SEMINAR OPENED BY GREEK DRAMA TALK

Weissman Views the Greeks In the Light of Modern Science

For three hours he talked Greek, yet his audience of Germans, Jews, Swedes, English, Slavs, and Irish listened with both ears. For it was not all Greek to them; it was a rather popularized interpretation of the drama of ancient Greece in terms of evolution and psychological and sociological principles.

"The sudden appearance on the Grecian scene of a score of the greatest dramatic poets, sculptors, painters, and thinkers that the world has ever known certainly requires some explanation," foreworded Irving Weissman, student, teacher (of journalism). "It is not enough to simply say that a number of men of unusual gifts chanced to be born about the same time."

The Greek mind, thinks Irving, was given its bent not only by the physical conditions of the country—the climate, soil, water, topography, etc.—but also by the interchange of the cultural accretions of the several communities that had developed independently because isolated by mountain ridges and water.

"It was the supreme genius of the Greeks that they were image-makers. In Greek mythology we have enshrined images that are the reflection of the people's unsatisfied desires. The Gods were images that are the reflection of the people's unsatisfied desires. The Gods were the reflection of the people's unsatisfied desires."

"Weissman is not merely a student, but also a communal group," was his explanation. "We must therefore consider student applicants not only on their scholastic merits but also on their personal merits. We must determine whether an applicant can fit into our social and industrial scheme. If he thinks kitchen work or laundry work beneath his dignity, no matter how brilliant he is intellectually we will turn him down."

"Six years of experience have made it plain to us that farmers adapt themselves to communal ways more readily than urbanites. Of the urbanites, those persons who have been disciplined into team-work by organizational activity and those persons who can discipline themselves make the best group members."

Zuech stated that applications for the spring quarter, which begins March 17, are now being considered. Of the twelve courses added to the curriculum sociology, imperialism, history of philosophy, and history of Europe since 1815, are the

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What Have You?
The journalism class would like so to study the American labor press as to get a thorough grasp of its history, problems, and potency as a cohesive force. No information relative to this subject is available at the Commonwealth library. The library would therefore welcome whatever material readers of theFortnightly are able to donate; especially, clippings of special articles on the subject, files of labor publications, and biographical data on labor journalists.

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Students To Come From Three Groups

Applicants Must Fit Into Social and Industrial Scheme

Commonwealth students hereafter will be drawn entirely from these three groups: (1) Persons who are active in the labor movement. (2) Farmers. (3) Persons who have knocked about on their own. So said William Edward Zuech, educational director, when interviewed last fortnight.

"Commonwealth is not merely a college, but also a communal group," was his explanation. "We must therefore consider student applicants not only on their scholastic merits but also on their personal merits. We must determine whether an applicant can fit into our social and industrial scheme. If he thinks kitchen work or laundry work beneath his dignity, no matter how brilliant he is intellectually we will turn him down."

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Co-Ed Eye-Witnessed Post-War Sufferings

Is Reticent About Her Wartime Experiences In Europe

She lived in Lucerne, Switzerland, during the World War to end war. She suffered from hunger. She suffered from the cold. When the truce stopped the din of battle, she wandered over the continent in search of food and shelter. She saw with her own eyes the like misery and suffering of many hundreds of thousands of people. She was then scarcely ten years old.

Five years ago she came to Syracuse, New York, via Paris, via mad, delirious Paris where everyone moaned and groaned and grumbled and danced. Her parents scrimped, established a hair dressing parlor, prospered. Last fortnight Eva Richardson, grown 18, tallish, reticent about her war and post-war experiences, arrived at Commonwealth and enrolled as a student.

She registered for work in English and psychology. In Europe she was educated on the run, as it were, for her parents were unable to stop in a city for any great length of time. Before coming to Commonwealth she took extension courses at Syracuse University.

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Wanted: Gestalt

The psychology class has been probing into introspectionism, behaviorism, endocrinology and psycho-analysis. It wishes to have a look at Gestalt psychology, which has but recently been developed by Wolfgang Kohler (and published in book form by Horace Liveright), but there is not a single copy on the campus. Won't some compassionate reader of the Fortnightly donate one to the Commonwealth library and help worker students keep up with the intellectual Joneses?
The Emotions and Education

By Edward C. Wilson

I.

