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WHAS

Western Kentucky University

Earl Moore

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WHAS Broadcast No. 49

January 5, 1937.

4:00-4:30 P.M.

From Extension Studio in Bowling Green

Strings and Voices

"College Heights."

Moore Western Kentucky State Teachers College. We greet you all both great and small with the words of our college motto — —

Voices Life More Life.

Moore Life More Life is our motto and our wish for all our listeners.

Vibraphone Chords.

1:04 Moore Opening our program today is one of our students, a junior, Miss Martha Taylor, of Louisville. She sings "It Happened in the Starlight," by Martin Broones. Miss Mary Chisholm is at the piano. Miss Taylor.

1:18 Taylor "It Happened in the Starlight."

5:45 Moore That was Miss Martha Taylor singing "It Happened in the Starlight."

And here is Jake A. Evans, of Bowling Green, a member of our freshman class. He plays Schubert's "Serenade," which he has arranged for the French horn. His accompanist is Walter Pearce, also of Bowling Green, a sophomore.

6:05 Evans "Melody."

16:35 Moore Schubert's "Serenade" was played by Jake Evans. There will be more music before our program is concluded. At this time I have the honor and pleasure of presenting Dr. F. C. Grise, dean of Western Teachers College, and head of the Department of Foreign Languages, who will speak briefly on "The Teacher's Faith." Dr. Grise.

In every age the people of mighty assurance are the men and women who maintain a stabilized society and perpetuate civilization in the world. For great believers are the great stabilizers. No nation can have prosperity without stability; without stability people can have no character; without stability no happiness is possible. Our country today
probably needs, above all else, an intellectual, economic, and spiritual
stability. This can come only when men of deep conviction and sincere
beliefs are found in places of leadership and high authority, as well as
among the masses of mankind. These are they who give that permanent
authority to life, in whose absence no individual or community life is
possible, and without which civilization is doomed.

The great believers of the world have been the great builders. "We
must have that assurance which makes for permanency if people are to do
their work well. When life is full of wild change," says Dean Lynn H.
Hough, "humanity constructs tents and huts, or withdraws to caves; they
do not erect great buildings." We must have great beliefs if great libraries
are to be built, great cathedrals erected, great schools maintained, and
happy homes perpetuated. Great believers are also necessary in the con-
struction of a sound economic and social order.

Again, only great believers can produce a tolerant world; and here
I do not have in mind the tolerance of mere indifference. Persons having
this kind of tolerance know only change; they cannot explain progress.
Having nothing to which to be loyal, they cannot know loyalty. It is only
the man or the woman whose beliefs are deeply rooted and infinitely
precious who can come to know the real meaning of tolerance.

In times like these, when there is so much of doubt and confusion,
not
if we would lose our perspective, if we would not lose our moral as well as
our economic bearings, all people, and particularly those who teach, must
keep a firm grasp on things fundamental to life and living. What are some
of the things in which an individual, if he would be a real teacher, must
believe?

Certainly no person can succeed who does not have unbounded faith in
the thing which he does. No vender can successfully sell wares in which
he himself does not believe. The teacher must believe in his profession;
and here I am not thinking of the man or woman who, while paying lip
service to education, is privately apologizing for the work in which he
is engaged. I am thinking of the teacher who is deeply convinced and
constantly conscious of the value of education as one of the greatest
instruments for the building of our human world. Is there any good
reason why teachers should not have this conviction?

Education still remains the biggest business in all the world,
whether considered from the standpoint of the numbers engaged, the in-
fluence which it wields, or the contributions which it makes to life in
all its phases. It yields to no group, organization, or agency in the
achievements which it has wrought through the centuries; and no greater
men have brought glory to any profession than some of those who have
dedicated their lives to the important task of teaching.

The teacher must also believe in himself. Self-respect is the very
foundation of the appreciation which others have for us either as in-
dividuals, as a group, or a profession. There is, however, a fine line
of distinction between a superb confidence and a tragic over-confidence;
and so I am referring here not to an ungrounded or unreasonable faith,
but to a faith based on reason and good sense, one that springs out of
the consciousness that one is a fully prepared, really equipped,
and consecrated teacher; one who believes that he is an important factor
in the enlightenment of men's minds and the perpetuation of good in the
world; a human being who can stand on both feet, look the world in the
face, and be unafraid.

The teacher must believe in people; he must have an abiding faith
in humanity. I sometimes think that the teacher has the best opportunity
of anyone to become a cynic—so much of prejudice must he encounter in
his efforts to lead and enlighten. In Browning's Paracelsus we have a
man of vast ambition to find infinite wisdom within mortal limitations.
Disillusionment comes to him in trying to do something for humanity and in getting up against the stubborn facts of human life. In his near despair he cries out, "The means are so limited, the tools are so crude, the time is so short; people do not want to be taught, they only want to be amused." Paracelsus was wrong, of course, because unaware of human limitations, he expected too much from human weakness and as a result was unsympathetic with it. He had not learned patience with foolish, prejudiced people. It is a hard thing to do, but if we shut them out of our interests and sympathies, we destroy all opportunity of waking them up. No one can be a teacher if he is a pessimist, without faith in life and a love for people; without hope and without that charitable judgment for all which every one so much needs for himself.

