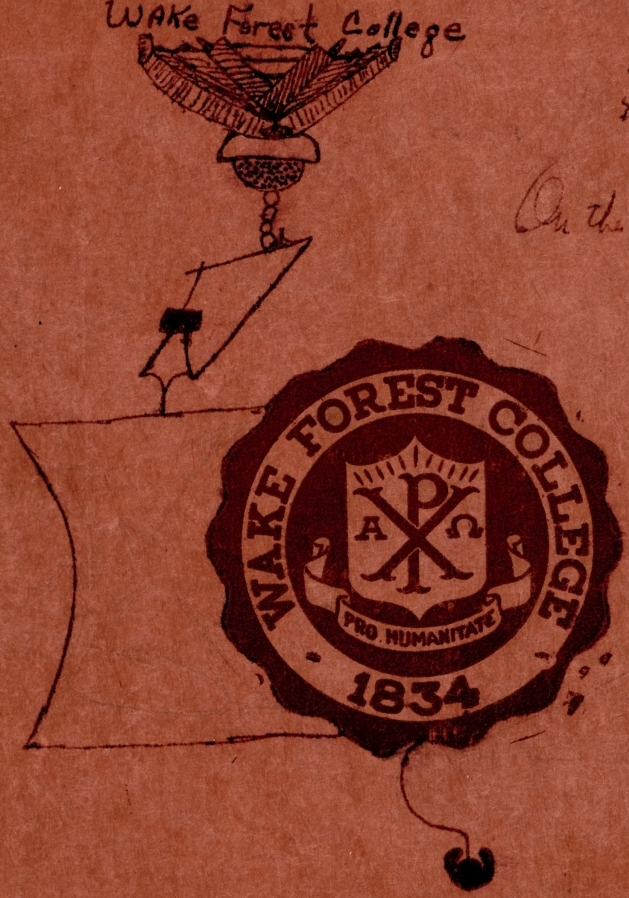
Wake Forest College



Property of Archie A. Hammond

Class Miscellaneous — Poetry

College Book Store
on the campus

Ask For No. 880-CBM

Spiral Binding—U.S. Patents 1516932-1942026. Other Patents Pending.

General Biology	8
Chordate	3
Embryo	3
parasitology	3
General Botany	8
Seminar	1
Histological Tech.	2
	28 hrs.

Get Bible in other translations.

The Philosophical Review.
Cornell University Press
Ithaca, New York

The Sewanee Review
Published quarterly by the Univ. of the South,
Sewanee, Tennessee.
$4- per year.

Mr. Cleanth Brooks "The well wrought Urn"
"Modern Poetry & the Tradition"

Scott Kennedy, Chivers, Carruthers, Beverly Tucker.
J. Gordon Coogler - the South - west part.

John D. Wade - "Augustus Baldwin Longstreet"
Louis B Wright - "The First Gentlemen of Virginia".

Bring in what would constitute a professional
program for professional growth.

Lucretius, Dante, Goethe.

2.08
120) 250.0
240 2.1
10.00

Poetic interpretation of Dervish Dance — revealing soul of each soloist as he takes over. characteristic in dances

Roses, roses, budding roses
Smiling roses, fragrant roses
And love is ~~just~~ like roses!

Stop! Let's talk about thorns.
There are crab-apple thorns,
Rose-thorns — And have you noticed
The poetic symmetry of hedge-thorns?
To what a fine point nature can come!
That hedge meant to stick someone with ~~that~~ its beautiful thorn
It meant to make them cry out, jerk their hand
Back quickly, and rub off the blood!
I wonder why no one sings of thorns!
Perhaps, love is like a thorn.
Then you might say roses are like thorns.
Or hate is like a thorn —
Fashioned in most enticing passion
Specifically to bring blood — red blood
Blood that boiled and spilled and cooled.
Blood that ~~noticed~~ plucked the rose to adorn a maiden head.
The same ..... I need not speak of love
When hatred is so prolific.

If peanuts grow in heaven —
I oh, so hope they do
Then I want to go to heaven
And grow my peanuts too.

Finally — Oh what an awful thing it would be, if peanuts aren't in heaven of Oversight on God's part of incalculable signi.

On Definitions

The Carolina Quarterly
U. of N.C.
Chapel Hill: N.C.
$1.50 yearly.

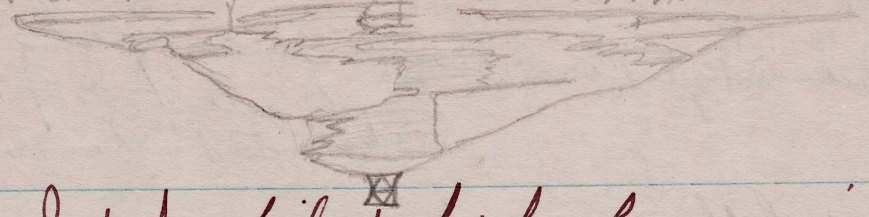
Poem

I've often had the desire to know if peanuts grow in Heaven

Poem that there is no duality in nature — Cold is the absence of heat — heat is positive — Cold is the absence of heat — so that there is only one profit lantern — does not burn black.

"Sweeping on the plains

"Reconstruction of Humanity" – Pitirim A. Sorokin



I met a bird I ask where he was going:
"I'm going that way"
But he did not gesticulate:

~~Religion [illegible]~~
~~(1) Desire that other people [illegible]~~

~~One day I met a singing bird~~
~~That did not gesticulate.~~

O where are you going
happy ~~[illegible]~~ bird
Sweet-singing bird?
"That way," he kindly said
But did not gesticulate.

4 MWF	Complete
5 MWF	MAY 25 (Wednesday) A.M.
7 MWF	Practical (Thursday P.M.)
3 TTS	complete
4 TTS	complete
9 MWF	complete
78 TTS	complete

Etude (monthly)
Theodore Presser Co.,
Philadelphia 1, Pa.
$3.00 yearly

It is the inability to understand that is the basis of religion. Had you never been exposed to present day religious attitudes, your religion would be that of the ancient cave man who goes to the top of a hill a night an erects a pile of stones to God. Who is the most emotionally religious? — the most ignorant?

~~Song of the Un~~
The Universe Song Knowledge placates & reduces emotional response to God.

~~Love-aching arms~~: In my arms a love-ache,
Like the swamp angels'
Somnabulistic throating;
Throating to the wild ~~rose~~ wandering rose,
The dank fever, to his
Echo-mate ~~he~~ ~~never~~ ~~find~~ unfound;
O throating ~~loneliness~~ loneliness
And despair to the leaf-~~by~~ roof
Held aloft by ~~columns~~ sunlight beams:
The love-ache is in my arms
And the love-ache is in my body
To press sensuously close to me
~~Evasive~~, ~~unfriend~~ always escaping, evasive Song!

Leaking ~~supporting~~ beams of sun posts ~~sunlight beam~~
Here & there — a few.

The Manna has fallen ~~with the~~
(Fallen? I daresay ~~from heaven~~ it fell from heaven!)
O the manna has fallen from heaven on the dew.
~~On the dew~~. The Ganges is clear-running.
~~China~~ Fertilizing chinamen have burned the night-soil

H.W. & F.G. Fowler — "The King's English"
H.W. Fowler — "A Dictionary of modern English Usage".
Graves & Hodge — "The Reader Over your Shoulder".
Brande — "Becoming a Writer".

Of Nature & Man

I The position of man in relation to nature.
II Impersonal influence to goodness. Beauty of impersonality
III Implications of application of this idea.
IV Religion (existent)
  A. Need
  B. Source
  C. Credibility.

I cannot Choose

I cannot choose to be

I haven't the power,
To bring clouds & shower
For the sun of our love is too bright
For the night to appear.

"Psychology & Successful Living" – Charles Josey – Charles Scribner's Sons New York

ODE TO THE WIND

~~STEAL softly~~
~~FEEL THE WIND~~
Hail Four-pinioned, SIGHTLESS WAVE, ~~Hello~~ Hail!
THE ill MEN SHY OF you
I SWEAR NOT to:
NOR THE Good
RELATE.

Lightly leave from your northern wing.

The wind is an impersonal thing. It does not hear the thanks of men nor their curses – but unknowingly passes on. It does not spread seed because it was made to do so – nor does it fan the tropics for the delight of sweating bodies. It does not mean to harm when typhoons, cyclones, tear down cities. cause wastelands, starvation. It is impersonal – catering never to prayers. We are a product of nature – made in relation to nature – it was not planned to provide us sex, neuroticism, to present us a moral law, to give us beauty. We are a minor flicker on the surface of the earth –

the seed were adapted to it.

Dance of EARTH, FIRE, WATER AIR – Components of universe. Earth might represent antiquity & stolidness.
WATER – Flux of universe
FIRE – (Passion) –
AIR – Spirit of Universe

finale they all dance together –

Man's religion does not come from God; it comes from man. And who else could make so nice an author? As Emerson, he takes the side of life his religion needs, ignores the other. He reads purpose, intelligence, justice into phenomena never intended to illustrate. Man is his maker spiritually. Does not, if a man sees all nature — clearly show that man is its product, not its master. Is it not possible that man can leave the earth & just as he came? Would the universe dissolve now that it had fulfilled it purpose? Of course not, the same beautiful inaccessibility of nature would continue — as it did long prior to the coming of man. Ask me a man's religion, it is he. He made it and so adapted it to mastery of him, that he thinks it is master — whereas, for himself made it & can, with a little change of mind, be just as happy in another religion. This is explicit in the number of religions. To be sure all religions are similar — a seeking into the unknown or it concerns personalities — but personalities are not the whole — actually such an insignificant part — one would wonder what is truth & religion for all the rest of the world. Man starts with this: I am mortal, I am all important, Something had to place me here — I assume a purpose, I do not wish to die — but to be immortal. He nicely shapes his religion to meet his demands and goes merrily on his way — lucky hound! & how utterly stupid. Truth for man is good no matter if it is error! Not in my playground. What have I to hope, what have I to do & say, I turn to the wind. It resolves all or the universe resolves all. Man cries "But it must be!" & because it "must" be, he orders it — even without consulting God.

