11-19-1935

UA37/23 WHAS Broadcast No. 9

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Recommended Citation
WHAS; Western Kentucky University; and Moore, Earl, "UA37/23 WHAS Broadcast No. 9" (1935). WKU Archives Records. Paper 4223.
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Strings and Voices  "College Heights."

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

Voices  Life More Life

Vibraphone  Chords

1:06  Moore:
The personnel of our studio ensemble, under the
direction of Dr. D. West Richards, which opens and closes
our program each time has never been revealed on the air.
We want you to know these folks. First, we have several
students from our own Training High School:

Winifred Wilson,
George C. Grise,
Francis H. Matthews,
and Frank Yarbrough. These all belong to the
instrumental section.

Catherine C. Clarke, also in that section, is a
student in the Bowling Green High School.
The others are students in the College. I'll give you the
members of the string group first:

Miss Norma Latgura, of Gary, Ind.;
Miss Louise Laron, of Woodburn, Ky.;
Miss Hazel Cates, of Greenville, Ky.;
Mr. Lovelton Rye, of Paducah, Ky.;
Mr. Jimmy Rutan, of Gary, Ind.;
Mr. John K. Farris, of Bowling Green, Ky.;

and in addition today we have Mr. Abe Welch of Gary,
And now the vocalists:

Miss Ruth Black, of Dawson Springs, Ky.
Miss Perrin Edwards, of Cave City, Ky.
Miss Sue Farley, of Henderson, Ky.
Miss Hazel Kerns, of Houston, Texas.
Mrs. June Purdom, of Princeton, Ky.
Mr. James Arnold, of Garden City, Ky., who is today
assisting the string group,
Mr. Osborne Burd, of Hardyville, Ky.
Mr. C. O. Evans, Jr., of Owensboro, Ky.
Mr. Meriel D. Harris, of West Somerset, Ky.
Mr. John W. Koon, of Fredonia, Ky.
Mr. William Lukes, of Irvington, N. J.
Mr. Daniel H. Mosser, of Kingswood, Ky.

Five states are represented in this group. The homes of
some of these people are more than 1500 miles apart, but
these folks are all one nice big family. I am asking
the string ensemble, conducted by Professor Griffith L.
Gordon, to play for you now Mozart's "Allegro."

"Allegro"

It is now my pleasure to present one of our seniors,
Mrs. June Purdom, contralto, of Princeton, who will sing
"If I Were A Rose" by Hesselberg. Elizabeth Taylor at the
piano.

"If I Were A Rose"

The musical program will continue in a few minutes.

We are thinking that nobody has yet forgotten the impressions
received in the very recent celebration of American Educa-
tion Week. At least, we hope that those impressions will
be enduring. So in continuance of the spirit of Education
Week, it is my privilege to present a man with a wide range
of educational experience in the states of Wisconsin, Washington, and Kentucky, Dr. Lee F. Jones, Head of the Department of Education at Western, who will speak briefly on "Education and Democracy." Dr. Jones.

(Talk on "Education and Democracy")

Continuing our musical program, we now hear Miss Lillian Rutan, of Gary, Indiana, one of our sophomores, in a clarinet solo by Oscar J. Fox, titled "The Hills of Home." Helen Arnold at the piano.

"The Hills of Home"

And now one of our seniors, Miss Perrin Edwards, soprano, of Cave City, Kentucky, in a solo by Spross, "How Many Times Do I Love Thee". Elizabeth Taylor at the piano.

"How Many Times Do I Love Thee"

We leave with you to-day the words of John Ruskin:

"The entire object of true education is to make a people not merely do the right things,---but enjoy the right things---not merely industrious, but to love industry---not merely learned, but to love knowledge---not merely pure, but to love purity---not merely just, but to hunger and thirst after justice."

We convey our cordial good wishes to the Department of Superintendence of the Kentucky Education Association, which will meet on Wednesday, Thursday, and Friday, in Frankfort.

"College Heights"

You have heard our studio orchestra, conducted by Professor Griffith L. Gordon, playing Mozart's "Allegro", Mrs. June Purdom singing "If I Were A Rose," Dr. Lee F.
Jones in a brief address on "Education and Democracy," Miss Lillian Rutan, clarinetist, playing "The Hills of Home," and Miss Perrin Edwards singing "How Many Times Do I Love Thee." This is a presentation of Western Kentucky State Teachers College, in Bowling Green.

We invite you to be with us next Tuesday afternoon at 4:00 o'clock, when six charming young ladies will sing for you and Dr. Spriegel will stimulate interest in the subject of "Safety." Earl Moore speaking. We wish you Like More Life.
We recognize, I believe, that among Americans who have contributed to clear statement of the fundamental principles of democracy, Thomas Jefferson must be accorded high rank. I call your attention to the fact that this patron saint of public education was a pioneer of the frontier of his day, a pioneer in breaking away from the arbitrary controls of an essentially aristocratic society. He stood as the champion of the frontier in matters of government, in matters of separation of church and state, in matters of free public education, in matters of extension of suffrage, in all matters pertaining to the breaking of bonds by which the classes kept under control the masses. He stood as the champion of democracy, believing that democracy could be maintained only through an educated citizenry—a citizenry capable of choosing wisely its leaders, and of sitting in judgment upon the actions of these leaders; The education of this citizenry was not to be merely such as would produce good followers, though Jefferson affirmed his faith in this belief. Jefferson added the essential ingredient of education in a democracy when he insisted that such education should provide the opportunity for followers to become leaders to the extent that those able and willing to profit by education must have the opportunity to do so at state expense and under the auspices of the state.

