



Camillus Digest

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OCTOBER 1952

CAMILLUS DIGEST

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★ The special section, *Human Relations*, is a special treat for our readers. We have drawn from diverse sources of daily activity to dramatize this cardinal principle of democracy, freedom, and joy of life.

★ Come to think of it, human relations is the touchstone of all the articles in this issue. Isn't this as it should be?

★ Our warm thanks go to our galaxy of contributors.

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*Emphasize the Dignity of Man
and Human Aspirations*

HOW TO SELL THE AMERICAN WAY OF LIFE

By Edward L. Bernays

Condensed from an address at the Fourth Annual
Conference of Businessmen and Educators, Babson
Institute of Business Administration



IN A MAJOR aspect, America means to us, and to the rest of the world, nationwide ownership of automobiles, telephones, and vacuum cleaners; nationwide enjoyment of movies, radio, and sports.

But the American way of life is more than the high physical living standards our tremendous productive plant produces. The basic elements of the American way of life are certain human and social values held to be self-evident since they were first proclaimed in the Declaration of Independence, values which we, the people of the United States, have developed in the past century and three-quarters. These basic elements have been emphasized and enacted by national heroes like Washington, Jefferson and Lincoln, embodied in our folklore and laws, expounded by our great thinkers and poets.

Whatever else an American, *any* American, may mean by the Ameri-

can way of life, he always also means the importance and dignity of the individual as opposed to the supremacy of the state. He means the right of all to opportunity in work and education; the right to freedom, property, orderly justice and security guaranteed by the Federal Constitution and the Bill of Rights. All this equates the American way of life with the good life, the full life, the right to life.

However, business in its activities to sell the American way of life to the American people has identified the American way of life principally with technology, machinery, and material living standards.

To be sure, the material achievement of American business is something of which we are all justly proud. With only 7% of the world's population, the United States turns out 50% of the world's industrial products. Technologically, American business produces the most and

best products. From this fact many businessmen draw an erroneous conclusion. They reason as follows: Business has manufactured the American way of life. Therefore, the American way of life is soap, toothpaste, automobiles, or breakfast food and can be sold like them.

Business expected this verbal magic to work. It expected the public to accept the American way of life as business defined it. When this was not effective, business was surprised and hurt. It blamed the public for rejecting its definition of the American way.

There is much authoritative evidence even from business leaders that this campaign of business to sell its notion of the American way of life has not been successful.

ANOTHER INDICATION of failure is found in the reaction of the very people the campaign is intended to reach. That there is dissatisfaction in this country despite our material prosperity is evidenced by the large followings which lunatic fringe leaders like Dr. Townsend and Huey Long obtained not so long ago. It is even more seriously evidenced by what labor and the liberal groups of our society think. While business has equated the American



EDWARD L. BERNAYS, credited with creating (and naming) the profession of public relations counsel, holds that its goal is "the coincidence of private and public interest." His most recent book, *Public Relations*, was published April 1952 by the University of Oklahoma Press.

way with tools, technology and production, these sectors of the public have equated it with social aspects of living, economic security, psychological security, status, and self-assertion.

Business has handled the sale of the American way of life as if it were only a communications process.

The emphasis on words in these attempts to persuasion is not in accord with present-day findings of the social sciences. Research has confirmed what men have always known intuitively; namely, that in persuasion actions speak louder than words. Psychology tells us that people believe mainly what they want to believe. Words aimed at converting them to a belief mainly reinforce their existing beliefs. Words are effective in persuasion when they are already acceptable to our audience.

The communications techniques of business in selling the American way have been poor because they have been based on the premise that words as words would create acceptance. Business has not been able to sell its definition of the American way of life to the American people because this definition did not meet the needs, hopes, and desires of the American public. It did not match their notion of the American way of life, what they want to get from it.

The problem is one of realities—the meaning of the American way to the American people. If American business wants to sell the American way of life to the public, a

complete reorientation of thought and action is needed. This would place emphasis not alone on factories, machinery, markets and products but on social and human needs of the people. This is what Dean Donald K. David of the Harvard Graduate School of Business Administration undoubtedly had in mind when he said recently:

"Business must seek proper balance. Business leaders must assume the responsibility for increasing *all the human satisfactions* of groups with which they are associated."

When our business structure, our producing machinery satisfies these social needs of workers and citizens alike, our problem of selling will be solved. Eugene Holman, president of the Standard Oil Company of New Jersey, recently supported this thesis when he said:

"WAYS MUST BE FOUND to give the individual worker at every rank a sense of accomplishment, a feeling of personal worth, a realization of the true importance of his efforts to the broad scheme. The individual employee wants not only fair pay and reasonable security but just dealings, respect and a feeling of accomplishment. He wants, too, the opportunity to advance in his chosen career and to build a fuller life for his family."

These basic American values are instilled into American boys and girls by their whole culture pattern—family, school, printed word, movies, radio and television, and by

their cultural heritage. If the values promised and the hopes raised are not fulfilled in the individual's relations with the economic part of our culture, he will suffer frustration. Frustration leads to aggression and aggression leads to maladjustment which may take the form of escape, buck-passing or revolution.

If we can achieve such recognition of human needs by business, we need not fear Communism or Communists. This was recently emphasized by Murray Shields, vice president of the Bank of the Manhattan Company, when he said:

"There is impressive strength in the fact that our economic system provides a far higher standard of living for our people than any Communist nation ever dared to hope for; that our way of life is one of reward rather than penalties, of freedom rather than fear, of peace rather than war, and of human dignity rather than submersion in a soulless state, and that our political system guarantees more freedom than any other ever devised."

All these statements indicate that enlightened business leaders are supporting a new dynamic concept of their role in American society.

Recently Charles E. Wilson, president of General Motors, affirmed this trend of the times when he said:

"It is increasingly clear that our large industrial corporations are not merely economic institutions but that they have social responsibilities and problems as well—that business decisions and policies must be

adopted not only in the light of short- and long-term economic factors but also with due recognition of pertinent social values and possible social reactions."

A most striking example of the change in the climate of business opinion is the published report of the trustees of the Ford Foundation, America's largest foundation. The report says:

"Basic to human welfare is general acceptance of the dignity of man. This rests on the conviction that man is endowed with certain unalienable rights and must be regarded as an end in himself, not as a cog in the mechanisms of society or a mere means to some social end."

American business can greatly strengthen its relations with the American people by playing a more active and creative role in the community. People live and work in communities, grass roots of our American society. America's cultural climate, its social and political action stems from the community. This in turn conditions our whole social pattern. The community concerns itself with matters which basically affect the lives of its citizens—like health, housing, education,

safety, public welfare, social services, etc. The major effort of business in the community has been to be a good neighbor. Business, for instance, has carried out what it felt was its obligation by contributing to the Community Chest and other welfare groups.

The new orientation demands that the relations of business to the community be broader and more dynamic. To what it does now, business can add community leadership in a dynamic way, not by superimposed power, but by engineering of consent, by persuasion and suggestion to insure that the community will reach its highest goals in health, housing, education, safety, public welfare, etc. What helps the community helps business.

Progressive companies individually have already demonstrated that American business can sell the American way of life to their publics. It is by the extension of this process in the broadest possible ways, by the voluntary action of all American business that we shall be able to achieve the goal of a stable, advancing economy, with liberty and security for all within the framework of the American way of life.



