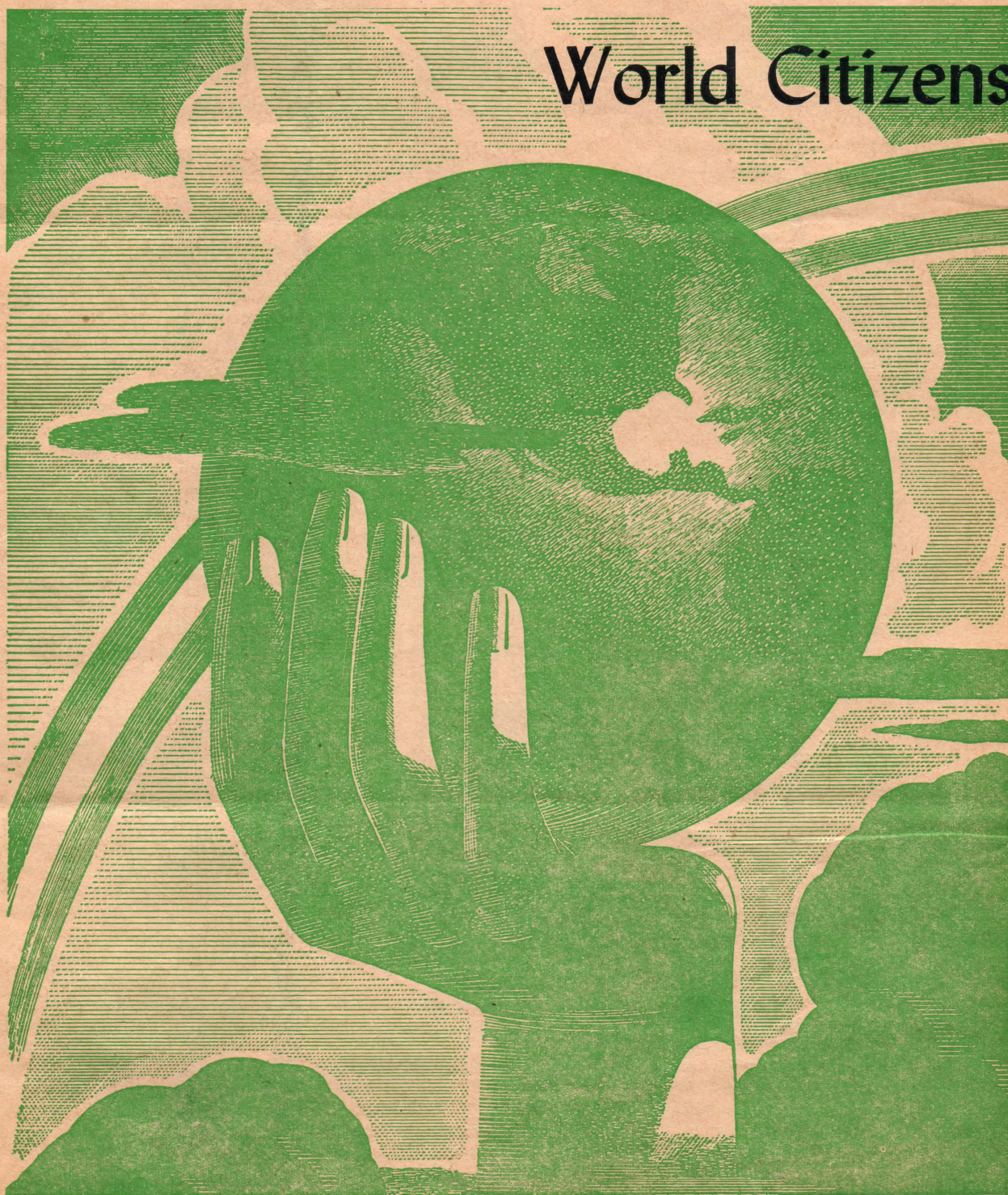


# PROGRAMS FOR JULY . . . . .

## World Citizens f





1951

MAY 19 1952

. . . . . by Leonard S. Kenworthy

# or a World Community

## TOPIC ONE— Declaration of Interdependence Philadelphia—1776

ONE hundred and seventy-five years ago a small group of men penned a Declaration of Independence in which they asserted that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness." With this document they cut the political ties of the American colonies to England. Theirs was a momentous move.