Topic for discussion "Future of man — Social evils to man — catastrophe of Reversion to primitive state

Spiritual is a need only. Without MAN there would be no need — and consequently — no spiritual realm — If so the spiritual realm is not a part of God.

Ho! Ho! Hoooo!

Extempore Outline

Rebuttal to Emerson's Nature

A man will pass away by evolution or he came a fluke.

I. Nature was not designed to aid us. The Creation did not have man in mind.

II Nature existed & had meaning prior to man: Does not require a perceiver.

III The law of gravitation would be nothing without matter — and could not exist except in relation to matter — nor could God, considered as the embodiment of all the immutable laws of control, exist except in relation to matter — not necessarily man.

IV One can find no decent moral law in nature. If we were to copy nature, we would kill those in our insane asylum, we would ravish the weak, murder the deformed — any form which was not ~~not~~ modeled to cope with pre-existing nature would surely die.

V There is no spiritual realm. We conceive of perfection by the observation of imperfection: If this imperfection did not exist — what would we have? All knowledge is empirical — Heaven is created by man as ~~an~~ opposition to the pains & sufferings of on Earth.

The spiritual is a desire to ~~know~~ be released from imperfection.

VI God is a creation of man — no man would care for a God demonstrated in nature or immanent in nature — except impersonally

Spiritual is a "creation" of man & did not exist prior to man. This spiritual comes from our mental perceptions by opposites. These mental & spiritual are one. Clearly then, since mentalism is an unreal reflection of what actually is — mentalism is out — what is left — is ultimate reality — God — material — what ever it is — as if it's spirit like (such as electricity) if nonetheless — not quiet as we think of it.

If once we (minds) did not exist — and if an extremely long evolutionary period would be require to produce such a fine nervous system, then indeed, material must have existed long before us in order to bring this thing about. Emerson says however that the mind of God could have kept these things in existence until man came along to share part of that mind or so.

Perhaps in Heaven Hear "real" music

My life is a prelude,
I leave my ear into tomorrow —
Eager for the strings' first stirring
Seizure of fleeting
capsuled beauty ~~Capsules of Beauty~~ (in which I dream, where teeming tickles tilt the sense
more here → ~~Tiles of Beauty~~ and of melody xylophones
But a nudge, a perception, the spine like
a word, from today "dew warily tinkling down on jongful blooms)
Harshly calls me back
And Remonstrates
My restlessness.

The finale of my prelude
Will bring the mellow oboes, pining
Measures from the Masters poem,
Life a leaf — sailing the brook
By wind & current
Gently, on death's canoe, I will cross the screen
That shades my ears for now — save, now & then —
Distilled, highly larking of what's to come.

~~Out of my happy childhood days,~~
~~God my mother sang to long ago~~
~~Why do you not come to me?~~
~~[illegible]~~

Premonitions of Delight

From time to time, a young man, in the fire of life, gets a hint from the old age of his life — when senile he sits in evening — hearing harp strings in the evening + knowing so well that heaven is there for him,

Sorrow will be a fond remembrance

And even tho' the sun is not there,
the broken strings lie resting —
Or are not there at all —
I ~~do not~~ cannot lose, for ~~it~~ is it not enough
~~I am content~~ that I have seen
~~the~~ billboards blowing by the stream?

Vituperation is a fool's excuse for imperfection.

And when death sends it still, mute voice
Go silently,
as a ray fades,
from a summer window
when the sun is gone.

I refuse to allow my thinking to become entrapped in social necessity.

My life is a prelude.
I leave my ears into tomorrow
Eager for the strings' first stirring
Grasp of aerial, capsuled beauty,
Floating from the master symphony
In which, I dream, teeming tickles tilt the sense
And a melody xylophones
The spine like dew warmly
Tinkling down on fragile blooms!
Oh, tomorrow, tomorrow!

Ugh!

Tomorrow, Tomorrow,
Where is your home?
Do you live with the shepherd
High & undisturbed
On a mountain-side
Where, I do not doubt,
Day rolls in with glory
And night is as mute as
Death-sealed lips?
O death-sealed lips!
I find they do not speak
Again, neither of love nor trouble
Nor the weight of a midnight moon.
Sealed lips are sad to me—
Sad like wild ducks falling
From their flight to a hunter's hand
To feel no more the buoyant ripple
Of their wings—nor answer the
The distant call of another sky—far away.
Over the meadow I have not been there

Philadelphia - Orchestra - Ormandy - New World Symphony.
Next Week - Sat. 8:00 P.M. Prelude to Die Meistersinger
+ Scheregade.

Over the horizon I saw the darkness creeping
Like a black liquid leveling the terrain
To a smooth nothingness.

To the marshes and reeds of a hidden pond.
Silent ~~Dog~~ in the marshes!
O wild ducks flying
And where is my tomorrow?

On Wisdom

I Introduction
Definition etc.

II Foundation + background for understanding wisdom.
A. The two realms of being: Material & spiritual; Reason and revelation - Body + Soul.
1) Modern connotation of "wisdom" is relating to the spiritual world.

Stand a silent moment here
In the last glow. God is in the land
And His voice is sweeping
Thru the western

Dithyramb of Death—

Stentorian execrable poltroon anodyne fulminate
muscatel, rosolio furbish

¶

How awful is the universal silence
As, ~~lifelong and~~ ~~alone~~ ~~together~~ standing
Here in the night, I watch
The solemn industry of the sky
Proceeding to some high end
God reserves the knowledge of from me
How silent and obedient
And ~~too~~ true
The orbits steer their fiery steeds
Around the etherous course —
without calamity —
How loud is a pin-fall in the heavens!
How fulminating a floating feather!
How execrable a soft-breathed desire!
Eternal, distant, impersonal
Uncommunicating,
O silent!

¶ God, look down; I am only a little clay!
What would You have of a little clay —
That, sobbing in the night, it melts
Away with its tears — ~~a~~ finding ~~finds~~ neither
nor Response in the sky:
"Shiver not, little clay. Be still.
God is with you always."
Reason for not answer to its query:
"Why is it you made a soul
To rise so high it almost entwines
A solid rock — ~~but finds it slips~~
~~through the desperate fingers a air-nothing~~"

Only to smash it to the earth —
Dismissing the illusion!

I am left only with the silence!
Yet silence ~~[illegible]~~.
~~It~~ is the orator of the soul
That, once unveiled, is found to be
Not so much as we had thought—
A little drop of wine that yet makes most
Men drunk and sends them staggering
Through the years trying to right themselves
With false illusions of self importance.
Ah! The silent heavens sent me back
To my silent soul and, like a breath
That touches the cheek and is gone, its
Drop of wine, loosed in an exposed self,
Taught me happily:
"Is it not enough to love—
why not knowing
And whom not seeing?
You are a little clay—
Admire a while and pass."

Quietly into the world I go—
And take my bread—
Vice — Seeing that vituperation
Avarice — Is a fools excuse for discontent. → Loudly he cries "What is God—and I."
Sensuality — His mouth will stop—
Hope. — The tumult of the sea is a quick groan
Before forgetting—
The drone of the plane is will hush for dawn.
The wind's ~~[illegible]~~ sport is ~~a preparation~~ a tiring for
~~a restful~~ sleep.

And I?
Ah, when death sends its still, mute voice, from the chasms of darkness
I go silently – as the heavens do –
Or as a ray fades from a summer
Window
When the sun is gone.

Ultimately, we came from a single-celled organism. ~~Does~~ Did it have a soul? How utterly stupid that a trillion, trillion, trillion amoeba souls are floating around in space. For what purpose? why? Well then if he has none, have you? Your body is composed of single cells. ~~But~~ But, ~~and~~ one group of cells took of the job of interrelating all others – integrating a variant organism into single purpose – or action. Can that integration be more than the expression of the body? Does that insinuate that something bodiless can continue to exist after death? Still, friend! Immortality is impossible! The mind ceases with the body – it must – and or for the soul – there is no such thing! How could it be? There are ethical laws made by man for man – the spirit of God never entered any human being as a comforter or elevator to high things. God is impersonal! He is you and I impersonally. Man cannot face this truth. His weak spine dries in front of it. He must have something else – something to satisfy him! Ho!

Drama: "Cool Sand"

Act I ~~Act~~ Same ~~Scene I~~. Tobacco barn. Man sitting alone. Crickets chirping and other night sounds. Clear night - cooler after the hot summer day. It is 9:00 P.M. The wife of the man enters - she is calm, beautiful, certain. She sits on the bench & there is some talk of the children - and exposition of the past. The man thinks he hears a stick of tobacco fall onto the ground inside the barn. He opens the door - goes in requesting his wife to hold up the lantern. She loves him - yet hates him because she must remain a beautiful woman on a farm - his love for her has resulted in his spending & giving her all she wants. They are in debt - credit is running out. She decides to end his trouble. She reaches up & jerks a stick of tobacco from the tiers & throws it on the middle hot flue. It immediately catches & ignites the tobacco above it. She closes the door - and as the barn burns says a powerful soliloquy to the stars & God - saying it in a biblical language - as in prayers.

a love scene perhaps, ending in depression. Make her sincere

Act II.

Why do I run in the night
From boarding-house to town?
Do not ask me.
I do not know why I run
In the night —
There is no hurry.

The loud sidewalk-slaps
Open doors and housewives
Poke out their anxious heads with:
"Must be a fire — what's wrong with the whistle?"
"Somebody's dead sure as the world"
"Loose horse!"
"Why is all this fuss?"
Don't ask me why I run in the
night from boarding house to town.

It may be because my
muscles itch for fun —
Or it's cold — and running makes
my body warm —
Or because I like to see the moon
Race across housetops and thru
Tree-branches.
Lying — dying the full moon and
I daring!
Or there may be a letter from my love.
Or because either people walk.
Don't ask me why I run
In the night
From boarding house to town. I do not know why.

Frost Fire: Short story

Peanuts in Heaven –

Boiled peanuts are a delicacy
I seldom can enjoy.
I'm here or the peanuts there –
They are too hard or soft
To boil now – or then.
Have to sack them for the pigs.
To root up and get fat on.
I've never eaten all
The boiled peanuts
I truly do want –
All at one time –
Just all the peanuts I could hold.