"And a Knife"

The United States Navy recently demonstrated a new collapsible rubber lifeboat that can keep fifteen men not only afloat but comfortable. The size of a small steamer trunk when deflated, the craft inflates in thirty seconds. Survival equipment packed into it includes drinking water, food, a first-aid kit, pumps, markers, signals, paddles, a flashlight, whistle, and a knife.



Our Village Is a Hundred

HOOB SKIRTS, poke bonnets, and parasols appeared on the streets of Camillus last summer. This was not because the women had received the latest dictates from Paris and modishly obeyed. They were out to recreate the atmosphere of "the old days" as part of the festive celebration of the hundred years since the Village of Camillus was incorporated.

This community in upstate New York, a few miles west of Syracuse, has always been conscious of its early American traditions—a free spirit and earnest application of hand and heart. Today's youngsters caught up with the past when they eagerly clustered around exhibits of old tools and trades shown at the high school during the centennial observance.

RESIDENTS of neighboring villages and cities came to see demonstrations of grain cradling and raking and flailing, reminders of the time when Camillus was a busy wheat center. They watched the making of lye from wood ashes, the making of clay pipes—these were former Camillus industries. They saw William Farley show how old-time cutlers fashioned pocketknives by hand.

Activities of the farmhouse were reproduced: candle making, spinning, quilting, harness stitching, apple paring, cherry pitting. Seven hundred antique articles of farm and home were exhibited, on loan from as many as 105 persons who treasured them.

THE THREE-DAY CELEBRATION, July 24-26, opened vigorously enough with a waterball fight between volunteer fire departments of the county on the school grounds. And of course a queen had to be crowned, so Mayor John VanKleef bestowed the honor on the committee's choice, pretty Barbara Kantak. Her first official act was to start the dancing.

Just to prove that the dead past did not rule the living, a mock funeral was held the next night on the athletic field. A horse-drawn glass hearse pulled up, followed in a surry by four chief mourners named Low Taxes, Lost Youth, Low Prices, and Republican President. In a pine box these relics reposed: an early theater program, some worthless stock, a ledger dated 1844, a town resolution of 1883 opposing a tax rise, and a tiny replica of a black elephant. By candle light Floyd Ottoway,

WSYR radio announcer (a home boy), committed the remains to the verdict of history, and a barber shop quartet hymned a parody on "Old Black Joe."

THE THIRD DAY was Saturday. The program started in the afternoon. Again at the school grounds, the exercises took something of a political turn when the assemblage was informed that this village was the birthplace of the Republican Party.

In 1852, the year that the first president (of Camillus) was elected, an appeal was signed by more than 300 townspeople, calling the electors to meet at Rowe's Hotel (the site of Camillus Bank). It was addressed to "those of you who are opposed to the Fugitive Slave Law, to the extension of slavery over Free Soil, to the admission of any more Slave States, and are disposed to waive former political preferences and party predilections and unite your strength that your influence may be felt in the cause of freedom and humanity."

The gathering at Rowe's nominated officers for the annual town meeting. In the election David Allen Munro, champion of Free Soil, received 395 of the 400 votes cast for town supervisor. In many other regions an upheaval of party alignments was in ferment. A convention in Ripon, Wis., adopted the name Republican early in 1854, the year the new national party was organized.

Camillus' claim to political fame was upheld by the Onondaga County Republican Committee at the

centennial event. This committee, through its chairman, George L. Traister, presented the village a bronze plaque to be imbedded in a wall of Camillus Bank—a symbol, he said, of "the constant effort to keep America free."

Unveiled by Howard Snyder, the plaque was inscribed: "*Birthplace of the Republican Party. On this site in Rowe's Hotel, Jan. 27, 1852, was held a meeting to nominate candidates opposed to slavery and favoring free soil. The new party elected D. A. Munro supervisor on Feb. 17, 1852, and the movement rapidly grew into the present Republican Party. Presented by the Onondaga Republican Committee, July 26, 1952.*"

The present standard bearer, Dwight D. Eisenhower, sent a telegram from Denver: "My heartiest congratulations upon the occasion of your centennial celebration and upon the observance of the beginning of the second century of your local Republican organization."

On the final night there was a parade led by Clarence Hall, a marshal on horseback. A wagon with a calliope, people in oldtime costumes, firemen from seventeen county units, members of Knifetown Post 1540 American Legion, and floats formed the procession—the cutlery plant's float depicting a huge knife with open blade high above the crowd, while William Kelsey, the company's oldest employee, got a free ride. The loudest applause went to the two oldest couples of the village, serene

in carriages—Mr. and Mrs. Austin E. Daniels and Mr. and Mrs. Alva Hunt.

It was a great day, a great three days. It took much work from many

people, brought much joy, and bound the villagers together as nothing else had done in a hundred years. The general chairman of the centennial was Jane Maxwell.



The Indians Were Cut-ups

Hassoldt Davis, explorer and author, who takes typewriter and movie camera with him on safari, reports on certain other equipment in his newly published book, *The Jungle and the Damned*.^{*} Describing a journey into the interior of French Guiana (near the South American equator) he specifically mentions Camillus cutlery.

When Author Davis appeared the other day on Mary Margaret McBride's famous radio program (where all interviewed authors discover that Mary Margaret has actually read their books), he said: "We used knives for trading with the Indians, but the Indians very quickly discovered—and this is not a deliberate plug for Camillus at all—that our Camillus cutlery was their favorite, and it stood up so much better that they even *stole* Camillus cutlery."

"I don't suppose," said Mary Margaret, "that you had the five-piece kitchen rack set . . ." And her colleague, Vincent Connolly, ventured: "I'd like to hear the Indian version of 'Camillus has the edge.'"

"Did you teach them this, Hassoldt Davis?" asked Mary Margaret. He didn't have to, for his supply of paring knives disappeared in the night. Besides these, his party also used Camillus machetes and sturdy pocketknives.

The clincher came when the veteran of explorations into Tibet, Africa, Nepal, and other uncomfortable places told the editor of the *Digest*, "Camillus is the finest cutlery I have ever had on an expedition."

^{*}Published by Little, Brown & Co., Boston, \$4.50.

*He Collects Babies
and Geese in Flight*



The Doctor Wields a Knife

TWENTY YEARS ago, when the doctor was fifty-four, he had an attack of coronary thrombosis. For his convalescence he stayed at his beach cottage at Lonelyville on Fire Island, that attenuated stretch of sand paralleling the seacoast of Long Island, N.Y., and enclosing Great South Bay. Here was the salty tang in the air that Dr. George S. King had always found indispensable to his happiness.

"I knew it would be a long time before I got around," the tall, lean physician recalls. "In order to pass away the time I picked up the hobby of carving ducks. Wood carving is really a lot of fun."

This was not his first experience

with a knife, he readily tells you. "During my life as a surgeon I have carved up a great many people."

New York City-born, he followed the sea to earn money for his medical education. Soon after graduating from New York Medical School in 1899, young Dr. King hied away from the city. "I had to be where I could smell salt water." He settled down in rural Bay Shore, across the bay from Fire Island, and has practiced there ever since.

Calling on patients was no easy task in the beginning. The youthful medico had no horse and carriage. But he had a bicycle; in those days nearly everybody rode a bicycle for sport. With proper dignity, his long legs pedalled him over dirt roads to visit the sick in all sorts of weather. A stork on a wheel, he delivered babies for \$10.

