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THE TECHNE

Life without Labor is a Crime, Labor without Art and the Amenities of Life is Brutality.—Ruskin.

NOVEMBER, 1925

INTELLECTUAL FREEDOM AND HONESTY

Believing, as I do, that the freedom of learning is the vital breath of democracy and progress, I trust that a recognition of its supreme importance will direct the hand of power . . . and that our teachers and professors may be encouraged, not to regard themselves as the pliant tools of power, but to dedicate their lives to the highest of all purposes, to know and to teach the truth, the whole truth, and nothing but the truth. This is the path of salvation of men and democracy.—Charles E. Hughes, in his presidential address to the American Bar Association.

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THE KANSAS STATE TEACHERS COLLEGE
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Vol. 8 No. 7

THE TECHNE

Published by the Kansas State Teachers College of Pittsburg
Pittsburg, Kansas

W. A. Brandenburg, President

Vol. 8 November, 1925 No. 7

EDITORIAL COMMITTEE

ODELLA NATION. ERNEST BENNETT. EULALIA E. ROSEBERRY.
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The purposes of this magazine are: To set forth the distinctive work of this College; to publish papers that will be of interest to its readers; to assist teachers to keep in touch with the development in their subjects; to foster a spirit of loyalty that will effect united action among the alumni and former students in promoting the best interests of the institution.

Alumni, teachers and friends of the College are invited to send communications on such subjects as fall within the scope of the magazine.

Sent free to all alumni and students and to teachers, school officials and citizens on request.

Entered as second-class matter December 13, 1917, at the post office of Pittsburg., Kan., under the act of August 24, 1912.

The editors will welcome suggestions from TECHNE readers. Their desire is to make this little magazine helpful to teachers. Tell us how we can make it of greater service to you. Tell us what YOU want.

CONTENTS

SOCIAL SCIENCES IN THE FIRST FIVE GRADES

Lula McPherson, Assistant Professor in History and Social Science

The social science courses in the lower grades have been neglected in the past—in fact, they have not been considered. At the present time, school administrators from all parts of the United States are realizing the significance of such courses by putting on big programs of reorganization. When we consider that history as a separate branch was not considered until 1815 in the United States, we can realize that it is in its infancy. No textbook treatment of American history was attempted until 1775, when Noah Webster included short stories of geography and history of the United States in his "Grammatical Institutes of the English Language," a combination of reader, speller, and grammar. By comparing present courses in social sciences with those in the first part of the nineteenth century, we can see that wonderful progress has been made during the last century, and there is evidence that the next will bring about as many changes.

In the past we felt that by teaching the presidents and the dates of their administrations and by tracing in a superficial way some of the generals through military campaigns, that we were teaching history. One person has said that the object of teaching the social sciences is to give the students such a knowledge of his environment as will make him master of his civic rights and duties, or to give him a knowledge of life in such a way as to fit him into life. We feel that our schools should train and develop boys and girls so that they will become useful and efficient members of society. We must give them inspirations to higher ideals of living, in order that they will realize their personal responsibilities as American citizens.

In most of our school systems there is not a special place on the program for social sciences in the first five grades, but there are many opportunities of developing something worth while. We are wanting material for our language lessons, for collateral reading, and for worth-while subjects to discuss with the students during the opening exercises. Our social science courses can be developed during those periods in such a way that the subject matter will be of great interest to grade children.

As there is a definite course to be followed from the sixth grade on, I shall confine my paper to the first five. In the primary grades, the instruction should be concerning the home, the school, and the neighborhood. The idea should be to socialize the child so that he will grasp the idea of social interdependence. This instruction should be given him whenever an opportunity presents itself. We should also aim to give the child an impression of primitive life and an appreciation of public holidays. Indian life affords the best example

of primitive customs. The significance of Thanksgiving, Christmas, Armistice Day and birthdays of Columbus, Washington, and Lincoln should be explained. Each state or locality has its public days, and the primary children should be taught to enter into the spirit of the occasion, so they may respect the historical background that made those public days possible.

We must not lose sight of the opportunity of connecting hand work with these courses. In the study of Indian life we may make wigwams, Indian home scenes on the sand table, and animals by clay modeling or paper cutting. At Thanksgiving time, why not make a Pilgrim home scene, animals, and fruit? In connection with Washington's birthday, a continental soldier's hat, gun, hatchet, and flag would add interest. Booklets with pictures illustrating the different events may be used to advantage. Poems and songs help in getting the group into the spirit of the day. A bulletin board should be used for pictures of interest that have been collected by the teacher. In a short time the children will be sufficiently interested to add to the collection.