And that's what I dream of –
Mountains of pure peanuts –
Shelled, boiled – and salted
Not a bit too far this way
And not a bit too far that way.
Just – ~~[illegible]~~! a French chef do.
~~[illegible]~~ At Perfection!
A spring to sweeten the
Salty taste – pure artesian!
Whole mountains of them!
I never think about anything else.

And I declare my displeasure
Will be insurmountable
If Heaven plants
No peanuts
For earth's poor
Sufferers to eat on.
And no kettles for
Boiling them – and
no French Angel chefs + all.
Lord! How I do hope
Peanuts are available
Over there – for poor
Earth – suffers who,
I declare it,
Have never eaten all
The peanuts they
Truly do want!

And what do I think of
When I think of heaven?
Peanuts! Pure peanuts!
With the machine age
Dropping them regularly to me –
As I lay by a stream – Propped up against a tree.

On the Way You Look at It

The degree of your importance depends on whether you're looking at you or I'm looking at you. There used to be an old woman – my mother says – who lived alone ~~for~~ back in the woods. Her name was Silvy, and that section was called the Silvy Woods. She died and some sympathetic neighbors put her in a ~~[illegible]~~ ~~[illegible]~~ hole. To me, selfishly speaking, and to you, she meant nothing and never will – except that we may marvel that a ~~[illegible]~~ couple of her atoms are now ours; – but, to herself, she was the sole princess of a large, wooded kingdom. The very universe began at her fingertips. And except for a little inclination toward transvestism, she figured she and God had a lot in common.

This ~~same~~ situation that exists between individuals goes as well for groups. I'm a democrat and a Demon Deacon. ~~and~~ You can't tell me that democrats don't ~~[illegible]~~ plug for "the" democracy. And you can't tell me that Deacons aren't really ~~deamons~~ football deamons. If you tell me Protestants lost their chance at heaven with the schism, I'm ready to play it out. Catholics are hypocrites and the Nazis were possessed of hell. ~~But~~ ~~However~~ And, those groups that hold opposite views from mine, you may be sure, could trim me down with some hell-fire terms of their own. So, start our wars. Dissention rages. A lot of people die. (Incidentally, still cursing.)

Now, isn't all that just a wee bit silly? That boy's ~~[illegible]~~ blood oozing back ~~through the oand~~ into the ocean from the place he fell ~~into the sea ocean~~ while his fingers clutched at the quagmiry sand; that dead Jap's old slant-eyed (wrinkled-eyed) Mother cringing in the night. Isn't it all just a little bit useless?

Then neither of those ~~views~~ approaches is serviceable, since each of them allow the same situation to be variously interpreted. If there is truth, it must be. What is true today should not be false tomorrow. How, then, ladies and gentlemen, are we to see things? ~~from~~ Where shall we pick up a standard? Obviously, it must be as impersonal as possible

since the human element is prejudiced, prepossessed, variable, warring.

There is a way, dear people, that sets you up at such an impersonal angle that — in a state of over-balanced fright — you willy grapple around for the loose edges of your personality in an effort to concert yourself, to become an entity, a being. You feel that you're losing yourself as in death. Dissolution! A veil of heinous insecurity flaps down over you, and you scream a couple of times. You understand why people have just talked about this approach and never bothered to try it.

And what is this way? It is a state of impersonality. It is most easily induced by a visual image. Mentally centrifuge yourself a couple of light years into space. Clamber around awhile and get your bearings. Now, you feel free — you can actually feel past, present, and future dissolving into you. You wonder whether or not you are eternal. And you look around. That glorious sun now seems a rather dull customer. And the earth. You squint your eyes to make it out. You say to yourself what is true from here is true forever.

ODE TO PHILOSOPHY

There is much to be said of you, Pansophy,

I Description of or conception of what philosophy is:

A. A creation, pieced together like a mosaic, by man. The product of man.

B. As the thing, already created, which men are trying to seduce to understanding; trying to discover.

cool, impassionate, impersonal and at study in marble

Actually, of course, philosophy is a love of knowledge, a seeking to relate knowledge into sensible pattern thereby discovering, more or less by postulation, real essence, laws or what-not. Now all that philosophers will ever discover is already extant — so that the philosophy so far produced — is a part only of that unity of philosophy. There then is what seems to be philosophy (material produced in search of knowledge) — what is philosophy (the final truth — the complete).

II Philosophy (as a lovely woman) claims, and has through the ages, the A most select of man — holding by her several interpretations several men of highly differing principles. ¶ The effect of philosophy on the men's lives.

(1) Serenity
(2) Asceticism
(3) Insanity (derangement)
(4) Fortune (money)
(5) Loyliness (Spinoza)
(6) Baudiness (Greek skeptics) & dishelief in anything.
(7) Passion
(8) Doug addicts
(9)
(10)

Those who shout most loudly to have ravished her, shout only dreams — The precious nectar of her loins has not been imparted yet to man. Only visions have been permitted.

B. Yet there is a beauty in seeking and not finding — the only recompense to philosophers.

III Effects of Philosophy of Civilization — not too important in poem.

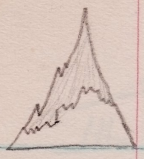
IV Personal relationships with Philosophy .....

It cannot claim me.

Into the night I walk + the old questions I forget + merely love — while the heavens stem the lights. The cool maiden (Philosophy) is replaced by my fiery love — poesy — whose passion ravishes the senses — blue + green brilliance of passion — consuming, demanding, careless of risk or condemnation, living + vital!!!!!

Friendship

Forming a society was man's choice of ~~so~~ one ill to prevent a greater ~~ill~~.



History of Universe:

Sun (personated or female) is wooed by a visiting star – Planets are born – Earth is dealt with mostly. Geologic & life originated, erosion – everything made into personalities – or Greeks.

"A passion which may be relished and digested is but a poor thing" – Montaigne.

"We are never at home with, but always beyond ourselves".

"'Tis vain to be angered with things,
They care not a rap for our wrath."

Woodland Lad

There is no pain a lonely pine —
Growing by the meadow's Ledge
Or the ditch, banks' aged incline —
Aged Peacefully swaying, tho' the sledge
Of human sorrow falls again
And again on tender hearts — crushing
Them or leaving no heart at all — No pain
The lonely evergreen ~~will not~~ cannot, willingly
Salve with its cooling green and suage
Till only a mellow forgetfulness
And a refreshing languor remain.

Be a woodland-lad, my son

O go to the pine, the elm, the oak
To spring leaves and wild flowers
To deep cutting brook and Heaven's cloak
Of blue, and there, humbly in God's powers,
Lay down the unkind word by the stream
Your neighbor said to you — forgive him all —
For man, to God's great nature, is small
And weak
And the evil he says of you — and yours revenge —
Like snow upon the desert, in a moment
Is lost — and nought is left save the silvery tinge
Of Peace and God's eternity.

Be, my son, a woodland lad
~~Grow up with the trees~~
O run through the fields with joy!
Grow up with the trees, true
And ~~pure~~ thought, till the sky plays
In your hair with summer clouds, and the earth kisses your feet.

O youth is a carefree, thrilling day
Most beloved of God —
And, yet, it passes quickly away —
(How) The child is soon a man
And soon must face the world.
The road is hard — all men know —
But, just when life is hardest, unkindest
Remember then, your youthful days
When, racing o'er the fields and
Listening in the woods, you felt
The stilling, restful peaceful hand of God
Move slow and touch your
Face with peace — O peace so lasting! —
~~And love of Him forever.~~
— Then sorrow fades — and dreams are re-ignited. (omit)
Then be a woodland lad, my boy,
Fill soon your heart so full
Of virtue, good, and calm — Nature's goodliest gift —
That never any bitter stream
Flowing toward ~~past~~ your door, will not
Be cleansed and sweetened ever
By the beauty of your life —
O tender, woodland lad!

On fear –

Two types –

Those that urge us to security – economic, physical, spiritual.

~~People back about all kinds of fear. There is only one fear – death.~~

: how we urge on ourselves

: those that others impose on us.

~~Instantaneous fear~~ – those precipitated from long-range fears.

~~Imagined~~ immediate fear

~~Instantaneous fear~~

Long-range fears.

Review: chapter one: Values of Educational History - page 7+8....

Chapter Two:

The Yale Review —
143 Elm St., New Haven, 7, Conn., Jane Seely Zelitz, Manager.
$3.50 a year.

ODE TO THE WIND

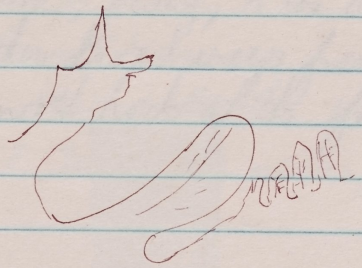
Hail! Four-pinioned, sightless wave!
By a sea-side rock where you
Whistle romantically, I met you—
You brought the waves and then firm,
Shuddering song — and I the passion lent.
How is it our love is so sweet —
Erotic — love like the sun's scorch—?
Kissing, toe marks in the shifting sand
I who love to possess—
Was caught swiftly into your arms—
Sweet ravishing, possessor — Close your
Lips on my lips — let it last!

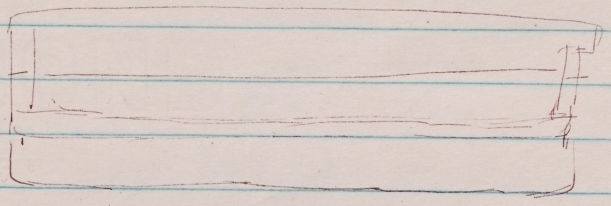
I ~~have~~ prepared a feast — and entertainment —
The sea sang and the waves danced —
Clouds turned down the lamp
It rained on us — and we became drunk
You leaned closer — hungrier for love.
I gave it to you!
The narrow-shaped bathing suit, I flung it away —
and gave your stirring kiss its range!

(winter) Wind to the naked come! They are urging you.

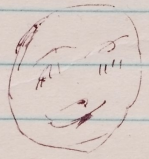
Procure the riches of eternity.