There is much evidence to show that emotions and instincts represent the older psychic strata in the evolutionary scale. It may then be assumed that man's superiority over the lower animals is essentially due to the superior development of his intellect. The arts and sciences with the vast structures of an industrial civilization are the products of this intellect.

To conclude from all this that education should consist simply of ways and means of training the intellect and stimulating it to finer mechanical productions is a mistake. The permanency of civilization depends upon more than mechanical progress. May not a part of the responsibility for the terrible destruction wrought by the World War be put at the door of a one-sided intellectualistic education?

II.

When psychology was brought down from the heights of metaphysical speculation to the bedrock basis of scientific observation, psychologists naturally focused their attention upon the intellect, to the exclusion of the emotions. Only recently have they begun to study the emotions and the instincts. Almost a new light on the life and character of childhood has come as a result of this study. Educators should not be slow to take advantage of psychological findings.

It is a mistake education that permits fears and superstitions to grip the child mind like a vice and hold it forever in bondage. Bad moods and dispositions may become a permanent handicap because of the neglect or blundering mistreatment of the early storms of temper and fits of anger of a child. The selfishness that is normal in childhood may mean the wrecking of character in later life unless checked by the inculcation of ideals of altruism and service during the plastic period of adolescence.

III.

By this time some one is ready to ask. What can be done educationally about these emotional traits? Can human nature be modified by training? Here it is that modern psychology can give ground for hope and optimism. Under domestication many of the animals that were wild and ferocious in their original nature have become tame and companionable as well as serviceable to man. The dog, the cat, the cow and the horse may be named as examples of modified instinct. The large factor in domestication is to be found in the overcoming of the fears of the animal and in man showing himself a friend. Kindness of man wins the friendship and service of the animals that once were wild.

In the early ages of his conflict with the large and ferocious beast that sought shelter in the same caves with him, man scarred his soul with fear and anger. Habits of fighting so deeply stamped themselves upon his nature that he did not cease fighting when he began his modern career. War and conflicts between tribes and between races occurred all along the way from savagery, through barbarism, and on into our own times of so-called higher civilization. Customs and traditions of hatred and jealousy are our heritage.

IV.

Education should face about and take a larger place in educating for world peace, for the scrapping of these mass-caten customs and traditions. The new psychology reveals the brotherhood of man to be a fact in the unconscious; it remains for education of the future to help bring to conscious realization this brotherhood of man so long dreamed about and foretold by the prophets and sages of all times.

Not by keenest intellectuals to invent ways of war or to discover technical loopholes whereby to destroy peace pacts but by socialized emotions will peace be brought about. In the place of gunboats in foreign waters to guard American interests, we ought to send ships of students to learn to appreciate the different cultures of other peoples, and have them return to live and talk friendship and brotherhood to our people. There are many common problems of world progress that all nations will need to study together.

If education were to turn attention to this heart life of the young the hope for world peace would become a thing within reaching distance. The time when nations would break down barriers and build up strong bonds of fellowship, when soldiers would beat "their swords into plowshares and their spears into pruninghooks" would be close at hand.
**POWER ECONOMICS**

Consequent to the publication of a series of articles dealing with the power approach in economics *Fortnightly* has received numerous letters expressing in their criticism and comment the significance of the new economics being developed at Commonwealth. Whenever able, the editor will print in this column extracts from communications.

Most Mighty Custom.

My general feeling concerning this argument of the volitional and power economics is that you fail to bring out, or take cognizance of, the extremely great stabilizing force of custom or rules. Is it not the essential difference between the French Revolution and the English or American development one of custom? Granted that the working rules at any one time reflect primarily the interests of the most powerful and coherent group, it is going too swiftly and easily to a conclusion that on account of this the most powerful group can weld the working rules to suit their needs. As a matter of fact, are not the rules like a great wheel whose momentum tends to maintain the status quo, which means that they operate to the advantage of the defending party and against the attackers? To put it another way, I am inclined to think that you have not sufficiently distinguished your position from that of the Marxians or Communists who make law a mere appendage of the powerful group. I doubt if that is true even in Russia. Revolutionize as you will, habit and custom creep back again, and before long have so intertwined their fingers in the mechanism that friction speedily sets in and the machine slowly chokes down. Not completely down, perhaps, as in France and old Russia, but its speed is very much reduced. Customs are cut away only enough to keep the machine running and then only at the expense of great outcry.