We must remember that acting is a real part of the youngsters' lives. There are so many interesting historical incidents that may be dramatized, such as the making of the first flag, scenes from the life of Columbus, the first Thanksgiving, and interesting episodes concerning Washington and Lincoln.

Through all of the grades we should teach respect for flag and country and should see that every child knows the flag salute.

No longer do we attempt to teach that there are no worth-while people but Americans, and we believe that if all countries through their schools should teach world-mindedness, international peace would not be so far removed from us.

In the intermediate grades in some systems there is a special period two or three times a week that is set aside for our social science work, while in others it must be developed through language work, geography, and supplementary reading. In these grades we should develop a love of country through teaching respect and love for those in the community, and for the important statesmen, discoverers, and colonizers who have had an important part in our history. Along with the teaching of history, the child should be taught his relation to the affairs of the community. The importance of obedience to laws, fire prevention, police protection and observing rules of safety on the streets should be emphasized. This is the period for teaching kindness and thoughtfulness to associates and animals. If courtesy is taught, much is accomplished.

I believe that the government of the city, county, and state may

be explained in a simple way. The different departments of government, the officers, and their duties should be discussed. It is true that the more we know of our government, the greater interest and the greater respect we have for it. The passing of city, state, and federal laws is important.

No country has produced so many inventors as our own and a detailed study of some of the important inventions is quite worth while. Children will more appreciate present conditions if they study the trials and failures of our inventors in perfecting modern ways of doing things. We do not want them to think that present conditions have always existed.

In these grades much can be accomplished through dramatization. There are many additional historical episodes that may be added to those that were dramatized in the primary grades. Some of them are "The Boston Tea Party," "Hiawatha," and "Courtship of Miles Standish."

Pageantry is an effective way of developing historical incidents of our community, state, and nation. Children are always anxious to contribute their part to a program staged by the city school system.

The history course should be much more comprehensive than the course in the primary grades. In each of these grades a half dozen of the more historical characters should be elaborately worked out in oral lessons, using maps, blackboard drawings, and pictures. Thus the child forms the habit of imaging actions and situations, thereby acquiring an interest in those characters. The child with such a background is prepared to read and interpret other stories. He becomes interested to the extent that he enjoys reading the supplementary books that most of our schools have. We must develop the geographical basis for history in these grades by using blackboard drawings and maps.

In our teaching we must develop our stories in such a way that there will be central themes with associated facts. Before finishing the course we must be sure that our students have certain facts and stories definitely in mind. There should be reviews, compression, contrasts, and associations that will make an impression on the minds of our students. They will thus be trained into logical and rational modes of thinking. Frequent reproductions of the stories by the children is absolutely necessary. The pioneer stories are good for children, in so much as the situations are simple and primitive, such as the child can grasp.

Interest may be aroused by describing the customs and character of the people in the different colonies, such as the sober Puritans, mirth-loving French, solid Dutch, broad-brimmed Quakers, daring Scotch-Irish, and primitive Indians.

We can study the lives of several great men very effectively on their birthdays. They appeal more to the children at those times than at any other.

Visualization also adds a great deal of interest. Most of our schools have lanterns and collections of slides and cards. They assist in vitalizing the subject under discussion.

In these grades projects can be worked out in construction work, quite similar to, only more extensive than those in the primary grades. The children will enjoy doing outside work on projects that have been assigned them.

Some educators go so far as to say that there will be a reorganization of our courses of study, with the social sciences as the foundation and the other subjects for the purpose of carrying out the program. Whether this is true or not, we can at least teach the social science courses so that our students will have an enlarged vision, more charitable views of their neighbors, greater love for truth, and be better American and world citizens.

INTELLECTUAL FREEDOM AND HONESTY

Excerpts from address delivered by President Chase of the University of North Carolina to the student body

Universities can function only when there is freedom of thought and discussion. What makes such freedom essential is not, of course, any particular satisfaction which may be derived from its exercises. The man who sees in an environment of intellectual freedom only an opportunity to be sensational, to bid for notoriety, to feed fat his own grudges and display his own mental kinks and quirks—such a man is blind to the real meaning of freedom, and to the reasons which make its preservation so essential. . . .

Freedom to Teach

If social progress is to be secure, if civilization is to advance, men must be free to think and to teach. History bears emphatic witness to the truth that when men have attempted to curtail thought, to hold it in bondage to authority, they have achieved only sterility and stagnation. Surely, if men are to be educated men, they must learn to look the world squarely in the face, to respect facts, to weigh evidence, to follow truth wherever it may lead. Only out of such an environment can there come great leaders to set forward the clock of history.