Use there feather





When I am old and in my grave — the worms will feed deliciously. Later they will become petty flies — Imagine me a fly — & drive others near their graves. How fit are the ways of nature and poetic justice!



February 1, 1952: The above was written in Chadbourn when mother was living with a feather of which I made a quill for Sammy and demonstrated the old way of writing to him.

Novel = The Way of The Stream-

The Way of the Stream

Come with me, friend, to the route of the stream
Whose mother drops weep from
A moss smooth rock at the foot of the hill.

This I Know!



This much I know. When rime-bitten winds swirl in the snow, cavorting into a smooth-rolled terrain; or when summer lounges its ~~[illegible]~~ ~~breath~~ sun-scorched breath passed me, I am not seen. Invisible as lone am I to all the world.

When twilight descends upon the earth
and ~~from~~ the hedging pine, I hear the lonely whippoorwill's
Mellow-Measured cadence,
And from the fields, the stippled murmur of insects,
O monotony!,
O universal groan, ~~drowns~~ fills my aching breast

C. W. Wilcox, Superintendent
Mecklenburg County Schools
Charlotte, North Carolina

Matthews Sd.

These valiant seekers after truth. flee from it rather.

Philosophy

I Introduction: Wisdom is an unhappy state.

A. It is a singular fact that we must be a something.

1. Narrowness ~~are~~ an essential element in practical, stable existence

Respect for laws: a. This existence is maintained by (2) The natural and functional aid of "laws" which are impersonal and attributable to no living, available person.

(A) ~~[illegible]~~ In the army

(b) In business. an impersonal authority lessens injuries done by refusals or personal equations.

b. We respect these laws because:

1. Respect for the past.
2. Education
3. Their apparent immutability. A person against a law that cannot be attacked because it is incorporeal.
4. Realization of necessity of order.

It is a curious singular fact that we must all be a something.

In philosophies a vague idea has become the center to which all relevant material and ideas of the universe have been relegated.

Philosophy –

Introduction:

I Characteristics of a wise man.

Contrast with ignorance.

A. Unclassifiable as to philosophy – never dogmatic

B. Inactivity 1. In speech

2. In manner – slow-paced & unruffled.

II The ~~Law~~ world of nature – the ~~law~~ world of MAN
(The 'Months' of man)

III Impersonality

1. In Religion (prayer – see short essay already written)
2. In Ethics (give 'em the works here) – yet – this is law of man:
3. In Common life: (1) Life (2) Death
4. In Education – we educate our people to understand our principles etc – so that they may become better citizens
5. In Government –

I Wisdom

(1) What is it?

(2) How desirable is it?

(3)

As the distant whippoorwill whistles in the moonlit, lonely pine, he knows ~~dawn~~ comes to still his song.

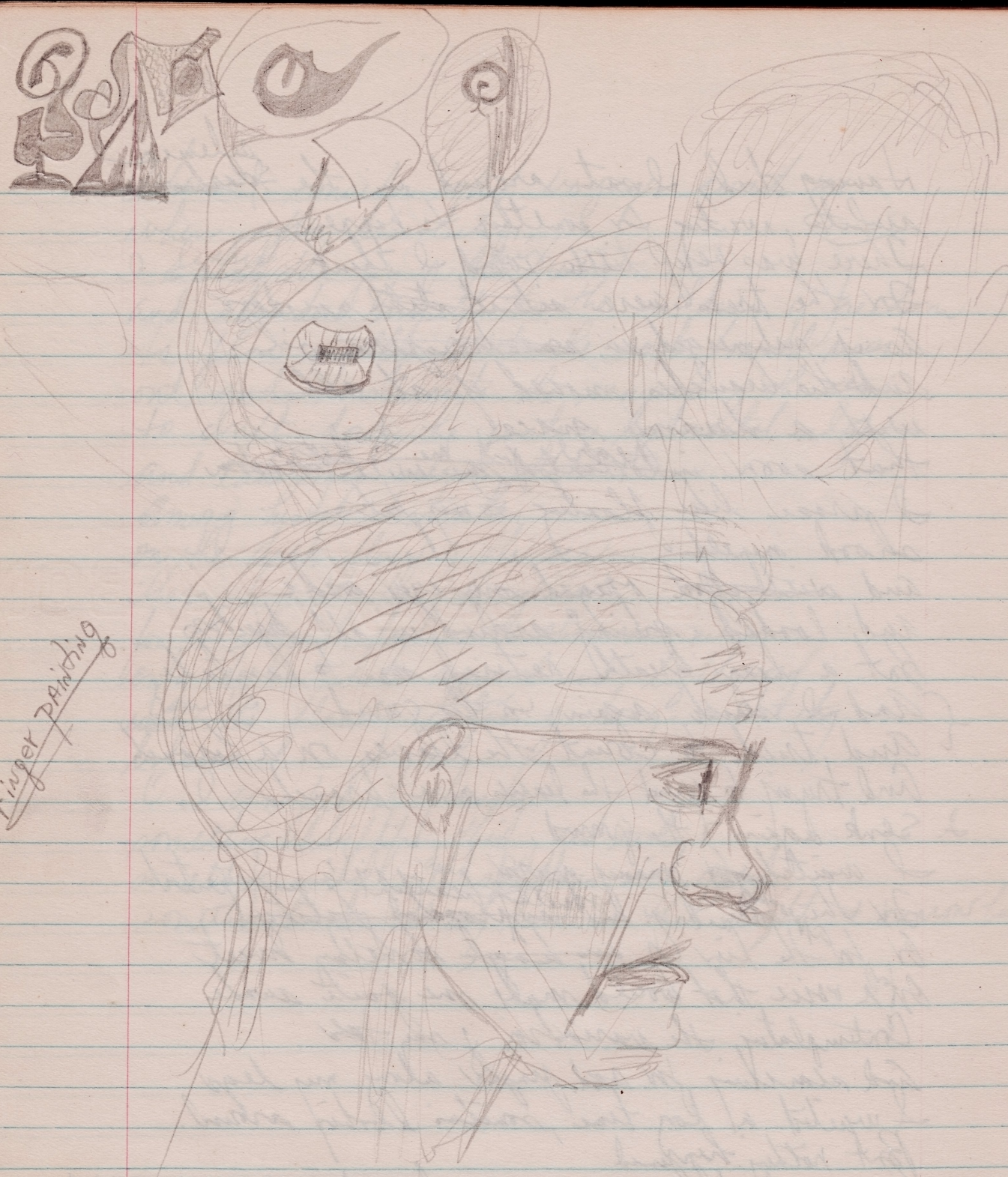
As the sky lark rises to voluptuous raptures of song, it is but a brief flight.

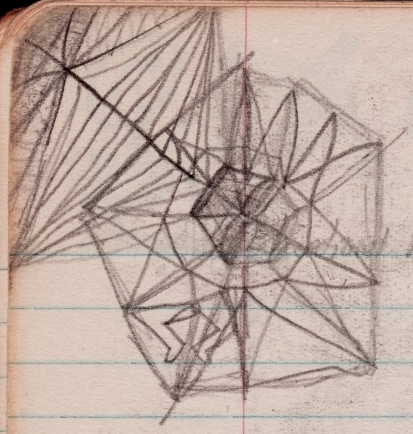
At the offset, I admit and invite defeat. The final word, the unknown, resides secure still terrible and furious to some, beautiful and ~~inspiration~~ ~~crystalline~~ elucidating to others. Nothing is resolved. Not all the sacrifices, pursuits, meticulousness, passion or need of all the current of human-kind, from the cave-man evening mood to the modern scientist, has served to alter appreciably the mystery of the very common processes occurring daily around us. Life, death, love, worship — actual and real as they are — remain unresolvable. So it is with humility and candor that I commence this attempt to give expression to life as it has come to me — unaffected and simple, ardent and sincere, it is my life and is not nor cannot be or become yours. Neither you nor I would have it so.

But should I seek out some craggy promitory and fling myself from it — because I cannot know? because I cannot be absolutely certain, because I must ever live in mystery?

When I consider what voyages await me
when, after dissolution,
I ~~catch~~ learn the joy of ~~the rivers~~ flux
and abandon myself to the wildness of freedom
to flow madly with the rock-foamed river
out ~~and down~~ into the canyons of the sea
to drift down the watery continental slope
and take my silent place
Among historical strata
on the dark floor of the sea
There to wait thru the years
for the abyssal darkness to obscure me
only to be shot airward and lightward
~~upon the~~ from the flaming ~~tongue~~ lips of long-meditating
volcano
O I can feel it already
something delightful, thin, and cool
something wild ~~with speed~~ and rivalous with speed.
something beside all my loss in that tight & narrow bed.

Having died, I sat around in the ~~darkness~~ silence
~~awhile~~, waiting for something to happen
There was very little wind I think
For the trees were ~~silent still~~ noiseless
As if submerged in ~~some transparent~~ oil
And the branches moved if at all
with a dreamy grace
that soon ~~intoxicated~~ nearly put me to sleep ~~me with boredom~~
I arose like floating to my feet
shook myself
and ~~with effort~~ opened my eyes wide
and looked quickly around in all directions
But a long breath restored me to lassitude
{ And I sank again to the ground
And tried to count the leaves on a branch
And trying to count the leaves on a branch
I sank again to the ground.
I waited ~~for~~ many years
For the approaching sound of ~~an approaching footstep~~ something beautiful & unexpected
Or for the lips of ~~an angel~~ something sweet
Or for a voice that would make me quite awake
Contemplating the variation of my ~~toes~~
And searching for ~~red~~ pimples along my legs
I waited a long time, sometimes looking around.
But nothing happened
So a stuck a pin in my ~~long-haired~~ immortality
~~There was a~~ and the muted pop, sputter and bubble
made ~~And the~~ trees disappeared
I couldn't see my toes anymore
So I went away somewhere ~~I suppose~~. So I guess I went away
somewhere


Finger painting



Psychology:

Education wear them, for the idealist, the growth of development of self - & self conscious
a consciousness of its standards, its ideals, its claims, and its life.

