

THE STATE'S PURPOSE IN ITS EDUCATIONAL EFFORTS

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churches and Sunday schools if it could not get the benefit of them gratis. But all the churches ask is to have no barriers thrown in the way of their redemption work. That is the real civic, also religious, reason for forbidding an open Sunday. The state is committing moral, and therefore absolute, suicide when it places barriers in the way of the moral teaching forces which devote one day in seven gratis to the work of moral and spiritual development of the state's citizens.

From that standpoint, the forbidding of sports and regular employment upon Sunday cannot be interpreted as a violation of the principle of the separation of church and state. It is nothing short of preserving a civic defense and safeguard to itself, and is purely a civic procedure of inestimable value. But even the authorities haven't the wit to recognize the real justification for any such prohibitions as are incorporated in the Sunday laws. There should be no religious motive in any such prohibitions, but only the well justified civic one of securing the largest benefit possible from the chief protection to the moral tissues of the state or community, and therefore the chief protection to the community in every sense.

A Choice of Alternatives.

The alternatives are God and his righteousness or the utter abandonment of God as among the Soviets or in the State of Tabasco, Mexico. In Russia and in Tabasco the schools are being used to teach atheism. Verily, the Bolsheviks and the Tabascans are wiser in their generation than is the professedly Christian State of North Carolina. They propagate atheism; we not only fail to propagate a belief in the supreme sovereignty of God but too often throw obstacles in the way of those who would save the morals of the state despite its own negligence. If North Carolina is wise it will restore God and His righteousness to the schools as the chief goal of their activities. All else depends upon it. The penitentiaries overflow now as a consequence of the lack of a sufficient emphasis upon moral education—and the only basis of morality is God, the author of the moral law and of the conscience which may recognize and approve it.

But, again, the spring can rise no higher than its source. Only God-fearing teachers can adequately lead a child to the recognition and reverence of God. In that case, the state can do only the best it can. But, surely, enough teachers who really believe in and reverence God Almighty can be found to fill the school rooms. If not, we have already reached a most deplorable state of affairs. Sect has nothing to do with this matter. A Jew who really believes in his people's Jehovah is far preferable to the thoughtless and God-profane flapper or the brainless and brazen scoffer at a God and of a righteousness of which he is utterly ignorant, whatever his church affiliations may nominally be.

The basic idea of God in his sovereignty and as the author of truth and righteousness must be restored, or entirely abandoned as among the Bolsheviks and Tabascans. The earlier the choice is made the better.

About Vocational Education.

A two-fold purpose was set forth as the goal of the state's educational program—economic and social fitness or efficiency. I have undertaken above to show that morality, vigorous, sane, and wholesome, is the assurance of social efficiency, and, more, that it is the chief safeguard against crime and all other impediments to economic efficiency. It remains to examine the part the schools may play in fitting, apart from curbing immoral and therefore uneconomic tendencies, the future citizens for economic efficiency.

The second characteristic of the good citizen mentioned in the beginning is a *vigorous and informed mentality*. Many a moron, or even idiot, may have the physical strength to perform labor. But mentality is important in even the simplest human tasks. As the complexity of the task increases the requisite mentality for its performance also increases. Information of a thousand kinds have become essential to the accomplishment of the work of the world. If the information demanded in the performance of each task could be approached directly through a study of the task itself, the need of an almost universal knowledge would be less demanded. But until a child determines what his life work will be it would be a haphazard undertaking to rely upon vocational education for preparation for economic efficiency.

Moreover, it is simply beyond the resources of the state to provide equipment for training in all

WHAT THE PROFESSIONS EXPECT OF THE PUBLIC SCHOOLS

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Introduction.—The following article is a resume of an address delivered, on request, by Attorney G. G. Rose of Fayetteville, before the Seventh Annual North Carolina Conference on Elementary Education in session in July 1931. At that time Mr. Rose was President of the North Carolina Bar Association.

The address so exactly accords with the ideas the editor is trying to express in his article in this issue on the work of the schools that he feels happy to have the opportunity of publishing it as a supplement to his own effort. The article is simply great. Read it, as follows:

MR. ROSE'S ARTICLE

Hon. George W. Wickersham, President of the American Law Institute and Chairman of the National Commission on Law Observance and Enforcement, in his recent address to the American Law Institute held in Washington, D. C., stated that no one who follows the current happenings can fail to note the existence of "a widespread lack of respect for law," and "it is painfully evident in the rapid increase of juvenile offenders."

A part of the responsibility of this condition which is sometimes called the present "crime wave," rests not only upon the bench and bar and the administrative officers of the law, but also upon the teachers of the youth of our land. The enactment of punitive laws and the imprisonment of the offender will never produce results, unless some potent action is taken, not only to suppress crime and punish the offenders, but also to check the evil at its very source. And it is in this latter field that the teaching profession can do its most effective work. We must realize that, in one sense, crime is a question of adolescent youth. Most of you will be surprised to know that during the decade from January 1, 1910, to January 1, 1920, our State Prison population increased from 679 to 753, or about 10 per cent; but from January, 1920 to 1930, this prison population increased from 753 to 2,257, which is an increase of practically 200 per cent, and the State population increased only 23.9 per cent. It has been stated upon good authority, that not less than eighty-five per cent of our present day criminals are under the age of twenty-six years. Hence, it is one of your privileges, as teachers of the youth, to use your best efforts to turn their thoughts and direct their steps in lawful paths. To accomplish this very desirable end, there are certain fundamental principles which should be instilled in the very nature of the pupils who come under your influence in the school room. Among these fundamentals are:

A Belief In God.