I hold, therefore, that it is a responsibility which any university owes its students and its public, that it be intellectually honest. An atmosphere of evasiveness, of suppression, of mental bondage, is altogether out of place in university life. But—and this is the point

I want particularly to stress this morning—I do not for a moment believe that this or any university has fulfilled its whole responsibility when it has set up an environment in which men are free to think. This is a point which, I fear, is sometimes overlooked in the heat of discussion. What a university tries to say to its students, in many ways and in varied language is, I think, something like this: "Look at your world. Look at human life. Here is what science says about it, and literature, and history and philosophy. You are free to explore what men have said and written and lived and thought and proved and guessed. Try to understand something about these things. We will help you to the best of our ability to try to understand them. You cannot be an educated man unless you do sincerely and honestly try to see what is true, and we are not doing our duty as teachers if we hold back your minds from ranging freely. But it is not enough just to understand this and that fact, to possess this bit of knowledge and that fragment of truth. Out of it all there must come a constructive philosophy of life, an outlook, an attitude, a spiritual, a religious, insight that makes of you a whole man ready to throw yourself with broad sympathy and a deep passion for righteousness into the world's work."

Knowledge and Faith

That is the sort of thing that every university worthy the name is constantly saying to its students, sometimes explicitly in words, more often perhaps by indirection and through the whole tenor of its life. Men must be free in order that they may come to understand, but if indeed the teaching and the learning of truth is "the salvation of men and democracy," it is because and when there is added to the clarity of the understanding the urge of the spirit to high and worthy endeavor. . . .

Effects of Invention

I think we must admit that we have not altogether learned how to live in the new world to which invention and discovery have so suddenly introduced us. The conditions under which men lived when this university was founded and the problems they faced resembled in many respects more nearly those of men in the days when Abraham went out from Ur of the Chaldees than they resemble our own. Life for the average man has changed more in the last century and a half than in all the previous centuries since the dawn of civilization. The whole industrial organization of society, everything that we know as modern transportation, all swift means of communication, the entire development of printing on a scale that has brought books, magazines, newspapers, within the reach of the average man and so profoundly modified his outlook on life; these and a thousand others, great and small, have cast the lives of men into new patterns of a

variety and strangeness that the world has never known. These enormous releases of physical power have brought in their train such transformations in every phase and element of our common life that we have not yet mastered its problem of living with, of dominating, not being dominated by, the creatings of our own knowledge and skill. . . .

Fear of Despair

Now if from such a situation there is to be any issue save the issue of failure and despair, it will be as understanding and spirit, knowledge and faith, science and religion, eager pursuit of the truth to work in noble ways—as those things join hand in hand for the task. It is clearly hopeless to attempt to master modern life without understanding it; as hopeless as to try to drive a high-powered automobile without knowledge of how it starts and stops and guides. We need every bit of truth that can be coaxed from its hiding places. We need unhampered freedom to find that truth and to proclaim it. Never before, perhaps, did attempts to interfere with the freedom to think promise more disastrous possibilities.

But it matters not how well men may come to understand the conditions and problems of our life if they do not add to their understanding a deep and sure sense of spiritual values. The great issues in our common life, as in our individual lives, are in the last instance spiritual issues. Material prosperity and convenience alone are not the salvation of men and nations. This is achieved only as men and nations shall go about their business with open minds, with broader sympathies, with a deeper faith, with a greater measure of the love of God in their hearts. . . .

The Three Tasks

First, there is the task of getting and of communicating knowledge, of teaching what is known and of pioneering into the unknown. I have already had something to say of the necessity of this task, and of the freedom to think which is essential to its performance.

Second, there is the task of putting knowledge together in orderly and useful ways, so that men may achieve in some measure a broad and unified outlook on life. I mean that modern knowledge is so partitioned off into specialties and compartments that it is ever becoming more difficult to view it in broad outline and determine what it really has to teach us about life and conduct. We need to pay more attention to the organization of what we know. We need to think more, teachers and students alike, of education in the large. What does it mean to be an educated man in the twentieth century? I cannot believe that it means to be a man who knows a great deal about two or three things and nothing about the bearings of these on the remainder of our store of knowledge or on life. It is difficult

to see how we may come to an ordered way of life without a background of ordered knowledge. We must weave knowledge into patterns to make our tapestry of civilization. No matter how brightly colored may be the individual threads, it is their use in terms of each other, the studied relation of one to another and of all to the whole, that alone makes possible the emergence of the final pattern. We need, not only to see life steadily, but to see it whole.