	Realist	Idealist	Pragmatist
Pupil:	Definite in Demands.	Vague, quiet, shy - lost.	He sees life as one thing after another
	Objective in demands.	Doesn't know what he wants.	"Lives forward"
	Expects teacher to know subj:	Is never satisfied	Leaves the past to its own bones.
	Wants teacher to be obj:	Seeks goodness, truth, & beauty in prog.	Essentially active.
	Wants nothing personal or subj:	Sensitive to all people	"A man of action - not thought."
	No jokes or methodology.	Given to hero-worship.	Never hang on edge of anything.
	Wants latest information simply and clearly stated.	Expects everything from teacher.	Likes to recite - hates a lecture.
	Esp. fond of natural science	More interested in the author of a book than the contents.	Always loves an experiment.
	Dislikes Greek, Latin.	Feels a sense of comradeship in spiritual adventure - a religionist	No sense of consistency or continuity.
		Greatly enjoys spiritual fellowship.	
		Excellent churchman.	
Teacher:	A dual personality	Helps the student find himself.	Pragmatist first and teacher second.
	In full agreement with a realist prog.	Makes wide use of questions.	Essent. an experimentist.
	Knowledge is one and universal	Teaches the pupil step by step.	Must assume role of teacher
	Imbued with facts.	Most recognizes individuality	You can always know that he is a teacher.
	Voice of subject matter.		
	Must recognize individuality		
	Material is objective - but must be presented subjectively.		

Philosophy: "Spread yourselves like so many honeybees in the world past & present. And then return to our hubive to compose your honey." Voltaire.

Definitions of Education: The ability to live and to get along with people.

Education is experience.

Education is a social process, a continuous reconstruction of experience.

" " when you adjust yourself to a situation which cannot be improved.

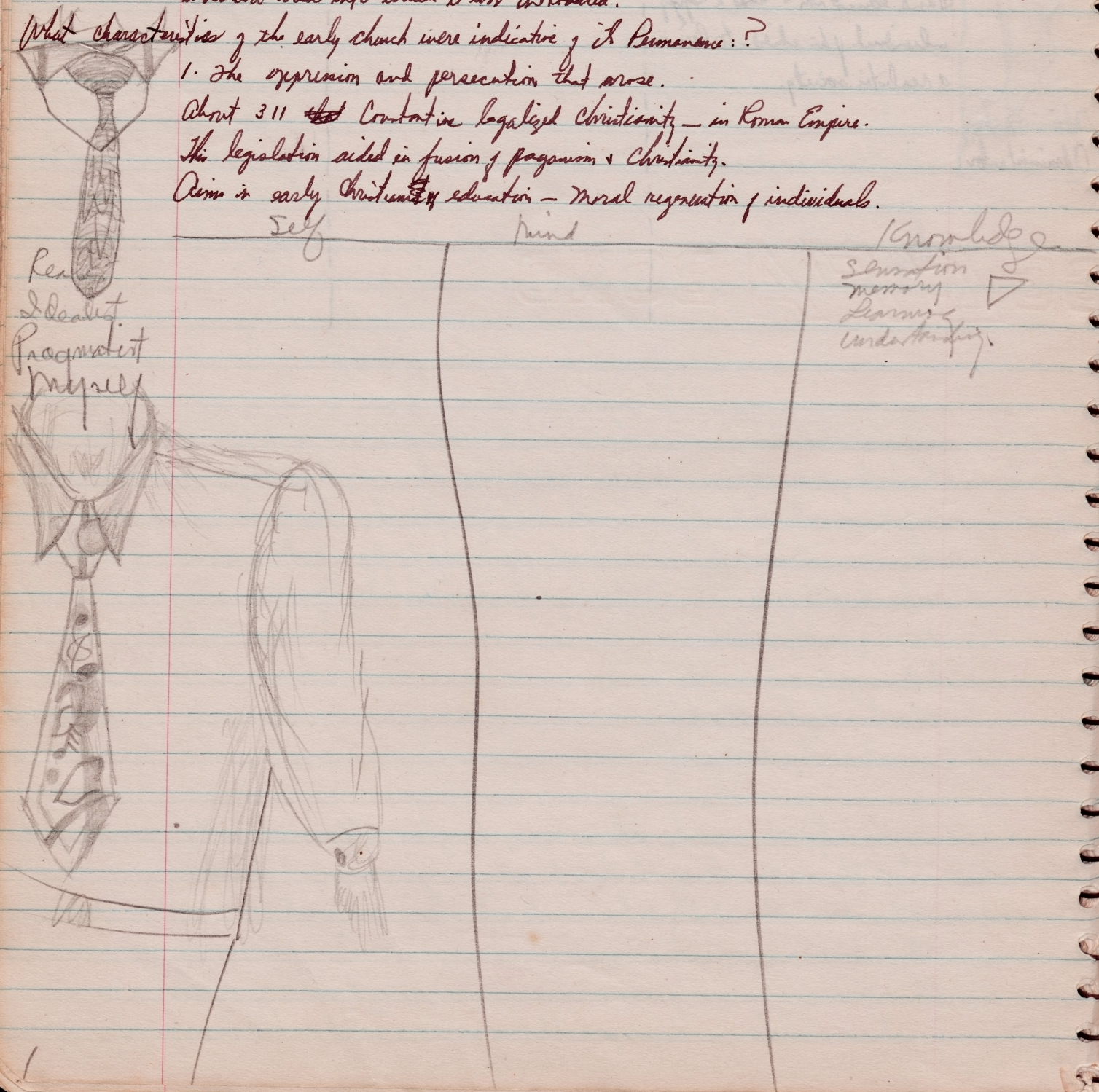


	Realist	Idealist	Pragmatist:
Parents:	Insist on definite scientific emphasis Good teaching necessary to him Exacting in demands. Wants education to make a happy individual of his child – to live in a realistic society.	~~Interest in revealing~~ Wants you to take something of child that isn't in him. Not too critical of curriculum.	Want a varied, practical school.
Administrator:			

Christ's Teaching

Paul nationalized Christianity - becoming the greatest apostle Christ.
For centuries after Jesus, there was no Theological system. It was adapted to the people & whatever area into which it was introduced.

What characteristics of the early church were indicative of it Permanence: ?
1. The oppression and persecution that arose.
About 311 ~~that~~ Constantine legalized Christianity — in Roman Empire.
This legislation aided in fusion of paganism & Christianity.
Aims in early Christianity education — Moral regeneration of individuals.



The

Mind – the entirety of mental experience; the aggregate of processes connected with the functioning of the brain & nervous system.

Philosophy: Consciousness; the conscious element in the universe: opposite of matter.

5 varieties of human experience "Christian Religion" – Bell (Crisis in Education.)

(1) Direct perception of nature – an acceptance of nature.
(2) Scientific experience.
(3) Creative or artistic experience.
(4) Mystical experience.
  (1) Experience of contingent persons.
  (2) Experience of an ultimate Person.

Aims in Primitive Education: Security was the basic aim of education.

Areas in Educations: Primitive Preservation Accumulative

China: aims: to remain as are and preserve the past.

India: aims: to prepare for life to come rather than activities of this life to preserve the caste system.

Persian: Zoroaster – 500 B.C. – the first religion to give a personal devil & personal God; gave first conception of Hell & Heaven. Aim: to develop militarism. Acquisition of material

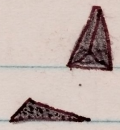
Hebrews: Contributions: (1) Monotheism (2) Our modern system of Ethics (Ten Commandments) (3) Basis of most of our great literature (the Bible.) Things that kept Hebrews together: (1) God's chosen people (2) Looking for a Messiah (3) System of Education – righteousness.

Greek: Subjectivity

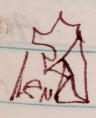
Roman: Law

of Worldliness

Distinguish classical and Medieval Universities.



Gaul invaded Bruce – 2nd century.
Uss



Catechetical – school of elementary questions & answers.
Monastic – the most influential of all the schools.

Monasteries served: Book-making, Inn-keeping, Worship, Teaching, Provided protection, Hospitilization, Agriculture

Cathedral Schools – represented a higher education than that in monasteries. Taught the 7 liberal arts. Did theological

trivium { Grammar: structure of language, Rhetoric, Dialectic = argumentation

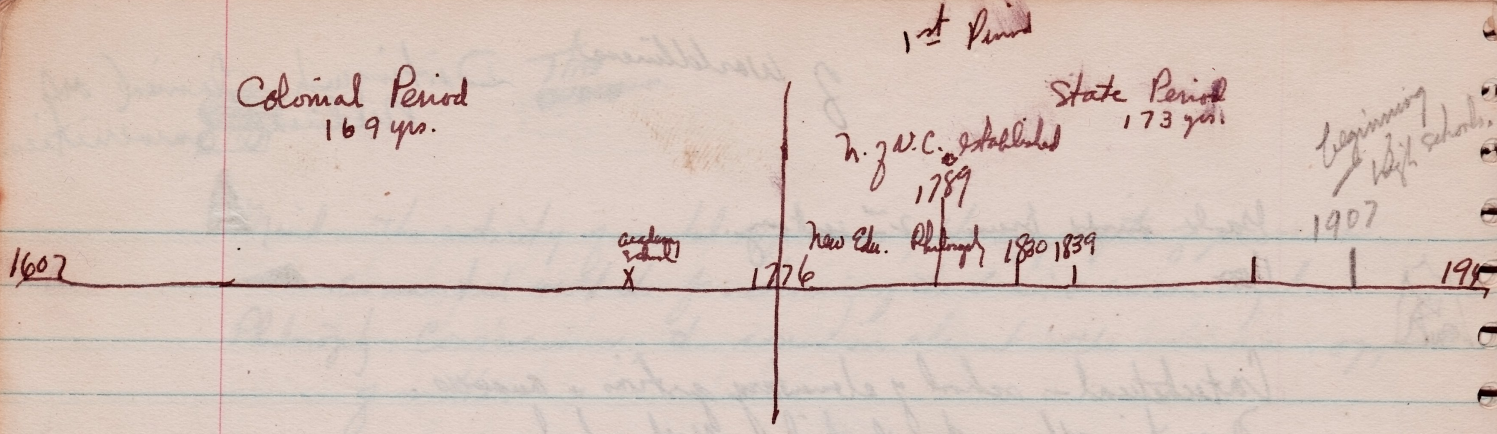
12th Century Universities – Salerno (medicine) –

quadrivium { Arithmetic, Geometry, Astronomy, Music

Two type of art – practical, fine.