Certainly, the teacher must have faith in the child; a faith that sees in every boy and girl, whether of rich or poor parents, whether born in a palace or at the forks of a creek, the most valuable undeveloped resource of the state. Such teachers have a vision of the glories of a life invested in human beings. To them every pupil is a body to be developed, a mind to be trained, a soul to be saved. Their joy is the joy of discovery, the joy of bringing to fruition the possibilities that lie hidden in many a boy or girl awaiting the magic touch of a trained hand and a sympathetic heart to awaken them into life.

The teacher needs to believe in the home. That the American home has changed greatly no one denies. "It was necessary that these changes should come. But," says Dr. R. W. Sockman, "family still offers one of the greatest frontiers for human advancement. Homemaking must become a career as challenging to the intellect and resources of womanhood as are the careers open to women outside the home."—The home must continue to be the very heart of our national life if we would avoid the fate of other countries now in ruins. No country has long endured after the home has
fallen into decay.

The teacher must possess an abiding faith in his country. Is Lincoln's faith in a nation conceived in liberty and dedicated to the proposition that all men are created equal a forlorn hope? Is democracy capable of surviving the extraordinary changes which are now upon us? Certainly we do not believe that our nation will go the way of other nations in which public education has not been the passion that it happily has been with us since the beginning of our government. But the perpetuity of our form of government can be assured only as the teachers of America have a complete understanding of the values that underlie a political democracy; values that must be treasured but not worshipped; values used by loyal and intelligent men and women to build better structures upon the ancient principles of democracy, which will serve to bring about a happier living for all our people.

If we teachers would help in the preservation of those things which have brought us this far, and the continuation of those things on which we must rely for the permanency of this republic we must possess that faith in our country which finds expression in respect for its institutions, obedience to its laws, a willingness to defend it against those foes and forces which tend to undermine its principles and destroy its traditions; and we must have the intelligence, the character, and the ability to transmit this faith to those whom we seek to teach.

Finally, if a teacher would be great, he must believe in the unmeasured and unmeasurable things of life. He must have a faith not found in books, not discovered in test tubes, nor known through mathematical formulas. Surely the teacher who works in the realm of the mind and spirit, and therefore deals with values immortal will find such faith indispensable. If we would be that Master teacher whom Plato would crown as king and sovereign Lord; whose kingship consists in moulding men's
minds and making them God-like, we must have the faith that lies at the
very roots of our American system of free public education. We are far
from living up to it, I know, but it still survives and is the vital
spring of what is best in American life, and bursting forth into a great
spiritual flame it may be the thing that will save this nation.

More than in any other period of human history it has fallen to the
teacher to dream dreams and lift up before humanity the visions of the
future. If the eternal principles tried and purified in the fire of human
experience are to be preserved and transmitted to young manhood and young
womanhood, the teachers of our land must be largely responsible for doing
it. We must not fail in this responsibility. Out of these days of storm
and stress the teachers of America can make a rich contribution toward
saving everything that is worth saving, and to our heritage of the past
they can add much that will be of abiding value if they but have the will,
the intelligence, and the faith to achieve this noble purpose. But if
teachers would help to save the world, they must be willing first to save
themselves; save themselves from frivolity, intemperance, cheapness,
vulgarity, and ignorance.

That ours is a gigantic task no one will question; a task requiring
a high degree of intelligence linked with an inspiring sincerity of purpose;
one that calls for every virtue that God can create in human character;
one that requires every power that He can implant in the human soul. Can
our mission be accomplished without a living, growing, persistent faith
in things worthwhile? Faith in our profession, in ourselves as men and
women; faith in the child as the most valuable undeveloped resource of our
Commonwealth; faith in the home, the very heart of American life; faith
in humanity; an abiding faith in our country, and the principles of democracy
upon which it rests; faith in a divine Creator? For faith in these things
we teachers should constantly strive, and not only teachers but all people
of our Republic, to the end that we may achieve not as workers for wages, not as money grabbers, but as rebuilders of commonwealths, and that we may contribute most effectively toward the establishment and the perpetuation of the kingdom of God and the brotherhood of man in the world.

This appeal for reaffirmation of the faith of the teacher was made by Dr. F. C. Grise, dean of the College. And now, we have an unusual privilege, for we are making this something of a family affair. The son of the gentleman who has just spoken will now sing for us. George C. Grise, a member of our freshman class, has chosen "Until" by Sanderson. Miss Chisholm at the piano.

Do you have another for us George? All right. Mr. Grise continues with "Bells of the Sea," by Solman.

"Bells of the Sea."

"College Heights," fading for:

This is Western Kentucky State Teachers College. Heard on this program have been a soprano solo by Miss Martha Taylor, of Louisville; a French horn solo by Jake A. Evans, of Bowling Green; a brief address by Dr. F. C. Grise, dean of the College; baritone solos by Dr. Grise's son George.

We invite you to be with us again next Tuesday at four o'clock C. S. T., when Dr. Gordon Wilson, head of the Department of English, will talk on American folk heroes, with illustrative music.

This is Earl Moore saying goodbye until next Tuesday and wishing you Life More Life.

(Strings up and continue)