That, to my mind, is the way the class struggle goes on in America today. The employers are right now putting on a burst of power and they are no doubt slowly gaining, but the worker is not completely at their mercy. They do not run wild over the labor laws, as witness Labor's capacity to prevent immigration, etc. May I urge that you caution your students from jumping too sharply and easily from class power to governmental power and the remaking of custom?

ewan clague,
formerly commissioner of conciliation, u. s. department of labor.

Washington, D. C.

STUDENTS TO COME FROM THREE GROUPS

[Continued from Page One.]

more important. F. M. Goodhue will resume teaching with the spring quarter. He will handle the courses in unified mathematics, plane geometry, and statistics.

**COMMUNICATIONS**

In this column, letters of comment and criticism from our readers will be printed, regardless of their tone, but not regardless of their length. The editor reserves the right to print extracts from communications.

Oasis.

I expect to send in my 1929 pledge inside of a week or two. I was more impressed with Commonwealth College than with anything else I have had to do with for years, and you may be assured I have the deep personal concern for the working out of your project that you wish the friends of the college to have. My trip down there is a source of lasting satisfaction, and I often think of the college and the people I met there. You are surely real folks. I hope you will find at the end of the year that your expectations for 1929 have been abundantly realized. Thanking you again for all you did for me during my stay at your educational oasis, I remain, Chicago, Ill. Alfred D. Schoch.

Worth Many Times $10,000.

I very much appreciate your heroism. Being active in organized labor and knowing something of the psychology of trade unionists, I feel that if you could reach leaders of the trade union movement and get lodges to contribute it would bring members of organized labor into your school for proper training in economics. Being in touch with the Grand Presidents of the Big Four Grand Lodges, I would assist you in getting them interested. At this time when improved machinery—larger locomotives—are putting our men out of jobs and into the unemployed class it would be a good time to urge education. I have so many pressing matters and financial obligations to

**WILL YOU ENROLL YOURSELF AS ONE OF THE HUNDRED WHOSE CONTRIBUTIONS WILL MAKE THE CONTINUATION OF COMMONWEALTH POSSIBLE?**

If so fill out and mail this blank.

I hereby enclose $_______ for the year 1928 and pledge $_______ annually for 1929 and 1930.

NAME

ADDRESS
SEMINAR OPENED BY GREEK DRAMA TALK

(Continued from Page Two)

is clothed in different philosophical stuff. Aeschylus, the eupatrid, the man in harmony with his time, adorns his tale with this moral: life is a tragedy: learn to suffer as an actor in it: learn to laugh at your own suffering as a spectator. And Shakespeare, poor, snobbish as only a social climber can be, and at odds with his time and himself, glumly observes: 'how weary, stale, flat, and unprofitable seem all the uses of this world.'

Sophocles, according to the speaker, was an art-for-art's sake who had no great message to worry over and probably thought it best to let well enough alone. "Euripides, on the other hand, is the Socrates of the drama. He is the poet of the submerged majority, voicing the ideas of rebellious women, of beggars and cripples and slaves. This bolshevist talk made his audience angry, yet they could not help listening to him.

This critique on the drama of ancient Greece was delivered before the seminar class in the drama which meets regularly on Friday evenings at the Hermitage, sanctum sanctorum of William Edward (Father) Zuech. The national dramas of England, France, Scandinavia, Russia, and the United States are also to be studied. The students feed on coffee and bread and jam during intermission.

SOCIETY NOTES

Betterment. Commonwealth's newest piece of economic substructure is a two H. P. one-cylinder gas engine for pumping. The installation of this new piece of fixture places in the limbo another menace of Commonwealth's pioneer economy, the hand pump. The new pump, working automatically, economizes some twenty working hours a week. A closed shed has been built over the spring so as to keep rain water out and prevent damage to the pump.