Charlemagne – taught by catechetical system..... Alquin
What is the tongue?
The whip of the air.
What is speech?
The interpreter of the soul.
What is man?
Man is the slave of death, a transient traveller.

Rashdall – authority on Medieval Universities – five volumes.
Salerno – had mineral springs & people gossiped about their health.



Colonial Schools:

Dame School — schools taught by dames. Non-sectarian.

Parish Schools — Any church could have a school — for teaching religion, reading, writing, etc.

Indentured servant — for his work a master repaid the boy by teaching him to read ~~+ write~~.

Will property for education —

Puritan type — first est. in Mass. in 1642 — modified in 1647. Every town with 50 families must have an elementary school. When 100 families — a Latin grammar school — secondary — had to be established. If the people failed to do this — they taxed themselves 5 f and sent it to next town — finely raised to 20 f. This developed into the "moving" school.

Latin Grammar School: a preparatory course to higher institutions.

Academy — begun by Franklin. A tuition school — secondary school — included other courses than Latin & Greek — surveying, navigation, book-keeping.

Colleges — Harvard, Yale, Columbia, William & Mary.

Letter writing between lovers. Literary fund began in 1825.

In 1839 — an endowment fund was established amounting to $3,000,000. On it a public school system was inaugurated. The laws:

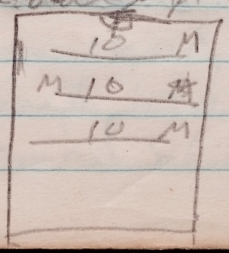
1. Counties divided into districts.
2. Each county voted on schools for county or no schools. If yes, the district had to raise by taxation $20 & and house & out of the interest of the endowment fund $40 — amounting to $60

1816 — Murphy's report — an identical blueprint of proposed educational system.

Civil War – things difficult for Public Elem.
(1) Almost complete devastation of
(2) Manpower
(3) Destruction of monetary system.
(4) Change of lines of politics.

Mass. 1642 – every fifty families have a school – degenerated to "moving" school. Prior to 1776 – schools became church-related etc. or the others. Mass. had good private schools and was late in public intr. because of good instruction prior to 1776. Afterwards – they had to face universal education. In 1837 Horace Mann was a member of legislature – a young lawyer – and said ought to be a state wide system. ~~Mann elected a superintendent of state education~~ Mann was elected commissioner of state education – same as state superintendent. Got state board set up – in 1837. Mann was commissioner for 12 yrs. – and published twelve volumes – traveled widely. These 12 reports were widely used in all colonies and South America. Started teacher training institution called normal schools – a 2 year course above secondary level. ~~E.C.T.C (normal – at one time – others~~: Are no normal schools now – becoming 4-year schools. Became a national figure.

New York: City and state seemed to vie with each other. In 1795 a Free School Society was organized in N.Y. City. Got a charter or an organization – they collected charity for their school – it became a very wealthy organization – used the money to provide for poverty-stricken. Monitorial system – one teacher could teach a thousand. Teacher would



call up the monitors and teach the monitors – they would, in turn, teach the pupils. By 1842 the Free School Society began to ask legislature for money – since they were doing a good job.

TEACHER

Chapter 14-15-18 (Higher Ed.) Write a summary on these three chapters.

The methodists objected — and ask for money themselves — then the Baptist did likewise. So much confusion resulted that the government decided it could instruct less expensively own its own book. In 1842 — the state began public system. In 1852 the F. S. Society returned its property and charter to the state.

Penn:

In early days William Penn got a lot of land in control. Advertised to sell his land to Europe — or anyone was welcome — their religion would be respected. More religious sects there than anywhere. Every denomination had its little school. These many schools retarded the idea of public education. The Pauper School — began some schools — and from the taxes, they would pay tuition of the poor. Later, a school was built for paupers — thereby separating the private & public schools. This dev. the idea that public schools are for poor folks only.

The term "higher education" — education above the high-school level.

Name of Institution of Higher Education

Colleges(4), Universities

(1) name only

(2) In reality

(1) That for several schools. Oxford in Eng. has about 20 colleges organized under one system comprising Oxford University — with each college emphasizing a different field.

(2) Institution with graduate departments.

898999

Four types of inst. spoken of by:

1. Church-related college or university.
2. Independent colleges & universities. Harvard, Brown, Columbia, Un. of Chicago, Washington Lee,
3. State colleges & universities —

Standardizing Agencies: State Department of Standards, Raleigh, N.C.
Southern Association of College & Sec. schools - 100 plants.

Whole U.S. is divided into 5 regions.

Two attitudes of standardization: ① quantitative ② qualitative.

~~Problems~~: Standardization of College

1. There is no magic in a standard.

Admission 1. Entrance to college requires a standard High school education. Selective on moral conduct.

2. Requirement for graduation - 120 semester hours. One semester hr. - equal 16 hrs. not less than 50 minutes long - of recitation work successfully passed in a subject - 48 recitation in a 3 hr. course.

3. Instruction - the quality of instruc. comparison of grades - etc.

4. Teaching - one trained teacher to each twenty students - teacher should carry as research. Should not have too heavy teaching loads. 9/3300 3

5. Salary - full professor should receive at least $3300 for 9 months. Associate prof $2800 - ass $2300 instructor $1800. No restrictions as to academic freedoms.

6. Financial support: at least $150 per student in addition to what he pays. An endowment fund of at least $500,000. Increase or no. of students.

7. Instructional Expenditures: book, equipment, etc.

8.

9. The Library - should be at least 12,000 volumes. Careful records should be made as to faculty & student use of library.

10. Building - Grounds - care & upkeep, situation.

11. Student Personnel - Guidance programs, personal attention. Counseling.

12. Extracurriculum activities -

13. Athletics - faculty control of athletics.

14. Standard levels - No nepotism in appointments etc.

15. A summer session must operate as a regular session.

16. Alumni records & contacts.

17. Graduate work -

18. Professional Schools - must be kept in A standing.

19. Standing in educational world – recognition beside other
20. Maintenance +
21. Extension or correspondence courses – credits undergraduate.

Education is:

1. The conditioning of the nervous system by physical means.
2. The training of the young in the scientific techniques which make for the efficient solution of present day problems.
3. The guidance of an individual to full self-consciousness.
4. Making the individ. more of a piece with his will to environment.
5. Preparing the young for membership in the modern industrial community.
6. The eternal process of superior adjustment of the mentally-developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man.

The adjustment of the human being to the environment of man.

Home

Philosophy – why you do it.
Psychology – How you do it. } most important lines.

This ↓ This ↓

Establish lines of philosophy, theory, practice, psychology – common to these men.

John Amas Comenius	= a realist – 1592 – 1670	Checkoslovakia
John Locke	1632 – 1704	English
Rousseau	– 1712 – 1778	French
Pestalozzi	– 1746 – 1827	Swiss
Herbart	– 1776 – 1841	German
Froebel	– 1782 – 1852	German

Everyone has a divine obligation – including women.

J. A. Comenius: a bishop in the Moravian church in Slavakia. Wrote some remarkable books on Education. Got his philosophy of Education from the book of Genesis. God created everything – then man to control. Man's job then is to exercise control & dominion of all else. If man is to supervise wisely, he must understand ~~w~~ ~~creation~~ the things of creation very well. Are important to understand nature – or necessary – or to study theology. Since God made everything – germs – we must study everything. The purpose of creation was to give man control of all things.

Psychology: divide groups into 4. Lower groups – (1) Limited experience (2) Elementary 9-11 yrs. old – more experience (3) Adolescents, (4) Adults. All of these understand in terms of their experience. How are you going to do this? "Orbis Naturalium Pictus" – "World of natural pictures" – Visual Aids – by writing books of pictures – of things that cannot be seen really. Knowledge is experience – therefore by utilizing all the senses – a maximum of experience can be condensed in books of pictures or word-ideas.

John Locke – 1632 – 1704 – M.D. Statesman, Philosopher, wrote on Education – a tutor. In his constitution for N.C. he proposed religious Toleration. John Locke's idea – is a sound mind and a sound body – the domicile of the Spirit. Health – wear shoes with holes in them! Locke believed in education to exalt & magnify one's place in life – that education should be spread thru the people. Locke did not stress the dignity of each man – just the aristocracy – not like Comenius.

#/204

"Doomsday" a child is born in sin - if he dies the next day, he goes to hell.

"Conduct of Human Understanding"

Collusion

Rousseau held a child was born as pure as any flower - neither good nor bad - moral or immoral.

John Locke + Comenius both, however, believed in teaching by experience - real + vicarious.

John Locke knowledge a priori - knowledge before birth. a posteriori - " after birth.

Tone down a priori knowledge and advocated a posteriori. You learn by experience.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

Philosophy. J. J. Rousseau: All things are pure as they come from the Creator. Because God is good. No limit to freedom. Back to nature. Rousseau used hyperbole. "Social Contract" "Emile" "The New Heloise."

Psychology: The most educated man was Robinson Crusoe; self-reliance, close to nature, work out his ideas thru experience. Like Comenius + Locke - do, act, get experience.

Basedow - a connecting link between Rousseau + Pestalozzi - first to put Rousseau's principles into practice. A drunkard - giving free sway to impulses. Found indiv. who believed in Rousseau + asked support from them. calls his school "Philanthropinum". Did not use text-books. They might contain errors.

Pestalozzi: 1746 - 1827 - grew up poor - community of Stanz - He lived with beggar children in order to teach them to live like men. Pestalozzi used the observational - imitation method.