It was not a mere accident that the first words in our English Bible are: "In the beginning God." The mudsill of the character of every normal, human being is a belief in a supreme being. Basically, man is and always has been, by his very nature, prone to a religion. Whenever and wherever the spade of the archaeologist turns up the dust and the relics of bygone civilizations, they find there mute, but positive, evidence of the fact that man always has believed in the existence of and worshipped some Higher Power. This is true whether these bygone races be the Aztecs of Mexico, the Incas of Peru, the subjects of the Pharaohs of early Egypt, or the Chaldees who dwelt in the land of Ur. The historians tell us that over the portal of the temple of Apollo at Delphi was written two Greek letters—"E I." Plutarch, in one of his Dissertations, has translated these letters to mean "Thou art." Whether this translation be correct or not, it is at least a recognition of the fact that ancient Greeks believed that a Higher Power controlled all Events. Our modern scientists are reaching the conclusion that the universe is the product of a Thinking Mind.

the vocations. There are a few of the fundamental or basic vocations in which equipment and training are practicable on a large scale. First, is agriculture, in its various phases. And I may say right here that the agriculture teachers of the state are doing a most valuable work. Properly taught, agricultural science is as valuable for mental development as any other science, while its ends are of immediate practicality to those of the group who become agriculturalists. And even those who have sufficient taste for the business to learn it may have in that knowledge a defense if they fail in another chosen vocation. But agricultural science and practice prove as distasteful and uninteresting to some pupils as Latin or

The inscription "In God We Trust," which appears on all our coins, save one, from the Lincoln penny to the silver dollar, is and should be no meaningless phrase, and it should form the basis of the character of each citizen of our so-called Christian land. May the day never come when the Atheist, or the follower of the doctrines of Sovietism, shall erase this fundamental motto from our American coinage! This natural belief in God should be cultivated in the child's conscious existence, and woven into the very warp and woof of the life of every pupil in the school room from the kindergarten, up.

Obedience To Law.

We are indebted to Aristotle, that great Greek philosopher, for the thought that peoples should be governed by laws and not by fickle whims of men. Law is impartial, it operates on basic principles, and its violation should result in punishment to the offender. The laws of nature are inexorable in their execution, and the offender always receives his punishment. The human instruments have often signally failed in their efforts at the just administration of human law, but if we are to remedy the present day evils of crime and young criminals, there must be impressed upon the character of youth a deeper and more abiding respect for the majesty of the law, whether these be the laws of health, the statutes of the State, or the moral code found in the Ten Commandments. The "Thou-shalt-nots" of the Decalogue have never been abrogated, amended or repealed, and they are just as true now as when they were promulgated by Moses, the great Hebrew law-giver. All the prattle of "pink professors" and the rantings of the advocates of free and companionate marriages have not and can not change one jot or one tittle of the majestic principles so plainly set forth in these familiar Commandments. Ancient though they are, they are yet just as true to modern conditions as they were when they were first enunciated. The violation of the commandment—"Thou shalt not steal," whether called embezzlement, klepto, mania, high-financing or grafting, is not mellowed by the high-brow names given to it, and it is, and always will be, known as plain stealing. It is your privilege as teachers to hold up before your pupils the iniquity of stealing, and to induce them to live under the principles and teachings of that homely and familiar old adage that "Honesty is the best policy." A return to this fundamental principle is essential to the commercial life of our nation.

A Respect for the Rights of Others.

There is an old Latin legal maxim—"Sic Utere tuo, ut alieno non laedas," a free translation of which is—"So use your own rights as not to injure those of another." If this truth were stamped upon the moral fiber of every citizen of this country, young and old, rich and poor, it would prevent and cure many of the evils of our modern social life. If labor and capital, employer and employee, labor unions and independent workers were to live and practice this fundamental principle, many of our strikes and other troubles would vanish as the mist before the morning sun. When each citizen, young and old, black and white, Jew and Gentile, actually understands, and lives up to his understanding, that the other fellow has his rights and that these rights must be respected, and that the big Ego should not use his rights to the injury of his brother, then, and then only, can we have the Golden Rule practiced in our every-day life, and thereby make our land a better place in which to live and to love.

These principles are, of course, not intended to be exhaustive of what the legal profession expects of the teachers, but if they are put into actual practice in your school rooms and are instilled in the minds and hearts of your pupils, it will not be long before the "crime wave" in our country will dwindle to a mere ripple.

geometry to others. A favorite illustration of mine is that you cannot teach a hound puppy to point birds. But almost any kind of dog may be taught to run rabbits. That chase seems the line of departure for the breeds. And so is agriculture among humans. More nearly everybody can develop some degree of interest and efficiency in agriculture than in any other vocation. It is inbred during the ages. Accordingly, agriculture furnishes the most generally adaptable vocational training, particularly among the rural population, of all others. In Tabasco, whose abandonment of God was mentioned above, the schools have been moved out into the fields, and a real voca-

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