In time, of course, Dr. King acquired a buggy—he was a full-fledged country doctor. In time also came a car—he was a successful doctor. To provide more adequate care for the people of the community he built a private hospital with 35 beds.

More than four thousand maternity cases ("I never lost a mother") have been attended by Dr. King and his assistants along with their other duties. He converted his office into a replica of the cabin of an old clipper ship—oak walls and flooring, nautical furnishings. For recreation he took up boating. For relaxation he got a cottage at Lonelyville. But the strain of years of heavy work

overcame him in 1932, and the doctor took his own medicine.

"I WAS LAID UP for quite a long time. It takes only a few hours to carve a bird, depending upon the type of wood used and the size and position of the bird's wings. How many have I made? I suppose many hundreds. After my illness, during the fall months when I spent my weekends on Fire Island, as the afternoons and evenings were long I put in the time with my hobby."

All types of ducks and geese emerged: mallards, black ducks, pintails, coots, broadbills, and the Canada gray goose. Some birds are made of white pine, but generally Dr. King uses a fine grade of balsa wood.

"There is no carving technique," he assures you. "All one needs is a good sharp pocketknife, then take a piece of wood and draw the rough form of a bird, and cut that out on a jigsaw and work in the details.

"After the birds are carved and sandpapered, then trouble really begins, because the bird has to have a couple of coats of shellac, then a dull gray, and then the color for the particular bird's plumage is added. I usually follow Audubon's *Book of Birds* for color.

"Occasionally, for the amusement of a child or a friend, I go into the

realm of fur-bearing animals instead of the feathered tribe."

An entire wall of the cottage occupied by Dr. and Mrs. King is covered with his wooden birds. Many of the products of his good sharp knife have been presented to friends all over the country. He sent one flight of twelve birds to a show of the National Physicians Art Association—and they brought back its gold medal. This grouping was exhibited also in the window of Abercrombie & Fitch, the sportsmen's store in New York, and stopped traffic. Other flights of geese quietly decorate the wall of his assistants' offices at the hospital.

Last spring the 74-year-old doctor decided to celebrate. With his creative imagination he conceived of a gathering of the clan—all the "babies" he had brought into the world, or as many as possible. An invitation sent to the names on file brought acceptances from nearly every state, Canada, and the Canal Zone. They were entitled to bring their own babies.

It was a wonderful party. Nearly 2,000 men and women who had caught their first breath of life from a vigorous thwack, well placed by Dr. George S. King, or an assistant, met on the lawn of the South Bay Golf Club in June and drank his health in champagne—fruit punch for the babies' babies.



Three Churches

BACK IN 1811, a few years after the settlement of this township, Squire David Munro, owner of the local grist mill, helped organize the First Methodist Society in the Town of Camillus, Inc. The community was then on a circuit with Methodist societies in Manlius, Syracuse, Marcellus, and other settlements. On land given by the squire, the church in 1831 erected the building that is still used today.

That worthy's son, David Allen Munro, was one of the original members received in the First Baptist Church of Camillus, established by a small group who met after harvest in 1848 in the basement of the frame schoolhouse that stood on North Street. Two years later the congregation raised a building on the site of the present church.

The decline of York State wheat growing, and of Camillus as a collection depot, was not foreseen. In full confidence of material prosperity, the Village of Camillus was incorporated in 1852.

That year brought a new milestone in religious life. The Roman Catholic parish of St. Joseph was founded. As the first official act of the first pastor, the Reverend William McCallion baptized the son of an Irish couple named Hancy. Presumably the parents stemmed from Irish workmen who had built the Erie Canal and feeder canals and settled in these parts, journeying to Salina (Syracuse) for the consolations of their religion.

When the Catholic population was considered sufficiently large to warrant the presence of a permanent pastor in this part of the state, the twelve years' service of Father McCallion began, celebrating Holy Mass first in Oley's Hotel and later in a barn near a clay pipe factory. In the spring of 1855 he contracted to purchase the property now occupied by the church and rectory on the hill; it was the site of the pipe factory. The cornerstone of St. Joseph's was laid by Bishop Conroy during the pastorate of Father

William Carroll and the building was completed in 1868, dedicated by the bishop.

Thus the three faiths have dwelt in the village side by side, a shining illustration of American life, each cherishing a fundamental freedom—freedom of worship.

The 121-year-old gabled building of the Camillus Methodist Church, with its hexagonal tower, was recently lifted from its foundations and moved 35 feet forward on the grounds to make room for adequate future expansion in back. The full basement constructed during the summer will provide for a kitchen and dining room, a nursery, rest-rooms, the heating plant, and eight or nine classrooms set off by movable partitions in the dining area.

Sunday school at the Methodist Church dates back to 1834. The church was still on the circuit but by 1837 its membership was large enough to be separated and have its own resident pastor, the Reverend Ross Clark. Two years later the church voted to equip the parsonage with heavy furniture; this home served until 1892, when a new parsonage was built on the east corner of Main and Leroy Streets.

The first record of women serving in official capacities dates back to 1854; three were appointed on a missionary committee. Today there are thirteen stewardesses and several women officers, including presidents of church organizations. Mrs. John Couture is financial secretary of the

church. Mrs. Harry Button is reserve lay member of the Annual Conference.

But to turn again to the pages of history, it was in 1904 that the boys of the town rang the church bell so hard that it cracked. (The excuse for so much enthusiasm is not recorded.) No new bell adorned the tower until three years later. Funds for the installation of electric lights in the church, and for other improvements, were raised by the King's Daughters and Sons, organized in 1910 under the leadership of Mrs. N. M. Gates.

When the hundredth anniversary of the church building was observed in 1931, concrete steps at the entrance had replaced the old plank ones, the dining room had been enlarged and a new kitchen built on. Also, a new bulletin board was placed on the lawn. The current pastor was the Reverend Harry Stubbs, succeeded in 1935 by the Reverend W. Charles Pittman, who served as pastor of both the Marcellus and the Camillus churches.

This was the time of the depression. Largely through Mr. Pittman's efforts the local church became strong enough again to ask the Conference to appoint a separate pastor. The Reverend Vernon A. Martin was designated in 1940, followed by the Reverend Milton F. Sweet in 1945 and the Reverend Robert L. Homer in 1949, the present pastor.

Mr. Homer is a graduate of Syracuse University and Boston University School of Theology. During

World War II he served as an army chaplain. He and Mrs. Homer, with their children David and Sara Lee, live in the parsonage on Leroy Street.

The trustees of the Methodist Church are: Harry Button, Charles Hartkopf, Asaph Waterman, Wilfrid Button, Raymond Legg (chairman), Donald Robinson (secretary), August Kuepper, Harry Martin, and John Place (vice chairman). Mr. Robinson is the lay leader.

Speaking of centennials, when the Camillus Baptist Church celebrated its own in 1948, an edition of the Four Gospels was prepared under the direction of the deacons and deaconesses, with everyone in the congregation invited to contribute a portion of this scripture in his handwriting (with signature). In this way a memorial volume was produced in emulation of the patient labors of the early Christians and in tribute to the Gospel of Christ.

This was the year that marked a building remodeling project to which more than 50 volunteers of the congregation contributed their time and skills in evidence of their loyalty. The basement was converted into classrooms and a new kitchen was provided.