The signers of the Declaration of Independence were *idealistic men*, for people in 1776 were far from the goals of equality, liberty and happiness which the framers set up in that famous document.

They were, likewise, *courageous men*, for the chances were slim that they would be able to achieve their independence, and the risks were great.

They were *practical men*, too, for they did not issue a statement, adjourn, and go about their business as usual. They began to build foundations under their dream—to work for the cause to which they had dedicated their lives and their fortunes.

And they were *patient men*, for independence was not to be achieved in a few days or even a few years. Nor were they to see the fulfillment of their dreams in their lifetimes. In many respects, we have not reached their goals even today.

Finally, they were *men of faith*. They were certain that they had made a wise and necessary move and that eventually their cause would triumph, no matter how long it would take. The bedrock faith on which their foundations were built was a belief in the integrity of men and women and in the power of cooperative group effort.

But in order to achieve independence, thousands of other individuals, most of them common people whose names have long ago been forgotten, had to work hard for months and years. They, too, were idealistic, courageous, practical, patient men and women of faith.



## TOPICS

- ONE—A Declaration of Interdependence
- TWO—World Citizens for a World Community
- THREE—Some Famous World Citizens
- FOUR—On Becoming World Citizens Ourselves



## San Francisco—1945

One hundred and sixty-nine years later, another group of men (and women this time) penned a declaration of *interdependence*, asserting that the peoples of the United Nations were "determined to save succeeding generations from the scourge of war . . . to reaffirm faith in fundamental human rights . . . to establish conditions under which justice . . . can be maintained, and to promote social progress and better standards of life in larger freedom."

These representatives of fifty nations were *idealistic men and women*, for they knew very well that all these goals would not and could not be achieved immediately in a world where two thirds of the people are ill-fed, ill-housed, ill-clothed, and uneducated.

They were *courageous men and women*, for they represented countries which had been bled by two world wars and other misfortunes, and where people were discouraged, disillusioned, and even cynical about another *League of Nations*.

They were *practical men and women*, too, for they drew up their plans with considerable attention to the mistakes of the past. In particular, they knew that any international organization would have to devote itself to better agriculture, better health, better labor conditions, better trade, and better education. In order to provide for these improvements in the world, they set up the Food and Agriculture Organization, the World Health Organization, the International Trade Organization, and the United Nations Educational, Scientific and Cultural Organization, and furthered the existing International Labor Organization. Unless the basic necessities of life were dealt with, they knew there would be no peace.

They were, likewise, *patient men and women*. They did not expect Utopia overnight. Most of them did not expect radical changes in the world, even in their lifetime.

And finally, they were *men and women of faith*. Many people told them that war was inevitable. Many people warned them that the United Nations would fail even as the League of Nations had failed. But they persisted, nevertheless, compromising with one another on many points, but agreeing in the end on the world's new declaration of interdependence—the Charter of the United Nations.

## Our World Community—19??

Perhaps, at this point, you would like to stop and discuss the kind of world you want. Most of you will live fifty more years, at least. What changes do you want in that half-century? What changes do you want to help bring about? What changes are possible in creating world community?

A few among you may say that this is foolish. Such folk are the modern counterparts of those who said that the colonies could never gain their independence or that the United States would never become a nation.

Sometimes it is good for us to set up goals as individuals, as groups, as organizations,—and even as nations. We may not reach all of them, but they do

give us something to work towards. Before an archer draws his bow, he looks at the target—and aims for the bull's eye. "A society is possible in the last analysis because the individuals in it carry around in their heads some picture of that society."

What, then, would a world community or world society be like? Simply stated, it would be very much like a town of 1951—on a larger scale. There would still be conflicts between people and between groups. There would be differences in ways of living and ways of thinking. But there would be at least ten qualities which make up a community, especially a world community. These are the ten:

### 1. Some common purposes, ideals and goals

Do you suppose that there are any such common purposes now? Of course there are. One is the will for peace. Another is the desire to have sufficient food. A third is the desire to express oneself creatively—through art, music, handicrafts, and in other ways. How many more can you name?

### 2. Some diversity

What a dull world it would be if all were just alike in our towns or in our world community! What are some of the differences you would like to preserve? Would they include different ways of cooking food? Would they include different kinds of dress? Different religions? Just what would they include?