Unify and Simplify

I have come to the belief that we must simplify and unify our educational plan. There is today no small amount of knowledge in the possession of specialists that has definite bearings on the problems that civilization is facing, but which either does not become part of the mental possessions of most college and university graduates at all, or comes to them in such a way that they see it in isolation, not as something bearing on their own philosophy of life. We need to remember that every age must answer anew for itself the question "What knowledge is of worth?" I believe that if our educational institutions would set themselves seriously and systematically to work out a new unification of knowledge, as men have done from time to time in the history of thought, a flood of light would be thrown on many dark places in modern civilization. Such a task may be the work of a generation, but both its difficulty and its importance would constitute a challenge to us all.

Spiritual Values

The third great task is that of maintaining in the hearts of men the enduring spiritual values upon which alone any stable civilization can be built. A world that increases knowledge, that organizes knowledge, and yet lacks the spirit of Christ, is a world of selfish advantage, of hostile camps of gross materialism. The cynic never made a civilization. The man devoid of faith never made one. The man devoid of religion, without the spirit of Christianity in his heart, is no safe guide for us. The pole star by which our civilization must steer is not of the earth, it is in the heavens.

I cannot hold to the doctrine that there is an essential contradiction between modern knowledge and faith. I can conceive of nothing more tragic for the future men and nations than that the science that we need and the religion that we must hold by should come in any permanent way to conceive of themselves as opposed, the one to the other. Christianity has always shown itself vital enough to assimilate whatever of new knowledge the scientist has found. It will always show itself vital enough to do this. There can be no real contradiction between the revelation that God makes of Himself through Christ and that which He makes through nature.

Knowledge Deepens Faith

Rather should knowledge deepen and enlarge our faith, and a spirit of greater reverence grow within us as we come to know more and more of God's ways with the world. In a great statement that has a particular significance for us today, Paul has summed up the whole matter. "I will pray," he says, "with the spirit, and I will pray with the understanding also." To Paul, every bit of the science and philosophy of his time wove itself into the pattern of Christianity. The understanding and the spirit were joined in a common plan that unified thought and faith into one great dynamic impulse that the world might be saved.

Once again today we need to achieve such a unification of faith and knowledge; a unification that takes account of all our knowledge and renews and deepens our faith. Unless this can be done, we may well despair of the future. Here is an occasion for open-mindedness, for wide and tolerant sympathy in a great cause. It can never succeed in any other atmosphere than that of informed and sympathetic and patient discussion, that keeps in mind the great end to be achieved.

A university must always be conscious of the spiritual values of life. To forget those values, to turn out into the world men of understanding but without faith, would be to help on the wreckage of modern civilization, not its advancement. I have known men who went out of college and universities without faith. But I know enough of the temper and tenor of higher education in America to know that these men lost themselves, not because of their environment, but in spite of it. There is no institution that I know that is not genuinely and deeply interested that its students should maintain and strengthen their faith, and is not steadily at work toward that end. The mission of a university is not to destroy, but to construct. It calls on its students to open their minds, to enlarge their understandings, and likewise to vivify their knowledge with faith. It could not, from its very nature, from its fundamental beliefs about the character of its task and about the needs of modern life—it could not conceivably take any other position."

AMERICAN EDUCATION WEEK, NOV. 16 TO 22, 1925

The following program for the observance of American Education Week this year has been agreed upon by the Bureau of Education, the National Education Association, and the American Legion, under whose joint auspices American Education Week is promoted annually. The week will start on Monday, November 16, and end on Sunday, November 22.

Constitution Day, Monday, November 16

"The Constitution is the bulwark of democracy and opportunity."

1. Unity, justice, tranquility, defense, welfare and liberty.
2. Our Constitution guarantees these rights.
3. Our Constitution is the expression of the will of the people.
4. One Constitution, one Union, one Flag, one History.

Slogans: Ballots, not bullets.
Know the Constitution.
Visit our schools today.

Patriotism Day, Tuesday, November 17

"The Flag of the United States of America is the symbol of the ideals and institutions of our Republic."

1. Our Flag insures the sanctity of life and the security of property.
2. Quicken the sense of public duty.
3. Voting is the primary duty of the patriot.
4. Our national honor must be preserved from unjust attack.

Slogans: America first.
Vote at all elections.
Visit your schools today.

School and Teacher Day, Wednesday, November 18

"It is not too much to say that the need of civilization is the need of teachers."—Calvin Coolidge.

1. The teacher is the nation builder.
2. The school is the foundation of democracy.
3. Provide for the needs of your schools.
4. Trained teachers require adequate compensation.
5. The teaching of patriotism is the duty of all public servants.

Slogans: The better the teacher the better the school.
Visit your schools today.