The first church building, erected in 1850, two years after Elder A. Smith began preaching services, was a white frame structure with long, green blinds, the steeple centered in the front. It served for 30 years, during which time the succession of

pastors included the Reverend D. MacFarland, who resigned to accompany the Union Army in 1862 as a chaplain but in time returned to his pulpit.

Church repairs were badly needed. A meeting was called to consider raising money—the estimate was \$2,000. Instead, the congregation voted to build a brick church on the same site for \$8,000. David A. Munro, David Jr., A. E. Smith, and Edward Sherwood, the son of the village's first president, comprised the building committee, and their work was crowned with the dedication in 1880. Incidentally, the cost mounted to \$12,000, including a \$1,500 pipe organ donated by Mr. Munro. A decade later the parsonage property was obtained from the Munro family.

Now the church became incorporated. The first board of trustees consisted of George L. Clark, J. H. Paddock, A. E. Smith Jr., David A. Munro Jr., J. Irving Rhodes, and Isaac H. Munro. The present name, Camillus Baptist Church, was assumed in 1928 with the adoption of a local constitution.

Of the ministers in the past, the present generation of Camillus folk may best remember—the Reverend Edward J. W. Burston, who was called to the pastorate in 1920 and remained here for 15 years. He was followed by the Reverends Claire A. Perrigo, Ralph T. Osborne, Roger K. Powell, and Earl A. Abel. Reverend Mr. Abel was graduated from Colgate-Rochester Theological

School, Rochester, N. Y., and spent an additional year in England at Cambridge University. His services here began in October 1950.

He is ably sustained by a board of trustees comprising John S. Danforth (chairman), Rex J. Farley, David G. Fellows, James Gordon, Gilbert H. Lovell, Mrs. Katharina Stephens, George Taylor, Mrs. William D. Wallace, and Mrs. Henry Wiegand.

"The relationship between the Methodist and Baptist churches in Camillus continues to be one of happy and worthwhile cooperation," Mr. Abel reports. "We have had weekday religious education classes together and we have united for Thanksgiving and Lenten services."

For the community Lenten services the members of the two churches had the pleasure of hearing leading ministers of the county from the different denominations. The two churches sponsor religious education classes on Wednesday afternoons for Protestant children in the first six grades of the Camillus High School. Three classes are held in each church, using the curriculum of the Syracuse Council of Churches.

Three years after the blessing of St. Joseph Church by Bishop Conroy in 1868, Camillus received its first American-born priest, Father Bernard J. McDonough. In three years more Marcellus was set up as a new parish and he left to take charge there.

Many of the present parishioners

still fondly remember Father Bartholomew A. Stack. He came here in 1895 and during his stay of nineteen years became the friend of Catholic and non-Catholic alike. The territory of the parish, continually curtailed through the years, was further reduced in 1913 by the establishment of St. Patrick Church in Jordan. This left only the town of Camillus as the parish limits of St. Joseph.

The existing parish debt, which had been running since the building of the church, was paid off during the pastorate of Father Finley, the next priest; and the good work of increasing the financial income of the church was continued by Father George Oley, who erected a handsome new rectory where the original one had stood.

The diamond jubilee of the founding of the parish was observed in the presence of the Most Reverend Daniel Curley, Bishop of Syracuse. The then incumbent pastor, Father Richard Lynch, took over the additional work of administering spiritual consolation to the inmates of the Syracuse State School and he opened a chapel in Fairmount for the convenience of people who found it difficult to travel to Camillus.

His work of improving the church property was continued in 1936 by Father Charles Kehoe, who unfortunately was not a robust man and could not carry on all the undertakings of his predecessors. Father Kehoe died while in office in 1941.

In December of that year the present pastor, the Reverend John A.

Scanlon, took over the administration of the parish. During his regime the church has been brought up to modern standards. A further limitation of the parish was made when the Fairmount chapel was established as the parish of the Holy Family. Now St. Joseph's serves only the western part of the Town of Camillus.

Among the religious services celebrated throughout the church year, the Midnight Mass at Christmas attracts many of the people of Camillus, regardless of their religious persuasion. The church is invariably filled to capacity.

The released-time religious education program, under the direction of the Most Reverend Walter A. Foery, Bishop of the Catholic Diocese of Syracuse, is carried out each Wednesday of the school year. Father Scanlon and the Sisters of St. Francis make up the faculty who teach the young people, from kindergarten to the senior class in high school, the

mysteries of their religion on the church property.

The trustees are Joseph F. O'Hara, who has served close to 20 years, and August Lingyak, who succeeded the late James Haney. Mr. Haney also served for almost two decades.

With this year a century has passed for St. Joseph Church, and the installation of stained glass windows is helping to commemorate the anniversary. The tenderly preserved records reveal that 4,160 baptisms and 846 marriages were performed by her pastors. The early predominance of Irish names in the congregation yielded to the influx of German and Hungarian names when Camillus Cutlery Company began to expand its factory in 1902. Since then, people of other nationalities, attracted by the peaceful and serene life in Camillus, have dotted the church register. St. Joseph Church is prepared for another century of religious life in the village.



A Boy's First Knife

Sir James M. Barrie, in an introduction to *Scott's Last Expedition* (an account of Robert Falcon Scott, antarctic explorer): "His first knife is a great event in the life of a boy. It is probably the first memory of many of them, and they are nearly always given it on condition that they keep it shut. So it was with Con, and a few minutes after he had sworn that he would not open it he was begging for permission to use it on a tempting sapling."



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Treasure Chest

"LUXURIA" CARVING SET

As delightful as the meat that responds to the sharpness of these high carbon stainless steel blades. The 8" roast slicer, 9½" ham slicer, 5¾" carving fork—sturdy, comfortable handles with a floral overlay of almost pure silver—are housed in a solid wood chest lined with satin and velours. That little round extra present is a "Rolit" sharpener.

A BEAUTIFUL PRODUCT OF CAMILLUS

The Sales Department Is Willing to be Quoted

"THE PONY JACK KNIFE #21 with sabre clip and pen blades is the most popular fine-quality pocket-knife in the United States. Actually, it is our best seller."



#21

#69

"THE DE LUXE PREMIUM STOCK KNIFE #69 features a bone stag handle. The blades are Turkish clip, sheepfoot, and spey. A special favorite with the modern farmer."

CAMILLUS CUTLERY COMPANY

CAMILLUS, N. Y.

Serving the Nation's Cutlery Needs Since 1876

PEOPLE *in* the NEWS

Retired—on July 1, with substantial severance pay—four men in the plant who enjoyed working here for many years and whose association the company in turn enjoyed.

MAX PNEUMAN, born 1887, Messhoppen, Pa. In 1925 his brother Bill, foreman of the tool room, told him there was work to be done in the experimental making of machines. Max came in; stayed 27 years. Now he is simply relaxing.

GABOR NAGY, born 1886, in Hungary. Employed in a knife factory in Stosz, Hungary, he heard from friends in Camillus about the better living and working conditions here. He arrived 1909—that makes 43 steady years! Now Gabor is doing a lot of gardening and fixing things around the house.

FRANK KAPPE, born 1887, Hamburg, Germany. As a Western Union boy in New York he delivered messages to Adolph Kastor, who asked him one day, "How would you like to learn the cutlery business?" That was in 1904. He learned it well.

After 48 years he has decided to "take it easy."