Kentucky was a county of Virginia when Jefferson began his fight for free public education, hence, it is easy to understand how his philosophy spread to the West. We must remember, however, that other philosophies came through the passes of the mountains with the various streams of migration. Not all of these contributed to the ideal of free public education in Kentucky. Here, as in other
states, the struggle for free public education figures in history as the Battle for Free Schools, nor would I have you believe that this battle is entirely a thing of the past. The first half of the 19th century gives evidence everywhere in the United States of serious conflict between practices based upon opposing philosophies. We need not follow this conflict in detail. We should note, however, that, in general, extensions of democracy have been preceded or at least paralleled by great revivals of interest in public education. It is not be accident that extensions of democracy as evidenced by extensions of suffrage and by the struggle for free public education, took place on the frontier of the democratic west. And we may well wonder if the projected extensions of democracy of today can be fruitful to their best if they are not accompanied by extensions of free public education.

In the rapid extension of democracy there are attendant dangers, now, as in former days. The democratic philosophy has been interpreted many times as being absolute equality of individuals. Particularly on the frontier this led to the rejection of educated leaders since such leaders were the product, at that time, of class education. This went so far even as the rejection at times of an educated ministry. While this tendency may be deplored, there is reason to scrutinize the real philosophy underlying our practices.

We need to reexamine constantly the trends in education in order that we may be alive to the danger that education democratic in character at first may change in nature and become class education in practice. The academy movement in the United States is a glaring
example of such a tendency. Beginning as a protest against the narrow class education of the Latin Grammar School, the academy was hailed by the middle and lower classes as being a school of democracy—the poor man's college. The Academy, at the time when the public high arose, had become the school of an aristocracy, and it persists still, giving efficient service, but, nevertheless, as the chief institution of the class education idea.

We talk now of the comprehensive high school. This school is to take the place of the classical high school and of the trade or vocational school, to the end that class distinctions may not be perpetuated. The movement in our own teacher colleges toward a combination of liberal arts and professional courses in the same institution is in answer to the demand that our teacher training institutions shall not give narrow class education.

For our philosophy that education is the chief tool or agency of democracy demands that public free education shall be an integrating force, not a separating force. The history of public education in the United States gives abundant proof that public education could not go far until the idea of pauper education gave way to the idea of free public education. There could be no democratic education so long as in practice there was one education for the poor—limited in scope, limited in degree, limited in support—while for the children of the wealthy, for those who could afford the relatively high fees of private education, there was better schooling, with the natural result that the leaders came from a small select class of a self-perpetuating type—and came widely separated from those for whom they were providing leadership, widely separated in
basic philosophies of life, widely separated in that there could be little of mutual understanding. Such a system of class education could not provide the ladder of opportunity which is the chief pride of a democracy and which provides that class distinctions may be surmounted.

Pauper education for the poor and private education for the wealthy, gave way in philosophy to the belief that public free education should be as good as the best of private education in order that children of rich and poor alike might participate in an integrating type of education rather than in a separating type, and this without sacrificing the pride of the poor or without limiting materially the children of the wealthy in their opportunity to secure a first rate education.

We have paid tribute to the philosophy of education in a democracy, but our tribute is to a dynamic or moving philosophy. The philosophy of which I have been speaking is one that impels action. A philosophy which does not impel ourselves or others to considered action is not worthy of the name. The need for a dynamic philosophy of life and of education as a phase of living is present now as it has been present always. The philosophy of which I speak calls not only for lip service and not alone for faith, but for works as well.

We hear a great deal of the need for equalization of educational opportunity as being the foundation of education in a democracy. We see the progress that has been made toward the realization of this ideal. We need, it seems to me, to define this term as a constantly expanding concept. If the job of education is to tap the deep-lying sources of leadership and to bring to light the hidden springs of ability, then equalization of opportunity means that we
must use all the instruments of education, curriculum, physical equipment, trained teachers, and adequate financial support to the end desired.

We need to consider the extent to which we have approached the goal. To the extent that we have social or economic barriers to the rise of those willing and able to profit by education, to that extent we have class education. To the degree that we have public schools of high character open to all, rich and poor alike, and without snobbishness of privileged groups, we have democratic opportunity.

Do we have a caste system in our public schools? Do we have children of more favored groups catered to by teachers because of the influence of parents? Do we have shortened school life for some, because of economic status or indifference of parents? Do we have opportunity for children who are travelling one road, and little or no opportunity for others desiring to go in another legitimate direction? Do we recognize the native differences in children and provide opportunity upon the different levels?

A dynamic philosophy for and in a democracy must provide a satisfactory answer for such questions.