"Leonard + Gertrude" "Evening Hours of the Hermit" "How Gertrude Taught Her Children"

Fellenberg. student of Pestalozzi. Fellenberg school became interested in manual labor. A school to which one could go without funds - so that their work in the school would supply their needs - 600 acres of land was worked - part work - part classes. This idea swept this country. There were 150 of these in U.S from 1820-30. Wake Forest was originally a Fellenberg school





Chapter-19 (read 3)



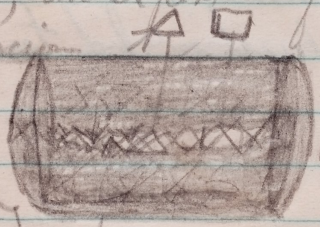


Herbart - one of Pestalozzi's pupils - Herbart succeeded Immanuel Kant as prof. of Philosophy in University of Königsberg. Born 1776-1841 - more distinguished after his death.

Philosophy: Key word - virtue, truth, person - becoming an exponent of humanity. Human virtues were the good value of education.

Psych: Followed Pestalozzi's theory of experience - giving, in writing, an exposition of that doctrine. All learning takes place out of experience. Herbart how it functions whereas the other could not before him. Use learn by association.

threshold of conscious

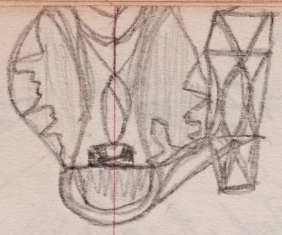




Step in Teaching

1. Preparation - prepare mind of student - create interest, need etc in subject matter.
2. Presentation - Present actual subject matter.
3. Comparison - Compare functions, relation - to other fields.
4. Generalization -
5. Application -

Froebel: Germany. Student of Pestalozzi - the best element in learning is activity. One can memorize but after all one needs to express his ideas & in the expression one gets mental growth - by making it, writing it, drawing it, etc. Provide an opportunity for the child to express himself, cutting out, pasting, etc.



Spencer:

Scientific Knowledge is of more worth over against classical because:

1. Self-preservation - get food - protection.
2. Race preservation - child care, welfare, discipline.
3. Citizenship - what training makes one a good citizen? Science.
4. Art - Needs science of exactness.
5. Use leisure time - what education which teaches whom to ←.

At turn of century, many scholars tried to find some objectivity in the field of education.
One of the early movements ~~was~~ grew up with Stanley Hall. He went to Germany + came back trying to find objective data. Made use of the questionnaire. Particularly interested in children. Hall became the exponent of child study.
Thorndike dedicated his first book to Hall. He felt educational prizes should be studied anew objectively.

Philosophy:

1. Distinguish the three philosophies
2. Meaning of "all experience is said to be educative"?
3. In what sense is education ignored by the term schooling.
4. It's possibly to be well-schooled without being easily educated — interpret?
5. Your understanding of difference between research men & teachers.
6. In what school of thought do you find a leader of the masses of the people?
7. In what period of a child's life is he most idealistic.
8. How is the size of a college related to the philosophy?

Psychology:

1. What is the study of educational psychology?
2. What is meant by education as a process? As a product?
3. How do you define a "creative activity"?
4. In the educational process — we have teacher → ← means
How are they connected.
5. What is there teaching?
6. Why should teaching be regarded as a science?
7. Your understanding of difference between philosophy of ed. & education psych.
8. Five major divisions of Co & R
Education or growth
Individual Differences
Personality adjustment
9. What is the significance of the term "growth" in ed.
10. What is a pupil centered education?
11. Why does an author of E. psych. the growth concept or it relat. to physical development & emotional dev. or well as mental dev.?
12. How explain the author emphasis on interest attitudes & ideals?
13. What is the relationship between learning & motorized skills?

What
Why
How
When

$$\begin{array}{r} 3.06 \\ \overline{09}.\overline{40}\overline{90} \\ 9 \\ \hline 4090 \\ 6 \end{array}$$

$$\begin{array}{r} 60 \\ 6 \\ \hline 66 \end{array}$$

$$SD = h\sqrt{\frac{\Sigma fd^2}{N} - \left(\frac{\Sigma fd}{N}\right)^2}$$

	f	d	fd	fd^2
160-169	1	8	8	64
150-159	0	7	0	0
140-149	3	6	18	108
130-139	4	5	20	100
120-129	4	4	16	64
110-119	7	3	21	63
100-109	9	2	18	36
90-99	15	1	15	15
80-89	17	0	0	0
70-79	10	-1	-10	+10
60-69	8	-2	-16	+32
50-59	5	-3	-15	45
40-49	4	-4	-16	64
30-39	2	-5	-10	50
20-29	1	-6	-6	36
10-19	0	-7	0	0
0-9	3	-8	-24	192
	94		19	879

$$\begin{array}{r} +116 \\ 97 \\ \hline +19 \end{array}$$

97

~~intent 9~~ 10

$$\begin{array}{r} 9.45 \\ 93\overline{)879.} \\ 83.7 \\ \hline 42.0 \\ 372 \\ \hline 480 \end{array}$$

$$\begin{array}{r} 19 \\ 19 \\ \hline 171 \\ 19 \\ \hline 361 \end{array} \qquad \begin{array}{r} 93 \\ 93 \\ \hline 279 \\ 837 \\ \hline 8749 \end{array}$$

$$\frac{361}{8749}$$

$$SD = 10\sqrt{\frac{879}{93} - \left(\frac{19}{93}\right)^2} =$$

$$SD = 10\sqrt{\frac{879}{93} - \frac{361}{8749}}$$

$$\begin{array}{r} 9.450 \\ .041 \\ \hline 9.409 \end{array}$$

$$\begin{array}{r} .041 \\ 8749\overline{)361.00} \\ 34996 \\ \hline 11040 \end{array}$$

$$SD = 10\sqrt{9.45 - .041}$$

W58

14. Difference in natural & artificial motivation.
15. How is problem-solving related to learning?
16. Why is learning creative? & how is creative learning related to expression?
17. Why is teacher cooperation & subject-correlation so very important in learning the fundamental subjects.
18. Why so much emphasis on individual diff.?
19. What is an abnormal or deviating personality?

Mighty big scale you got deah, son!

~~The History~~ ~~The Story~~ of the World

(1) Regard historical events apart from chronological sequence. That is, history of events is merely a network surrounding in timelessness the responsive human being.
A. But sequences of events unconditioned by subjectivity should be regarded in natural patterns: each in its age; Biological trends, etc. But, for the purpose of the human being, the transitory expression of physical principles are not important; merely the principles

(2) Fidelity to historical fact unnecessary: there is no reason why Moses should not speak with Napoleon. Cathy, a suggestion of historical fact, a coloring by historical fact. After all, the history books have been written, and anyone interested in learning facts may consult them. They must be an assimilation, a purity of non-essentials. A candle is not essentially incongruous beside a neon light; they are both artificial sources of light.

(3) Merits of indirection: every act of the past becomes an act of the present, etc. The distinction between Romantic & Classical poets is obscured by the fact that they are both human being communicating things by written "sounds" - really a wonderful achievement.

(4) Ezra represents a thread of the present weaving thru the fabric of the past. But the past is as much alive as Ezra in the present.

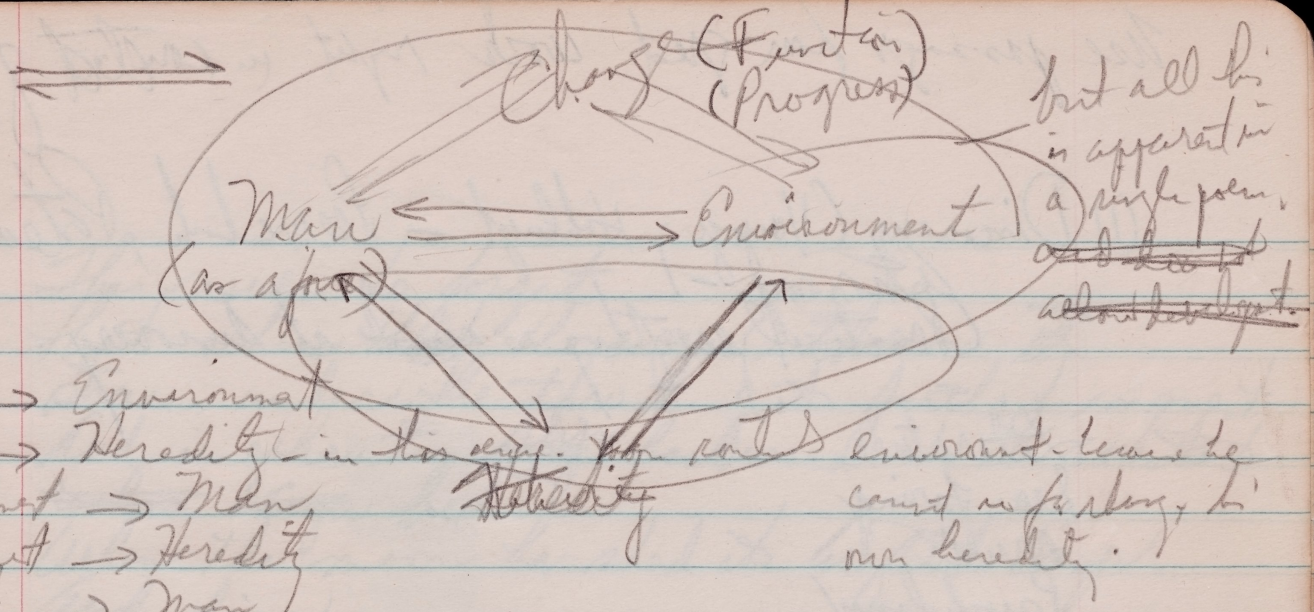
Ezra, however, will be subjective — voicing his approval or disapproval willing — probably committing the errors mankind all over in himself thus showing another bond between past & present —

Ezra has the advantage of historical knowledge — but each character from the past must be considered in his own light & times — for even though these are not the most important things — they condition his responses greatly.