STEVE SANDERS, born 1885, Camillus, N.Y. The day after graduating from Colgate University in May 1906 he came to work at the plant. In 1947 he married Bertha Taylor, who was also employed here (since 1925). Both retired at the same time—just in time for Steve to help Bertha with the canning.

* * *

Mary Ellis Maxwell paused a few moments. This was very unlike her, but this time she had to be passive. At the village centennial ceremonies the afternoon of July 26, Mrs. Maxwell was awarded a citation in recognition of her communal work.

"On behalf of the people of Camillus"—Earl R. Hall was reading from the leather-bound document—"for your kindly, constructive, and generous free-will contribution"—not only in the realm of Camillus Library, notable in itself, but also "for your heartfelt interest and your guidance of the youth of our community," for serving as town and village historian, writing *Among the Hills of Camillus*, and inspiring others by "your example of friendly and conscientious service."

From the recital it was apparent that one woman had done a hundred years' work. And what about Mrs. Maxwell's wonderful pies?



Three Generations

with Camillus Cutlery Company



BILL KELSEY, who recently retired from Camillus Cutlery Company at the age of 73 after 48 years' service, represents one of three generations of Kelseys associated with the company. His father, George Kelsey, who was born in the village in 1853, became part-owner of a clay pipe factory here, chief engineer on a tug-boat plying Lake Erie, stationary engineer for a local knitting mill which operated briefly, and finally engineer for the knife works.

Father and son both joined the company in 1902, Bill as a hand forger. Bill's son Ken started in 1919. This made three at the same time, for George Kelsey continued until 1929. Ken, a set-up man, is still with us.

THE SCHMITZ FAMILY originated in Solingen, Germany. Ernest Schmitz was a hafter of pocketknife and kitchen knife handles in that cutlery center. His children, Arthur and Ernest Jr., followed the same trade. In World War I they were all drafted; after the war they returned to their craft. But in 1923, with help

from a Camillus relative, Fritz Kraheck, the family left Germany and each one found an opportunity to resume the practice of his skill.

Arthur Schmitz Jr. became the third-generation employee. At times Mrs. Arthur Sr. and Mrs. Ernest Jr. have also worked here.

THE KUEPPERS began before the beginning. Fritz Kuepper had been working ten years with Adolph Kastor & Bros. in the import business in New York before the company took over the factory in Camillus in 1902. He came up that year and put in a quarter-century more.

Meanwhile his five sons and a daughter had joined the roster. With Charles (1914), Ernest (1919) and William (1920), father and sons formed a team in cutlery. August (1915) worked in the matching room, Elsie (1919) as a knife wiper, and Fred (1924) at handle making. Then came Charles Jr. as an apprentice cutler in 1933 and Gus' daughter Phyllis. Still with us are Charles Sr., Bill, and Gus.

GUSTAVE LINGYAK learned the cutlery trade in his home town of Stosz, Hungary, before coming to this country in 1907. He landed in a butcher knife plant in Pittsburgh, but times were hard and he had friends in Camillus who were doing much better; they found a place for him in 1908 and he brought his family over the next year.

His sons Amos and August followed in his footsteps. Amos is still here as a foreman. August's daughter Nancy worked for about a year (1944-45) and thereby made the grade as a third-generation Camillusite.

RUDOLF BROCK, another 1902 pioneer, had been a knife manufacturer in Solingen, Germany, and had known Nathan Kastor in Ohlig. On his arrival in the United States he called on Adolph Kastor in the New York office: he wanted to be an American workman.

About three years later he sent for his family. "We were all so glad to be reunited," his daughter, Mrs. Emily Brock Heyderhoff, recalls. "Father had made a lovely home for us. We liked the town very much with its beautiful hills and valleys, just like Solingen."

The son, an experienced cutler, went to work with his father. The four daughters too, after finishing school in Camillus, came to the plant for several years. Emily quit when she married Eric Heyderhoff, one of the foremen. In the course of time

they had three children, all of whom worked at the plant.

"Now, since I'm all alone again, after a very happy married home life, I have gone back to work in the cutlery," says Mrs. Heyderhoff, "as I hated to leave the old home town. I'm very contented with my new work here."

THE LUTTERS STORY. Foreman of the hardening room in 1905 was Carl A. Lutters, coming here on the recommendation of Nathan Kastor in Germany. At least two generations had preceded him in cutlery; it was not odd that two should follow. In fact, his son Eugene, having learned the cutler's trade with him in Solingen, joined the company the same time he did. Carl served as plant superintendent 1910-19; Eugene worked through to 1944.

Eugene's widow, Johanna Krupp Lutters, was the daughter of Franz Krupp (hafting foreman 1906-11) and she herself worked in the plant at sharpening until her marriage. After raising three sons she returned in 1924. She is still employed, as forelady of the packing and wiping department.

Eugene Jr. was only fourteen when he started in 1926 alongside his father as a cutler apprentice. After two years he became stock clerk, later went back to production, now is assistant production supervisor. He has put in 26 years' uninterupted service.

READERS REACT

The special section, "Public Office vs. Corruption," in the May issue of *Camillus Digest*, was frankly an experiment in business journalism. It might seem to some readers like a far cry from cutlery. But the major premise of business life is that industry is integrated with society. A businessman is a member of the community. He has an obligation to concern himself with the common weal. What does it profit-and-loss a man if he lose his human values?

Well, everybody who wrote in liked the idea. Here are some of the angles:

James A. Linen, publisher of *TIME*: "These articles markedly clarify to the reader his individual responsibility for the maintenance of integrity of those in office. I found the article on Chief Justice Harlan F. Stone of particular interest."

Senator Edwin C. Johnson (Colorado): "Permit me to congratulate you for your splendid contribution to public morals in the special section of *Camillus Digest*. I like to see a comparatively small company, such as yours, take an active part in the field of national affairs. Others

might well follow your shining example."

Senator Edward Martin (Pennsylvania): "These articles are deserving of high praise as an example of public service by an industry which is contributing so much to the advancement of American economic progress."

Prof. Richard C. Overton, Northwestern University: "I have carefully read the special section. I think every citizen should read it."

Robert S. Henry, Association of American Railroads: "I congratulate you on such an outstanding and thought-provoking series of articles."

Robert Ramspeck, chairman, U. S. Civil Service Commission: "A splendid, informative, thought-provoking publication."

Senator Paul H. Douglas (Illinois): "I was delighted to note that you devoted more than half of the issue to the problems of maintaining high ethical standards in government. It is by action of this kind, to bring more public attention to these problems, that we shall eventually build up an effective public demand for the necessary action."

Leo Cherne, The Research Institute of America, Inc.: "An unusual, literate, and, I would hope, an effective piece of work."

Herbert Bayard Swope: "A well done job."



HUMAN RELATIONS

How to Make It Unanimous

Not Victory, But Agreement

By Morris Llewellyn Cooke

Condensed from *The New York Times Magazine*

TO PERSONS who are not initiated in politics, a decision reached by the processes of debate and majority vote acquires an aspect of sanctity as the ultimate expression of democracy. But those in Washington who deal with the complex problems of statecraft inevitably come to see grave shortcomings in the honored old way of settling issues.

Increasingly these men and women are resorting to a subtle and effective method long used by the Quakers to arrive at essential unanimity in their business sessions—the process known as taking "the sense of the meeting."