Conservation and Thrift Day, Thursday, November 19

"The forests of America, however slighted by man, must have been a great delight to God."—John Muir.

1. Conserve our national resources.
2. Prevent forest fires.
3. Industry and thrift spell prosperity.
4. Saving insures happiness.

Slogans: Plant a tree.
Work and save.
Visit your schools today.

Know Your School Day, Friday, November 20

"Progressive civilization depends upon progressive education."

1. Schools must progress with the times.
2. Preparation for modern day life demands a broader course of study.
3. The school must be kept abreast of science and invention.
4. A little invested in education saves much expended on crime, poverty, and disease.

Slogans: Good schools for all communities.
Make your schools livable.
Visit your schools today.

Community and Health Day, Saturday, November 21

"Physical education means health and strength."

1. The school is a community center.
2. Equality of opportunity for every American boy and girl.
3. Public library service for every community.
4. Proper food and rest for children.
5. A health office for every community.
6. Adequate parks for city, state, and nation.

Slogans: A square deal for the country boy and girl.
A sound mind in a sound body.
Visit your neighbor today.

For God and Country Day, Sunday, November 22

"Religion, morality, and education are necessary for good government."

1. Education in the home.
2. Education in the school.
3. Education in the church.

Slogans: A godly nation cannot fail.
Visit your church today.

CAMPUS NOTES

Dean G. W. Trout was awarded the degree of Knight Commander of the Court of Honor for meritorious service to the Masonic order, at the biennial session of the Supreme Council of Scottish Rite Free Masonry in Washington, D. C., recently.

Miss Hazel Thompson, new state supervisor of vocational home-making education for Kansas, took her degree in home economics at Pittsburg State Teachers College in 1919. She has since then been teaching home economics in Kansas City, Kan.

The senior class has appointed ten of its members to form the official reception committee at all-school parties through the year.

When the football team of Pittsburg State Teachers College plays a game in another city, a gridgraph erected in the college auditorium exhibits the battle, play by play, to a large crowd of anxious students who have remained behind. The emotions that sweep over the home audience are expressed almost as loudly as are those of the side line spectators.

The Russian Symphonic choir of twenty-two voices gave a concert at Pittsburg State Teachers College Friday night, Nov. 13. Voices for this famous organization were chosen to correspond to the instrumentation of an orchestra, hence its name. The Russians appeared in native costume.

The nine pairs of twins at Kansas State Teachers College of Pittsburg have organized a social club to which any other student with a twin brother or sister is eligible.

A varied program filled Armistice Day at the College. At a special assembly George Malcolm, Pittsburg attorney and an alumnus, spoke; Miss Lavon Graham, a student, sang, and patriotic organ and orchestra numbers were played. Classes closed at 2 o'clock, so the students might view the Friends-Gorilla game on the gridgraph. An all-college picnic at Lincoln park followed. The students were guests of the Pittsburg picture shows at 9 o'clock.

The College was in recess during the convention of the Kansas State Teachers' Association the first week in November. The faculty attended, for the most part, the Coffeyville, Emporia, and Kansas City sections.

At least 400 K. S. T. C. rooters, consisting of present and former students and Pittsburg people, saw the football game at Emporia, Nov. 6, between the College and C. of E. A special train carried more than 225 spectators from Pittsburg to Emporia.

The Kansas State Women's Athletic Association, consisting of women athletes in the Kansas colleges, held its second annual convention at the College, Oct. 30 and 31. Twenty-seven delegates from other colleges were in attendance. They were the guests of the College at a luncheon, a banquet, a football game, and a masquerade party.

Vernon C. Allison, an alumnus now engaged in research work for the federal bureau of mines, has devised a method of determining the approximate age of stalactites in caves, and hence of the caves themselves. Light may therefore be shed on the maximum age of human and animal remains in caverns. Mr. Allison's work is given extended notice in a recent book, "Keeping Up With Science," by Edwin E. Slosson.

Clyde Sheridan, a former federal vocational student, is in charge of a mine rescue car that covers eight states in the Middle West and South. The car was recently stationed in and near Pittsburg for some time. Sheridan studied industrial mining engineering when in college.

The freshmen had charge of assembly Nov. 12, with Purdue Graves, class president, directing the program.

Cheer leaders at the College are Jack Schindler, Augusta; Kenneth Land, Fort Scott; and Jack Keller, Norborne, Mo. Schindler, reelected from last year, heads the trio. The other two are freshmen Land had three years' experience directing the rooters in the Fort Scott high school.

The first stage of work on the library building is progressing rapidly. The structure is to be finished by Nov. 1, 1926. It will be three stories high. Work on Mechanics Hall is also getting started.