RUSK AND HAMILTON HEAR AND COME

Escape from Compromise and Doubt of Ministry's Social Value Motivate.

He read an account of a talk by Dr. W. E. Zeuch on Commonwealth in the Baltimore Sun, put on his hat, set out to find Zeuch, caught up with him at Brookwood Labor College, New York, entered into correspondence with Commonwealth Faculty, and as a result, arrived at Commonwealth some days ago. His name is Dr. George Y. Rusk of Roland Park, Maryland, a scholar of wide teaching experience now becoming acclimated before taking up teaching for the Spring Quarter.

Dr. Earl C. Hamilton, one-time Swedishordian clergyman, read of Commonwealth in The World Tomorrow, corresponded, had an interview with Zeuch at Philadelphia, and recently arrived at Commonwealth with his two boys, Addison and Charles, age 13, 11. Dr. Hamilton will teach a course showing the influence of religion on the American mind.

Dr. Rusk is thirty-nine years of age and unmarried. He is a graduate of Johns Hopkins University, of Princeton Theological Seminary, a doctor of philosophy of New York University, and a graduate fellow of Union Theological Seminary. At Commonwealth he will teach applied logic to public speaking students, and a course in psychology of personality.

"The compromises which one has to make in a competitive society are so numerous that at last one becomes discouraged," Dr. Rusk says. "After reading material about Commonwealth I was convinced that it is exactly the sort of institution I would have given the whole of my life had it been in existence earlier."

Dr. Rusk has taught logic, ethics, psychology, and the philosophy of psychology and religion at Bangor Theological Seminary. He has served.

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Labor, History Bulk

Labor and history courses bulk largest in the Spring curriculum in so far as it has been drawn up. The curriculum is never finally arranged until the students have talked with the Educational Director and instructors and have decided what they needed. The courses are fitted to the students, not the students to the courses.

The new courses for the Spring Quarter beginning March 23 are: a seminar in the "isms," history of trade unionism; labor problems; economic problems; economic history.

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ZEUCH NEARS HIS JOURNEY'S END

Many Hear Story of Commonwealth In Cities North and East

Interviews, lectures, luncheons, informal discussions; contacts with liberals, laborites, lawyers, educators, economists, students—both old and prospective; trains and buses to New York, to Boston, to Montreal, to Syracuse, to Cleveland, to Detroit. This is an old story to W. E. Zeuch, now on the last lap of his itinerary through the North and East. Soon he will be home.

Zeuch spent nearly two weeks in New York, February 2-14. While there he stayed with Bolton Hall, prominent lawyer and liberal. He spoke before the Rand School, Newark socialists, Brookwood Labor College; visited Mohogen Colony, Chatham Colony, and Stetion Modern School; interviewed Norman Thomas, Spencer Miller, Jr., Morse Wright, Roger Baldwin. Scott Nearing, E. C. Lindeman, Everertt Dean Martin, John R. Commons, and others. He visited with many old Commoners. Everywhere the story of Commonwealth seemed to call forth interest.

And so to Boston; a luncheon with the Massachusetts Civil Liberties, the Harvard Liberal Club, the Twentieth Century Club; lectures at the Boston University school of theology, at Mt. Holyoke College, Smith College, before the vocational guidance group of Harvard. His subjects were: The plight of labor, Power Economics, the story of Commonwealth. H. W. L. Dana and other prominent Bostonians assisted Zeuch in making contacts.

In Montreal Zeuch spoke before a small group gathered together by former student David Englestein. During his two day stay in Syracuse he addressed Syracuse University faculty and student groups, and in both Syracuse and Montreal he interested prospective students. Englestein and Charlotte Moskovitz will

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The Christian Church and the Labor Movement
By George Yeisley Rusk

I.
If a general wishes to secure control of a foreign state, he makes it his first business to learn all that he can about that state, especially about each of its chief fortifications. He does not consider it beneath his dignity to do so. And if Labor wishes to dominate public opinion in America and thereby establish a stable and just economic order in place of the chaotic conditions now prevalent among us, it must learn all that it can about the present conditions of public opinion in this country, especially about the institutions which chiefly express and lead that opinion.

Of these institutions certainly one of the chief is the Christian Church. Labor dare not be too busy or too superior in its own estimation to learn all that it can about this institution if it hopes to be successful in carrying out its own objectives. Let us therefore consider the Christian Church with some care.

II.
The Christian Church derives its present great power from four classes of people—altho probably no one person belongs exclusively to any one class. First, there are those who fear the penalties of unbelief far too deeply and find too adequate a compensation for the ills of life in religious promises to be willing to progress far from the religion of their childhood. As one minister expressed it: I am orthodox because I was taught it at my mother’s knee and across my fathers.