The technique is being adopted by numerous directors of public and private organizations. It has in recent years helped to settle policy on several national issues of great consequence. Already one can detect the small but significant beginnings of this approach in some actions of the

United Nations. Doubtless quite a few of those who are starting to employ the technique are not even aware of its Quaker origin, but they are all too familiar with unfortunate results developing from the great reliance on the reaching of decisions by majority rule.

THE FAULTS of the conventional parliamentary procedure arise from its basic assumption—that there exists a divergence of interests rather than a common purpose. The introduction of a resolution for a ye-and-nay vote is conceived as a kind of contest between opposing forces, each going into battle armed with fully formed conclusions which it then attempts to put over on the other side.

The outcome of the vote, then, is a victory for one side and a defeat for the other, which leads to grudges. It is likely to represent no group decision based on the intrinsic merits

of the case but a sort of ledger sheet showing the result of bargaining negotiations. And it imposes on the minority a course of action in which they may not concur and which they may positively resent.

The Quaker practice of "taking the sense of the meeting," on the other hand, is a combination of free discussion and quiet thinking.

First, a subject is introduced not by presenting a resolution but by "reading a query." This is usually done by the chairman or "Clerk of the meeting," as he is known in Quaker groups.

Various points of view on the subject are expressed by individual members—whoever wishes to contribute. But strong words, provocative language, and repetitive discourse are taboo; members are encouraged to speak just once on a given point, and only after careful thought. Most significant of all, the individual speaks not simply as a man expressing his own conscience but as the voice of the group addressing itself to the issue at hand. If a contrary viewpoint is raised, it is considered as if it were one's own for the purpose of treating it objectively.

There is never any voting. When a positive program of action appears



MORRIS L. COOKE, consulting engineer by profession, began his life of public service during the Spanish-American War as an assistant engineer in the U. S. Navy. He was the first administrator of the Rural Electrification Administration and now heads the President's Water Resources Policy Commission.

to have been indicated by the evidence brought to bear on the subject, the Clerk sums it up by "presenting a minute," expressing what he takes to be "the sense of the meeting"—the consensus, the course of action which would take into account the most significant pieces of evidence contributed by all the members.

The "sense of the meeting" stands as the group's decision unless some challenge is made by an unsatisfied individual. In this case the Clerk may suspend the subject for the time being—true unanimity obviously being out of the question—to permit more careful consideration and perhaps to gather more facts. A committee may be appointed for research and to prepare a report for the next meeting, when a new attempt is made to attain unity.

How SUCCESSFUL is this temperate method when serious differences exist? The best answer lies in a recital of some important cases where agreement is, or has been, attained by the Quaker principles of unanimity.

1. The President's Water Resources Policy Commission recently published its report, "A Water Policy for the American People." The findings were concurred in unanimously by the seven commissioners. The commission never took a vote and no record was kept of its proceedings. The report itself is its record. Even though its assignment from President Truman involved

reaching decisions on many highly controversial questions affecting water and land, everything was talked out in conference until a meeting of minds was arrived at.

2. The Acheson-Lilienthal atomic energy report was drafted by a group which tried to operate after the Quaker fashion.

3. The Joint Committee on the Organization of the Congress in 1948-49 drafted—without taking a vote—the voluminous report on the basis of which Congress was fundamentally reorganized.

4. The International Monetary Fund operates in accordance with this by-law: "The chairman will ordinarily ascertain the sense of the meeting in lieu of a formal vote" unless a vote is specifically called for. During the five or six years since it was organized, decisions have been reached on over a thousand issues and on only twelve or thirteen of them have votes been taken.

5. The Committee on Economic Development, one of the major organizations studying public finance, carries on its discussion and frames its findings Quaker-fashion.

For all these striking examples, it would be false optimism to conclude that the sense-of-the-meeting technique could be applied successfully to the deliberations of major political bodies, such as a Congress in full session. It requires not only utter frankness, sincerity, and mutual trust but also a suppression of any personal, factional, partisan, or sectional interests. There is no room

for unreasoned obstinacy in the face of sound evidence, nor for resistance to unity on a particular issue based merely on traditional antagonism.

Some Friends themselves go as far as to say that the practice cannot be applied with much hope of success in any group of elected representatives who must report back directly to a constituency, for often the constituency holds some minute but unshakable special interests that are contrary to the interests of the group as a whole.

THIS also raises the question whether anything can be gained from the Quaker method in the way of peaceful and effective deliberations among the United Nations. It must be recognized that the necessary frankness and trust between Eastern and Western nations are unfortunately lacking at present.

Still there is a direct relationship between the Quaker practice and methods of securing agreements on disputes before the U.N. Assembly, once these disputes have been handed over to conciliation commissions or to mediators. In the case of the U.N.'s subsidiary agencies, those smaller non-political organs in which a group of nations represents the total membership, there is also good opportunity for using "the sense of the meeting," for in these cases the members are not expected to reflect only their own national interests.

Do these instances of successful use of the Quaker method, and ex-

amples of public bodies which might try it, indicate a wider usefulness for the sense-of-the-meeting technique in the future? That they do. If the executives of organizations dealing with public affairs, from the municipal level up through the councils of the United Nations, will

test this technique they will find that important decisions can be arrived at with less partisanship, more harmony, and with greater faith in the results achieved. That much, in these irascible times, would be a great deal.



Remarkable Remarks

By Justice Louis D. Brandeis

Health, like sickness, is catching.

*

I believe in compromise if the other fellow is willing to go fifty percent of my hundred percent, but not if he wants to go off in another direction.

*

Sometimes it is best to try not to see too far into the unknowable future.

*

The great happiness in life is not to donate but to serve.

*

Few people are bad but many are weak. It is up to us to create conditions which do not tax their character too much.

*

The weakness of human nature prevents men from being good judges of their own deservings.

"The Brandeis Guide to the Modern World"
edited by Alfred Lief, published by Little, Brown & Co., Boston



Who Is Mature? and When?

Condensed from a paper
by Adolf Meyer, M.D.

WHEN DOES maturity begin? By what can we judge and measure it? Assumption of maturity seems to be a matter of individual choice. It is very like the belief that one is a specialist as soon as one begins to limit oneself to learning and working in a specialty, and as such is entitled to either a fellowship or a salary for the mere intention.

To talk of immaturity is taboo because, with our Pollyanna fear of "repressing genius," we are afraid of reminding anyone of possible limitations. Because there were some bad ways of treating children, the child is treated as a would-be adult. Because there were some bad things in apprenticeship, we do away with apprenticeship and replace it with curriculums and examinations and helps to "get by." We educate our

youth and allow them to surprise us with the strange use they sometimes make of their erudition and "maturity."

One of the most fateful and responsible steps of life, for which we might care to require maturity—the step of marriage—we leave to the false romanticism of the little ivy-clad church or to the justice of the peace. We demand only a license, obtainable without any great scruple or obligation, and without any controlled inquiry.

All this may be lack of maturity of a civilization rather than of individuals. The individual is power-



DR. ADOLF MEYER (1866-1950) was professor of psychiatry at The Johns Hopkins University Medical School for almost 30 years and chief of the Phipps Clinic there. He emphasized the unity of mind and body and the consideration of a patient as a person.