(8) Organization: if not chronological, then what?
Ideas? A loss of Greek Gods :: a loss of Christian Gods?
Emotions? Jealousy, hatred, grief, Love?
Basic similarities between all peoples?
In terms of Space? ~~The Home~~, The Individual, The Home, The Town, The Nation, The World, The Universe. (After all, the history of mankind has been a history of broadening horizons —)

Fields of Endeavor? Music, Sculpture, ~~[illegible]~~ Government, Thought (Socrates), Religion (Mythologies)

Place a character in the study of music, regardless of his time, and the above classification (Ideas, Emotions, Space) would naturally be incorporated as you have broadened the field from the humor being to the humor being and his accumulation of knowledge — as well as basic similarities. After all — Man is a laboring creature. Man & Work. The essential part of life is function.



Man → Environment
Man → Heredity
Environment → Man
Environment → Heredity
Heredity → Man
Her → Env.

and others' minds are environmental

Man as a mechanical being is merely a part of his own environment. That is, the body is environmental to the mind. In so far as Man is merely physical + charged with the environment + charges the environment, forces through physical means — the reaction — he is nothing more than environment. The "Man" alone must represent those intangible forces of intellect, response, emotion which are present in the early poem, but would not be present in Man. Without actual physical stimulation, pain can cause sorrow in Man + sorrow can bring tears — purely pain did not produce the tears but something responsive to pain in the mind of man produced them.

Use passages from great work right in context of poem.

(1) Discovery (Voyages) Hakluyt — Leeuwenhoek, Pasteur, Astronomy —
(Practical) everything is aimed at discovery.

Literature
Sea-faring
Music
Psychology
Physiology
Astronomy
Agriculture
Martial Arts
Religion
Philosophy

The words of my mouth will be like a liquor inflaming the eyeballs of fury.

This one is animal
This one breathes the old ancestral air

With the next full moon
When the tides pushes up upon the land
At the rising
At the ~~low~~ ~~red~~ red full rising of the moon upon the swells of the sea
Will come my hour
My hour of giving
When the sweet lone pains of the planting
Will give over to those pains of bearing

This never to forget
That when ~~that~~ the ocean ~~throws~~ ~~it~~
strains under the thrust of its farthest conquest
And in exhaustion ~~[illegible]~~ slips backward to its constant
~~realm~~ ~~[illegible]~~ bed
When the moon has shed its brightest rays
And dims - - - - - - - - - - - - - -
Then there will be a new cry upon the earth
more wonderful than the voice of the sea
Or if there is a new cry
Or if the new cry is not heard
And unalterable silence claims one back from
it cries
I die in glory
Having kissed the lips of young, unknowing love
Having caught the fragrance from your shaggy
head

heteronomy — sacrosanct:

Clarendon Press

Principles of moral judgement — Lamont Oxford Press, 1946

27. The most primitive kind of morality is customary morality which thinks of the standards in terms of authority
28. Three sources to support this view:
1. The moral ideas of young children: evidence shows that any clear ideas of R + W the child possesses come from observation of his seniors — their word + action. Primitive child-thought is directed towards its own satisfaction rather than objective truth. This same attitude work in primitive societies.
2. The moral ideas of primitive peoples
3. The initial approach which courts of justice adopt in determination of legal rights
35. The "Authoritarian" theory — the supreme standard is the legislature will — "will of God, will of "Society" — of a supreme authority.

Democritus.

Book of Wisdom:

Doctrine: God's transcendence and unity reaches the high-water mark of Jewish theology & piety.

"spirit" — the agent and medium of the transcendent Deity's self-revelation to the Universe and to His chosen people

Wisdom — the intermediary between earth & Heaven.

Anderson — "The Philosophy of Francis Bacon" — The U. of Chicago Press. 1948.

flotsam
jetsam

Bacon — January 22, 1561 — son of Sir Nicholas Bacon, Lord Keeper of the Great Seal.
Died — April 9, 1626 —

— Wisdom respecting the Supreme Being cannot be attained by reason and sense but only thru the revelation contained within his inspired Word. Then he separates revealed theology from all philosophy discovered thru human functions. Revelation vs. Reason. Pan's horns. Coelum — Saturn (Tartarus) — Jupiter — Generation past → Uranus.

Art can never reach its goal of commanding nature.

"Emerson and Asia" – Carpenter.

"Bhagavat Gita"
"Vishnu Purana"
"The Mahabharata
"The Vedas"
"Vyasa, or Viasa"
"Calidasa, or Kalidasa"
"Vishnu Sarma"
"Upanishad
"To Narayena", tr. by Sir William Jones

Chapter V The Wisdom of the Brahmins

"Then I discovered the Secret of the World; that all things subsist, and do not die, but only retire a little from sight and afterwards return again" – Emerson's "Journals" for 1844.

1. "Brahma" a poem by Emerson probably expresses the central idea of Hindu philosophy – that is, the doctrine of absolute unity – more clearly and concisely than any other writing – English or Hindu.

From the Katha Upanishad Emerson took the following: "If the slayer think he that I slay, or if the slain think I am slain, then both of them do not know well. It (the soul) does not slay, nor is it slain."

2. "Hamatreya" and "Illusions"

Illusions, personified by the Hindu goddess, Maia, give the appearance of variety to the world.

"The words I and mine constitute ignorance": the ploughman, the plough and the furrow are of one stuff. (Vishnu Purana).

3. Transmigration – the theory of metempsychosis.

"– if the slayer think he slays, he is wrong, because the individual soul of the slain man will migrate at death into another individual body – be it man, or dog, or fish. The Hindu widow burns herself on her husbands' ~~grave~~ funeral pyre – because she believes that her soul will be born again in a state similar to his, so that she may still accompany him, and guide him eventually to a higher state.

4. "Fate"

The Hindus had said in effect: the deeds of earlier men whose souls have migrated into the bodies of men of a later generation have affected these later men by increase or decrease of the vital force transmitted. "Fate is nothing but the deeds committed in a prior state of existence."

Let us realize that this necessity – fate – is also beautiful.

From Hafiz – a Persian poet.

"I batter the wheel of heaven
When it rolls not rightly by;
I am not one of the snivellers
Who fall thereon and die."

Wine in Hafiz – is the symbol of this new escape from Fate – the symbol of life.

Both Hafiz and Saadi were joyful – because they had escaped from the ambush of fatalism. "Neither endurance nor truth belongs to the laugh of the Rose."

Hafiz – on conjunction – "Here is the sum, that, when one door opens, another shuts."

rocks into the sea, until they made a bridge to the island. Then Rama passed over with his forces, and, after a dreadful battle, killed the demon, ~~and~~ scattered his subject fiends, and rescued his beloved spouse. Returning to Ayodhya with his wife and his faithful brother, his lawful kingdom is given to him, and the work ends.

The Mahabhârata contains two hundred thousand sixteen-syllable lines, and fills four thick quarto volumes. Its proper subject, which is a war waged for the throne of India, between the sons of two brothers, Pandu and Dhritarashtra, is buried under an enormous accumulation of legends and heterogeneous lore. The work is therefore an inexhaustible repository of the mythical materials, the philosophy & fiction of India.

"Mont Meru, where ~~Indra's~~ Indra's heaven lies, among the wilds of the Himâlayas."—

Persian poetry — the "Shâh Nâmeh" by Firdousi — an immortal epic. Very good. get it.

Persian poets—

Firdousi — epic poet
Nisami — romantic "
Saadi — the moral-didactic
Hafiz — purely lyric
Ferideddin attar — the religious.

Three famous objects in Persian poetry:
1. Jemschids' cup. — a magic goblet with seven circling lines dividing it into seven compartments, corresponding to the seven worlds. Filling it with wine, Jemschid had only to look in it and behold all the events of the creation, past, present & future.

"It is that goblet round whose wondrous rim
The enrapturing secrets of creation swim."

2. Solomon's signet-ring. Such were the incredible virtues of this little talisman, that the touch of it exorcised all evil spirits, commanded the instant presence and service of the Genii, laid every secret bare, and gave its possessor almost unlimited powers of knowledge, dominion, and performance.

3. Iskander's mirror – By looking in this the future was revealed, unknown climes brought to view, and whatever in some wished made visible.

Three pairs of lovers much referred to:
Leila + ~~Majnoun~~ (Majnun)
Kthosru + Shireen (female)
Joseph + Zuleika

The Sufi poet the greatest is – Mewlana Dschelaleddin Rumi, the mystic poet of the whole orient. Write of "Mesnavi"

"Will sparkling diamonds, in sunshine raised,
Grow dark and worthless if they be not praised?"

The History of Taste - Chambers - Columbia University Press - New York 1932

Chapter I
The Middle Ages

Art became around the fall of the Roman Empire - and continued into Middle Age - important only in usefulness to the Church, rather than as an end in itself (as it had existed in earlier Greece + Rome.) No Aesthetic Consciousness.

The idea of Nature: "Early christianity encouraged and abhorred in the term the pagan love of nature,". St. John said "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

"Nature" in the Middle Ages, "is generally something terrible."

Chap. II The Renaissance in Italy

1. Roman survivals: The Renaissance was not the discovery of the ancient classics, long since buried in darkest ignorance, but the discovery that the ancient classics were beautiful. The Middle Ages had read the classics for "what they spoke," the Renaissance read the classics for "how they spoke."

2. First years of Renais. in Italy: Italy was first of the European nations to experience the Renaissance.

104.5
99.5
2 2040
102

Guidance:

Thompson

$X = \frac{140}{120}$ $\frac{7}{6} \times 100 = 6\overline{)7000}$ 116.6

$X = \frac{100}{140} \times 100$ $\frac{5}{7} \times 100$ $7\overline{)5000.30}$ 71.4

$100 = \frac{100}{X} \times 100$

G.M. = 102
N = 401
d =
fd = 208
h = 5

$100 = \frac{10000}{X}$ $100 \times \overline{)10000}$

$M = G.M. + \left(\frac{\Sigma fd}{N}\right) h$

139.5

$M = 102 + \left(\frac{208}{401}\right) 5$

$401\overline{)1040.0}$ 2.59
802
2380
2005
3750

102
2.6
104.6

$M = 102 + \frac{1040}{401}$

$M = 102 + \frac{1040}{401}$

Thursday:

1	7:30 – 9:15
2	9:20 – 11:05
3	11:10 – 1:00

Same on Friday

4	7:30 – 9:15
5	9:20 – 11:05
6	11:10 – 1:00