Secondly, there are those who have made some study of religious and philosophical thought and accept some form of Christian faith as true, largely because they see the contradictions in all other systems, and in order to believe something, suppress the contradictions within their own.

Thirdly, there are those who are devoted to the Church because it provides them with means for delightful social contacts or for athletic activities, because it inspires much of the charity which remedies some of the more glaring of the social injustices of the competitive system, or because it affords them the advantages of a fashionable club.

Fourthly, there are those who maintain membership in the Church because they believe that if properly influenced from within, it can be made a powerful force for social reform, and conceive it to be their duty to work as members towards that end.

III.
Why, we must now ask, does the Church not adopt a reformatory program and devote its great power to its realization in human society—as one section of its membership is persistently urging? First, its leaders often feel that the adoption of such a program would be futile; that it would simply alienate the rich members of the Church with the result that the Church would be unable to do the good it now does. They point to the financial failure of the Interchurch World Movement after it issued its report on the conditions in the steel industry as suggestive of what will always happen under like conditions.

Secondly, the Church, generally, believes that specialists in economics, sociology and business should determine the best form for the social order, and that until they have in essential agreement the Church cannot be sure that any one of the programs for social reform would indeed prove helpful in the long run.

Thirdly, the Church regards it as its essential function to teach the doctrine of Christ. In old Testament times all the chief regulations of the social order were adopted as part of the religious faith of the Jewish nation. Customary laws were present

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THE CHRISTIAN CHURCH AND THE LABOR MOVEMENT

(Continued from Page Two)

of the teachings of Jesus, and these were determined, as we have seen, by the social conditions of the time in which he lived. As Jesus was largely individual and quietistic his church finds it exceedingly difficult to be social and militant.

IV.

What can we say about the future of the church? Will it ever overcome the impediment of those classes of its members who are satisfied with it as it is and the individualistic and quietistic nature of the teachings of Jesus and aid in the formation of a just social order?

I think that this is what is going to happen: television will bring to people a religion suitable to the people generally. On the one hand, it will be non-sectarian and so will be able to devote increasing attention to social problems. But on the other hand, it will tend to give expression to the average social opinion of the people. Only at times will it be challenging, daring, defiant. Its prestige is so great that it will rarely lend it any opinion not approved by what Ibsen calls “the compact majority.” But it will ever inspire individual members to devote themselves to heroic service for concrete projects of great value.

V.

Finally, if we achieve a just social order, the Church will bless it and acknowledge that its creation has always been its own supreme objective and the glorified ideals of which it has endeavored to hold before the eyes of mankind during the ages when otherwise the people would have lost their hope and returned to barbarism.

Finally, I would raise the question whether or not there is any value in religion for the modern man. "Not, I would say, if religion is identified with any concrete doctrines—for any doctrine if logically argued from will lead to absurdity. But if one means by religion the final unity of goodness, beauty and truth, then the modern liberal above all men should possess a living religious faith. Only so will he ever be able to correct his own or societies partial truth by a greater truth, and escape from a dogmatism which blinds to the fullness of truth. Only so will his thoughts be provided with wings which will carry him progressively above all error.

“Corn” Knocks Dances

“I can’t dance real good unless I have a little Wild-Cat under my belt” native young men in the hills about Commonwealth are wont to say. Because the same young men insisted upon bringing their “Corn” the college community dances have been discontinued.

Commoners are sorry, because they liked to visit with their good neighbors and listen to the call of the old-time squares: ‘Chase a possum, chase a coon. Chase that pretty girl round the moon—round the moon!’ or, “Wave the ocean, wave the sea, wave that pretty girl back to me!”

Commonwealth’s first community dances were always quiet, happy affairs, with only local people present. Later news of the good times spread and adventurous boys from distant neighborhoods began to come, uninvited. They brought their bottles with them and some respectable people stayed home. The college could no longer select its guests and was faced with the alternative of having a sheriff out to keep order.

“If we don’t quit the dances we are in for a barbaric invasion every time,” said Clay Fulks, who is a native of Arkansas. “I’ve known this same kind of tribe to sweep down on a house and carry off the wedding feast.”

Commonwealth’s neighbors have objected to Commonwealth girls smoking, and to the impiety of the group members. For the first time Commonwealth has become the moralist and has said, “if you want to be our guest you must behave.”

Fulks Hits Broadway

A seven months leave of absence was granted Clay Fulks, business administrator, February 22, by Commonwealth College Association. His academic and administrative work has been taken over by remaining Commoners.

“Figuratively, I must earn my tuition,” Fulks said. “I am taking a job offered me in Tulsa, Oklahoma, of managing a little theater.” Raymond Koch who has worked with Fulks as Personnel Manager will act as Business Administrator pro tem.

A radical in Washington is a man who believes in the Constitution of the United States.—Wm. E. Borah.
Gardening Is Talked

One day last week a soft warm wind danced in from the South. Business Administrator Clay Fulks and several students threw off their sweaters, sat on a stump, watched a pair of robins busily carrying straw to the branches of a white oak, and talked "Garden."