"The Commonsense Psychiatry of Dr. Adolf Meyer," edited by Alfred Lief, copyright 1948 by McGraw-Hill Book Co., New York, \$8.50

less against the atmosphere created by the financial-success standards ruling the printing press, the movies, the automobile, fashions in drink, and all the other ubiquitous problems for the immature, whether adult or younger.

Is not all maturity a relative and still progressive attainment, even in the adult? Does not all maturity have to be maturity *for something*? We look for maturity for jobs and play and rest, for poise in composure. We look for a fitting relation of personality and situation in individual, family, social, and civic life. We look for maturity of choice and discrimination and decision, and of a sense of what is reality and what is fancy in opportunity and desire.

THOSE who do not like to bother with the more abstract and comprehensive might make a collection of very immediate issues of maturity—for using a car? for using the day and the night in unsupervised life? for the ventures of life, or for making laws and handling them for community health, happiness, and efficiency?

We need preparedness and patterns to meet concrete situations. Maturity implies quite definitely a dependability assured not only by practice and drill, but one that is intrinsic, ingrained, expressed in terms of growth.

Expressions of mature living are the balancing of expectation against reality, and the capacity to fit into

groups: in business, in home life, in our allegiances as well as our emancipation. It implies the capacity to accept illness, disappointments, bereavements, even death, and all that is largely beyond our own control and influence; to accept our own make-up, the perfections and imperfections of self and others, success and failure, sportsmanship, and the social comparisons we call advice, criticism, and authority.

Finally, maturity assumes a philosophy of objectivity about the past and a vision of creative opportunity for the present and the future.

Maturity requires a realization that there are grades and stages of adequacy—and fluctuations of efficiency. It includes the capacity to appreciate one's place in a scale, and to sustain the tension needed to attain one's ends.

Maturity of the individual and of a civilization presupposes the dependability of certain standards, and standards do not stand without attention, force, or effort. In short, wherever we turn, we meet the question of preparedness and capacity for effort.

Probably the severest test is capacity to create and participate in a consensus, based on understanding others and making oneself understood—consensus in contrast to domination—literally a capacity for more interest in common ground and less in one-sided emphasis on differences and digressions of opinion.

*Cooperating for World Health
Is Everybody's Business*



THE KEY TO SURVIVAL

By Brock Chisholm, M.D.

THE SUPREME challenge which man faces today is man himself.

The genius that man has been displaying for centuries and through which he has very nearly succeeded in mastering the forces of nature is now turning against him, threatening to destroy his very existence.

The crisis which has been developing in the last few decades is a crisis in human relationships. It can be formulated simply: Whether we shall survive or not depends to a large extent on whether we are willing to reexamine our present concepts and behavior patterns, our ultimate purpose being to readjust our whole system of human relations.

The mechanism of competitive survival—the only method of survival in common use up to now—is utterly out of date. It must give way to more civilized, more mature forms of survival based on a degree of tolerance about divergent atti-

tudes and proceeding by discussing, mutual understanding, compromising, and agreement.

In the past, the incessant conflicts between various human groups, disastrous as they were in terms of loss of lives and material damage, still did not make it impossible for mankind to continue its existence. But with the advent of powerful new weapons, such as the atomic bomb and the even more destructive tools of biological warfare, the situation we face today is radically different.

We have to realize—before it is too late—that competition by means of warfare has become synonymous with suicide. If we are to live at all, we must live with all the people of the world. Competition in human relationships must be replaced by cooperation if we, the human race, are to escape the fate which overtook the dinosaur and many other species unable to make necessary adjustments to new circumstances.

*Condensed from "Peace on Earth," by Brock Chisholm.
Copyright 1949 by Hermitage House, New York. \$3.*

Viewed against this background, the creation of the United Nations in 1945 can be considered a reaction of self-defense by the nations of the world in a situation where a choice had to be made between working together and annihilation. The World Health Organization, the youngest of the specialized agencies in the United Nations family, aims at helping every human being to reach the highest attainable standard of health because, as its constitution states, "the health of all people is fundamental to the attainment of peace and security."

History is pictured by most of us as an endless series of wars resulting in victories for some nations and corresponding defeats for others. We are appalled at the havoc these wars have wrought both on the victors and on the defeated in loss of human life and material destruction. Yet few of us stop to think that mankind, since its origin, has also been waging a gigantic struggle against disease, an enemy which is even more destructive than any human being or group of human beings up to now, and which spares no one.

Yesterday we might have had some excuse for passivity in the face



DR. BROCK CHISHOLM, director-general of the World Health Organization (headquarters in Geneva), is a Canadian by birth. On his return from a tour of the Far East and the Pacific area last spring, he reported that he met no one who took seriously the Communist charges of germ warfare by the U.N. in Korea.

of ills which were killing or incapacitating hundreds of millions. Today, with the discoveries of modern science and medicine at our disposal, such a neutral or even defensive attitude is criminal. There should be no shortage of penicillin in any country for the fight against venereal diseases. No lack of BCG vaccine or of streptomycin should prevent any nation from combating tuberculosis. No region in the world infested by malaria should lack the new and powerful insecticides such as DDT.

Present-day knowledge must be made available to all countries in order to enable them to assure adequate care for mothers, the best possible chances for survival of infants, and for all children normal physical growth and development as well as mental and emotional health.

This is a big program. In order to carry it out, one essential condition must be fulfilled: All nations of the world, regardless of the political, economic, or social systems to which they belong, must play their part in building a healthier human society. Disease and misery in any corner of the world are a potential threat to the rest of its population. As far as health is concerned, it is obviously and immediately clear that the world will be one or none.

The very existence of the World Health Organization is a promise that the choice will be made for the good of mankind. The 64 nations which belong to WHO have spe-

cifically accepted the responsibility of assisting each other in the various branches of public health by agreeing in the WHO constitution that "unequal development in different countries in the promotion of health and control of disease, especially communicable disease, is a common danger." Furthermore, in subscribing to these obligations, they also agreed to a precise definition of health as "*a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.*"

This definition of health is a truly revolutionary concept. With it the frontiers of health have been pushed a long way forward and the close relationship between international health problems and economic and social conditions is fully recognized. This explains the great interest which WHO has in problems such as improvement of nutrition, housing, recreation, economic and working conditions, and other aspects of environmental hygiene.

The new kind of human society in which survival will be based on cooperation instead of competition calls for people with real maturity. Two basic qualities of a mature person are adaptability and compromise, and both of these qualities are required of those engaged in the building of peace. They must know how to adapt themselves to a world in which geographical and political barriers have become obsolete and dangerous fictions.

This does not mean that we must

give up our own national loyalties. Neither are we required to sacrifice our spiritual or cultural traditions. What we must do is to acquire a mature view of the differences between the nations of the world and to consider the systems under which they have chosen to live as various types of experiments, all at different levels of development along their own lines, neither superior nor inferior to each other, and all thoroughly justified by the conditions which created them.

If we can do this, the neurotic symptoms which until now have characterized our conduct of international affairs will disappear. We shall be able to do away with the main reasons for the endless wars we have been fighting in the past: prejudice, isolationism, the ability emotionally and uncritically to believe unreasonable things, excessive desire for material or political power, excessive fear of others, ability to avoid facing unpleasant facts and taking appropriate action.

The world will be what the children of the next generation make it, but the bringing up of that generation is our own responsibility. If we have the courage, the determination, and the imagination to free our children from many of our taboos, many of our anxieties, and many of our unfounded fears—if in other words we succeed in giving them true maturity and a strong feeling of world citizenship—we can be sure that they will grow into a happy and peaceful world.