Pattened. Mr. and Mrs. William Reynolds, Detroit Communists who visited here one month, left for California several pounds the heavier for having visited. Mrs. Reynolds maintained characteristic feminine silence on the subject, but Mr. Reynolds was proud of his ten pound accretion. During their stay the Reynolds worked eight hours a day, he at the installation of shower baths and the repair of buildings and she at office routine.

Ambition is but service on stilts and masked.—Walter Savage Landor.

BOOK REVIEW

HYMEN IN HOCK

The Bankruptcy of Marriage, by F. V. Calverton. The Macnayl Company. Nora—'I have no idea what is going to become of me.'

Helmer—But you are my wife, whatever becomes of you.

Nora—Listen, Torvald... I set you free from all your obligations. You are not to feel yourself bound in the slightest way, any more than I shall. There must be perfect freedom on both sides. See, here is your ring back. Give me mine.

Helmer—Nora, can I never be anything more than a stranger to you?

Nora—(taking her bag)—Ah, Torvald, the most wonderful thing of all would have to happen.

Helmer—Tell me what that would be!

Nora—Both you and I would have to be so changed that—Oh, Torvald, I don't believe any longer in wonderful things happening.

Helmer—But I will believe in it. Tell me! So changed that—

Nora—That our life together would be a real wedlock. Good-bye.

Then Nora slammed behind her the door of her doll's house. That slam was heard round the world. It galvanized a few brave souls into bold, and in some cases secretive, revolt. Women of all lands, even of this land of the pilgrim's pride, took the case and asserted their emancipation from the old ways of all flesh. Up went the cry for 'perfect freedom on both sides!'

That cry has gained volume in this year of our Lord Jazz. The modern revolteer declares her independence to the crazy words, crazy tunes of the bloo-hoo-hoo. In speech, dress and gesture she tells the cock-eyed world that so far as she is concerned the old morality is deader than yesterday—and she doesn't mean maybe! Somebody forgot to hang the crepe, that's all. In her jazz madness she whoop-whoop-whoopies the whole Ten Commandments.

There is some sense in this seemingly senseless abandonment. "I want to go where you go, do what you do, love when you love, then I'll be happy," as a sentence, perhaps lacks Jeffersonian staleness. Nevertheless, it similarly expresses the inalienable rights to life, liberty, and the pursuit of happiness—this time, however, woman's, not man's.

Not all of modern youth surrendered their reason upon the altar of the great god jazz. A few, of both sexes, asked Socratic questions. Does the present marital system square with common-sense and sanity? Is it based upon a scientific study of human behavior? Does it make couples happy? The answer thinking youth gave to all three questions was, No.

And thus answering, youth began to prepare the ground for the edifice of a new morality. The Bankruptcy of Marriage, as sensible, as humane a sex book as I have ever read, illuminates through analysis and criticism this work that youth is doing. Mr. Calverton, as those who are acquainted with his previous writings probably expected, approached his subject from the sociological and economic angles. —IRVING WEISSMAN.

STUDENTS

Paul Posin, in an exclusive interview, did some self-revealing:

What do you like most in people? The courage to practice what they believe.

What do you like most in a man? Masculinity.

What do you like most in a woman? Femininity.

What is your chief trait? Sincerity.

What is your idea of happiness? Being conscious of progressing and of being a progressive influence socially.

What is your idea of unhappiness? Failure to make social adjustments.

What fault in people are you most ready to forgive? Erring.

What fault do you consider most disgusting? Deliberate erring.

What is your favorite occupation? Studying.

What is your favorite food? Milk, rye bread, onions, liver.

What is your favorite proverb? It is never too late to learn.

What is your favorite attitude? Tolerance.

What is your life ambition? To understand my "psyche" and my body; to coordinate them; and to help others to that end.

COMUNICATIONS

(Continued from Page Three.)

meet in my own work, I simply cannot afford to give any assistance, although I wish I could give you a check for $10,000, as I feel your work is worth many times that amount.

J. L. STARK,
Transportation Brotherhoods and Auxiliaries Association.

Louisville, Ky.

Charming.

Enclosed find money order for an extension of my subscription to your charming little paper. My interest and sympathy is with your college and if ever opportunity permits, I'll give more material assistance.

MRS. CHARLES ANDERSON.
Baker, Ore.

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