"I insist that we have Swiss Chard," said Dorothy the cook, "and really we should have asparagus and rhubarb. "We ought to have more beets this year," Fulks suggested, "and a larger patch of onions—string beans—we should can a lot of them."

Meanwhile Alfred Siegel, shirtless, a farm youth recently from Germany, was turning the first sod and commanding, "Get along there, Bell-Barney. Get up!"

Fulks plans to have a greater variety of vegetables this year—and of them: spinach, cabbage, tomatoes, kohlrabi, onions, beets, beans, okra, carrots, and many other vegetables. He expects to keep the cannery busy this summer.

Forty bushels of seed potatoes have been ordered—enough to plant four or five acres. A new strawberry patch will be set out. Later peanuts will be planted and seed for hay sown. Much of the college land has been rented out to neighbors on the share crop basis, as the college wishes to concentrate its efforts on gardening.

"Soon we shall muster all crews for the planting," reports Ray Koch, personnel manager. "Luckily this warm weather releases the wood crew for other work. These girls from the city who are so anxious to garden will soon have the opportunity."

Fritz Hoffman, student and greenhouse specialist, has taken charge of the college hot bed. He will "start" the young plants which will later be transferred to the garden beds.

RUSK AND HAMILTON HEAR AND COME

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ed on the editorial staff of the Encyclopedia of the Social Sciences, on that of the Encyclopedia Brittanica, and is now a contributor to the Dictionary of American Biography. In addition, he has written widely for magazines.

"Though without mechanical training and city-bred, I would be very glad to earn my living by physical labor," wrote Dr. Rusk. Since his arrival he has donned the Commonwealth popular garb, overalls, and hucks corn four hours daily.

Dr. Hamilton Dubious.

"I have become quite dubious as to the place of institutional religion and a formally ordained ministry in the evolutionary betterment of human society."

Fulks noted, "What I wish most of all is to get into something where such abilities as I have will count toward a juster and happier order of things."

Hamilton is 47 years of age and a widower. He is a graduate of New York University, and has spent two years at Oberlin College. In 1909 he was ordained into the Presbyterian ministry, and more recently into the Swedishborigian ministry. Dr. Hamilton has spent five years among the hill folk of Kentucky. He has tried to introduce into his church work a forum to stimulate discussion of social problems.

It is feared that Charles and Addison Hamilton will fast develop into wild young Arkansawyers. Jimmie Fulks, age 11, a native son, has already led them forth on a seven-mile hike to Rich Mountain. Charles has asked for a garden of his own to hoe, and Addison looks longingly at "a very sharp ax."

ZEUCH NEARS HIS JOURNEYS END

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return to Commonwealth in the Fall.

Zeuch reports he was unable to do much at Cleveland, Akron, and Detroit. The school has not many contacts in these cities as yet. He did, however, address several meetings and interested a number of persons in the Commonwealth project. Zeuch spent some time with former students in these cities.

Great men do not content us. It is their solitude, not their force, that makes them conspicuous.—Emerson.

Nearing May Visit

Scott Nearing may come next year for three weeks to Commonwealth as a visiting lecturer, according to a letter from W. E. Zeuch to the Commoner. Zeuch interviewed Nearing while in New York City. Thought Nearing has constantly been in touch with Commonwealth, advising and criticizing he has not visited since five years ago when the school was located in Louisiana.

LABOR, HISTORY BULK.

[Continued from Page One]

of the U. S.; Europe from the Industrial Revolution; statistics; public speaking; logic; and comparative religion as affecting the American mind. Language and mathematics will continue as last quarter.

W. E. Zeuch will resume his duties as Educational Director with the beginning of the Spring Quarter. He will supervise the courses in labor and continue with the class now doing research on Power Economics.

Two additions to the Faculty are Dr. George Y. Rusk and Dr. Earl C. Hamilton. Student instructors are assisting with some of the courses. Student instructors usually intend to enter the field of labor education and so are acquiring practical training.

Students are showing much interest in the courses dealing with the immediate problems of labor. For the past two quarters they have been getting a grounding in economics, psychology, sociology, and writing. "This is what we want!" one student said when the courses were posted.

It is expected that the research and discussion method will be largely used for the new courses. Students already know that Zeuch will require that inevitable term paper. A large number of books will be used in the study of labor and economic problems. Classes will be out of doors during the Spring quarter as the weather will be warm by then.

The enrollment of students will probably not exceed twenty the Spring quarter. Some students must return to the farms and factories. This fact however does not seem to worry the faculty. Small classes are in line with Commonwealth's educational policy, which is opposed to mass production in education. "Every student should be drawn into the class work—should be given individual assistance," the Director says.