People Like to Like and Be Liked

We Can Find a Solution to Prejudice

By Robert R. Young

From an address before the National Conference of Christians and Jews, reprinted from *Railway Progress*, December 1951.

IT WAS my fortune recently to experience five months of continuous travel through nineteen Asiatic, African, and European nations, during which I also explored seventeen historic islands of the Mediterranean and the ruins, landmarks, and monuments of many ancient and modern civilizations.

Travel so extensive is trying. Fatigue, delays, diet, lack of conveniences, the difficulties of language, all were irritations. Yet, I am left with not one unpleasant memory from all my contacts with this cross-section of so many languages, religions, and colors. Always I found friendliness and an eagerness to be helpful. Nowhere did I sense animosity either because I was an

ROBERT RALPH YOUNG, chairman of the executive council of the Federation for Railway Progress, is a native of Texas and a director of the National Conference of Christians and Jews. He is also chairman of the Alleghany Corp. and chairman of the Chesapeake & Ohio Railway Co.

American, a former enemy, or, as we are all proud to confess, a capitalist. And this was as true at Damascus, Luxor, and Cairo on the very eve of the present anti-American and British demonstrations as it was in those countries where we have more reason to deserve friendliness.

The evidence of brotherhood, the almost universal desire to like and be liked, which I found everywhere, was in sharp contrast with the physical evidences of fear and destruction, past and present. If I had not enjoyed these personal contacts, if I had come from a distant planet and had visited these same scenes, their peoples gone, wiped out by some plague or atomic ray, what a different opinion must I have formed of mankind! Truly, man was the cruelest, the most destructive of all the earth's animals, I must have concluded.

Looking backward, the physical evidence shows that for thousands of years the rural people who rimmed

the Mediterranean, that cradle of our civilization, were compelled to hive their homes together upon the most inaccessible cliffs. They might farm but could not live in the fertile lowlands, for their days were filled with the terror of seaborne slave raiders and their nights of vandals down from yet higher hills. Even their great and powerful walled cities we find in ruins: the case, say, of Jerusalem, or of what is believed to have been ancient Troy, as many as nine civilizations built one upon another, each on a growing mound of accumulated debris. The very climate changed at the hands of these men. Fertile plains that once supported hundreds of thousands are now leafless deserts. The forests, cool and rain-soaked, the cedars of Lebanon, gone into war galleys, have left as scars only goat-ridden hillsides.

Nor could we answer our critic from Mars by saying that this cruelty of man for man was associated only with war and piracy. For we find collections of instruments of torture of enormous variety at such places as the Castle of Chillon on the placid shore of Lake Geneva, or in the quaint city of Ghent where is still preserved the cauldron for boiling offenders in oil.

And, looking at today's scene, I am sorry to say that this visitor from a distant planet, however much advancement he might find in science, would recognize none in human relations. The rusting hulks of bombed vessels that glutted those harbors;

the seared children of Hiroshima—without warning; displaced Jews, displaced Arabs, all bear witness to the cruelty of man for man this present day. The cities of Germany were levelled in a way so inconceivable that the five-year bombing of London seems now to have been grossly exaggerated. We have long since concluded Germany's help in the defense of Europe is needed. Yet, the methodical demolition of her limited remaining manufacturing facilities continued mercilessly under our auspices until this year.

HOW THEN is it that I met such likeable, friendly people wherever I traveled, and yet this man from another planet could find such evidences of intolerance, hatred, and cruelty past and present? Why is it that the margin between love and hate is so paper thin—that, always has it been, the enemy of this war is the ally of the last?

The only apology I can offer our imaginary visitor is: *the failure is not in the common or the average man.* Man as an individual is a reasonable being; he does not expect more of his neighbor than of himself. In a committee, a congress, a nation, or a mob, corruptly or heartlessly led, man can become as unreasonable as he is unpredictable. He does not then hesitate to exact sacrifices of others far beyond those he is prepared to make himself, or to inflict punishment in the abstract he would abhor had he to meet it face to face.

There is an axiom that unlimited power corrupts. We are witnessing a vast increase in the power of our own country, a power of productive and inventive supremacy. Events move so swiftly, will the curious even a few decades from now find themselves delving in the debris of our cities simply because, in our strength, we felt it unnecessary to meet our world neighbors halfway or sometimes even part way?

We men in business are accustomed to seeing the seemingly irreconcilable impasse resolved peacefully. We have no resort to force. We too have met arrogance and intransigence—of entrenched position and of monopoly power, be it of our competitors, our employees, or our government. We have, not always but usually, found the means to make their abuses of power yield to justice and public opinion.

But, again, confessing to our mythical critical visitor from beyond the stars, it is true that our failure in human relations is not solely:

1. Behind the Iron Curtain, or

2. In the Middle East. It is also, and not least,

3. Here in America, and I, a businessman, must bear my share of the responsibility.

There are prejudices of race, religion, and color that threaten the nation's security. The violent economic changes that accompany war or the threat of war, the conscription, the destruction, the corruption, the tensions, tend to aggravate such prejudices. However, I am no more pessimistic about our finding a solution to this third problem, that of our prejudices here in America, given the leadership of key men, than I am about our ability to meet halfway our brothers in the Middle East and, God help us, in North Korea and beyond the Iron Curtain.

The importance I attach to finding these solutions is the answer to why I am urging that businessmen, industry, and labor participate under the guidance of the National Conference of Christians and Jews in education for intergroup and world brotherhood.



On Feeling Secure

Economic security cannot be gained by avoiding risk, for there is no security without opportunity, and seldom is there opportunity without hazard.

But real security we can find only within ourselves. It is a house with five sides, four of which have nothing to do with wealth or money or economics.

These five sides are: Spiritual security, which is faith in divine guidance; physical security, or the ability to plan for the future with reasonable expectation of living to enjoy it; political security, or simply freedom; psychological security, which is really just plain confidence in yourself; and economic security.

—Benjamin F. Fairless in a Commencement Day address at the University of Southern California

From "South Pacific"

THE MESSAGE STRIKES HOME

"You've Got to Be Taught to Hate"

OSCAR HAMMERSTEIN II was invited to say, in the Human Relations Section of *Camillus Digest*, something about the origin of the thought behind this Rodgers & Hammerstein song. Here is his contribution: "The source of our song, 'You've Got to Be Taught,' is, of course, the story of 'South Pacific' itself. In the second act, when two stories converged—Emile de Becque having been rejected by the Navy nurse because he has two Polynesian children, and Lieut. Cable, having rejected Liat, the Tonkinese girl, because of her race, and being disgusted with himself for doing so—a song was called for here, some expression of the cruelty and the fallacy of this kind of prejudice." Many civic organizations have requested permission to use the lyrics, which follow:

You've got to be taught to hate and fear,
 You've got to be taught from year to year.
 It's got to be drummed in your dear little ear—
 You've got to be carefully taught.
 You've got to be taught to be afraid
 Of people whose eyes are oddly made
 And people whose skin is a different shade—
 You've got to be carefully taught.
 You've got to be taught before it's too late,
 Before you are six or seven or eight,
 To hate all the people your relatives hate—
 You've got to be carefully taught!
 You've got to be carefully taught!

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