wants to find out how things are related. His mere opinions do not count and he should not foist them on his students. But he should be free to express any conclusions he reaches as a result of his study in his own field, explaining how he reaches them. His conclusions may be faulty, but there is no other road to knowledge. Nor is there any other way to education since the teacher is out to train the student's mind, not to load his memory with undigestible "facts."

Academic freedom is important to us all because knowledge is important, because the search for knowledge is important, and because the spirit of the search for knowledge is most important of all. On knowledge alone can intelligent policy be based and successful action be carried through.

There is never a last word. To the seeker after truth all horizons are eternally open. He is the enemy of all the hard, proud dogmatisms that fasten on the minds of men and breed intolerance and sharp division between group and group, between people and people, between nation and nation.

The business of the university is not so much the guardianship of knowledge as the search for knowledge, the keeping open of the intellectual horizon. This service is invaluable. The one institution supremely dedicated to the spread of enlightenment is the institution of learning. Its individual members have interests and prejudices and passions like other men. They go wrong like other men. But together, each in his own field, they seek for knowledge, and thus the institution is redeemed. It is the belief in the supreme importance of the freedom to seek knowledge which unites them.

Without that belief and its triumphant vindication in our colleges and universities the right of a man to think for himself, to inquire, to have his own opinions, would lack any sure foundation. Democracy, in a world of incessantly whirling propaganda, would have no strong defense. And civilization, what re-

mained of it, would become no more than a mesh of techniques designed for the enslavement of body and mind, as it was in Hitler's Germany, as it is in Soviet Russia.

Only the spirit that animates the endless search for knowledge can save us from these things. It is now endangered. In every society there are always those who, fearful for their interests or secure in their dogmatisms, are ready to suppress or to control the search for knowledge. In ours today they have found a formidable new weapon.

Under the guise of protecting us from communism they employ a communist technique to further their own interest to acquire political capital or economic advantage. They brand as "red" or "pink" or "subversive" or at the least "un-American" everything they happen to dislike, whether it be progressive education or state hospitals or anti-discrimination laws or social insurance or a policy toward China different from their own or Keynesian economics or the United Nations.

The real danger besetting academic freedom—and indeed the fundamental freedom of thought, opinion, and inquiry in every form—comes from the misdirection of legitimate fears of communism and the deliberate exploitation of those fears. Communism has at this stage no influence whatever in our institutions of learning, and even in the heyday of the Thirties its influence was insignificant in the great majority of these institutions.

The danger in this direction is grossly exaggerated—for whatever purposes. Attacks on academic freedom have increased on the specious ground that faculties need protection from communist infiltration. Our colleges are perfectly capable of protecting themselves. Beyond that, these institutions (as the writer can report from personal knowledge) have shown the light to more than a few students who came to them as Communists and there learned the error of their way.

A COMMUNITY'S STANDARDS

The oldest family name in Camillus was signed to a letter that recently reached the editorial desk. In the hand that wrote the signature "I. H. Munro," six generations of Camillus blood flow. This fact adds interest to the philosophy which "Ike" expresses:

"The policy your company is practicing through the publication of *Camillus Digest* is most worthwhile and should aid in encouraging people to take an interest in all phases of local affairs, which is most important to our American way of life.

"As I see it, the small-town principles of high moral, religious, and educational standards are fundamental in our whole future. When a small community starts to grow, as Camillus is doing, into a larger unit, these principles become more important rather than less. Unfortunately, growth and increased size make the maintenance of such principles more difficult to accomplish, and a broader and less self-centered outlook is required.

"The basic importance of our small-town philosophy to our families and futures is such that it merits still more of our individual attention and effort. Sometimes it seems that as we become a part of a larger organization, the efforts of a few individuals are lost, but as we look at history it is apparent that even single individuals, when enthusiastic and sincere, have shaped the course of countries and continents. So each of us should strive to extend the principles that have made us proud of Camillus to the wider areas around us, rather than let them be dissipated by dilution."

[A note about our correspondent: I. H. Munro is the namesake of his grandfather, Isaac Hill Munro, who was president of the Village of Camillus in 1887 and again in 1902. His great-great-grandfather, David Munro, in 1810 built the third house in the village. His great-great-great grandfather was the famous Squire Munro, a Revolutionary War soldier who settled along the Genesee Turnpike and constructed that part of the road which runs through Camillus.]