### 3. Ways of communicating

People in any community need to communicate with one another. Even in your community, people may speak different languages and yet live in peace. Do we need *one* world language? Are you learning to speak a second language with which you can communicate with others?

### 4. Education for everyone

Between 60 and 75% of the world's people can neither read nor write. Does this mean that they are "dumb"? What advantages does education give people? Does education mean that people will be more peaceful?

### 5. Social justice

The world community we want should guarantee "larger freedom" for everyone. What freedoms do we need for a world community? Which ones do people from other countries say that we do not have in this country?

### 6. Economic justice and control of science

Our world community needs to take care of everyone so that there is no more starvation, no more marginal living, no more fear of atom bombs or of unemployment. Will this mean world planning boards? Will this mean international control of atomic energy and other scientific discoveries? Will this mean a tremendously enlarged "Point Four" plan to aid undeveloped countries?

### 7. Adjustment of national life to world community

When the Colonies became the United States of America, they had to give up some of their power and make a great many changes within their own borders. Such compromises will also be necessary for a world community. What changes do you think we will have to make?



#### 8. *Ways of settling world conflicts*

There will always be conflicts in the world, but they need not lead to war. What are some of the ways in which conflicts are solved in your community? Could these same principles be applied in a world community?

#### 9. *World institutions and symbols*

When the United States was set up, the colonists established a supreme court, a president and cabinet, and a congress. They also developed some national symbols such as the flag, a motto, and eventually a national anthem. How many of these world institutions and symbols do we have? Do we need more?

#### 10. *World-minded citizens*

In the final analysis, it takes men and women who are community-minded to make things go. They serve on boards, give money, give their time, and act in the interests of the community. The methods of community living is the topic for another discussion.

Fifty years may seem like a long time, now, but fifty years isn't very long in the history of the world. On which of these ten points do you think you can best contribute in the next half century?

#### **Suggested Program**

*Hymn*—America the Beautiful

Section on *Philadelphia-1776* read or summarized by a member of the group.

*Hymn*—Hymn for the Nations; or In Christ There Is No East or West

Section on *San Francisco-1945* read or summarized by a member of the group.

*Hymn*—These Things Shall Be, A Loftier Race; or God of the Nations

*Discussion of "The Kind of World We Want"*

Use the section on *Our World Community-19??* as a basis, if you desire. Individuals could be asked in advance to speak on some of the ten points, or the group could discuss ones which they select. Another procedure might be to read these ten points and then draw up two lists—one on favorable factors which exist now and the other on obstacles to obtaining world community.

(Note to leader: There is a great deal of material in this first program, and you will have to decide what parts of it to stress.)

*Scripture*—Luke 6:20-36—*Christ's Charter*

*Period of Prayer and Dedication*

## **TOPIC TWO—**

## **World Citizens for a World Community**

### **The Need for World Citizens**

Salvatore Madariaga, prominent Spanish philosopher and writer, has compared our modern world to a four-lane highway, with high-powered automobiles careening down it at terrific speeds—without drivers. He has pointed out the desperate need for trained young men and women to drive the high-powered autos which the minds of modern men have invented. Otherwise, the world will continue to have the tremendous smashups which we have witnessed in two world wars and other incidents.

If a world community is to be created in the years ahead, we must create hundreds of thousands of world citizens,—men and women who think in terms of the whole world, of mankind, and who are trained to live in the "one world" which science and technology have made possible.

### **World Citizens: A Definition of the Ideal**

Perhaps, at this point, you would like to stop for a moment and jot down your idea of what a world citizen would be like. How would he differ from the citizen of a community or a nation? What special training would he need? Then, you may want to compare your list with the one which the writer has compiled. Here it is:

#### 1. *The world citizen is an integrated individual*

When you were a small child and didn't get your way, you sometimes "took it out" on a younger brother or sister, or on a chair or sofa; or you staged a small sit-down strike accompanied by sobs—in hopes that you would get your demand. Such action is not limited to children, however. Hitler and Mussolini are good examples of adults who acted like children. They were thwarted, frustrated persons, who projected their unhappiness onto others by bossing them around.

The world citizen is one who has grown up, who acts mature. He has accepted himself with his own strengths and weaknesses and, consequently, can live at peace with himself and others. This is simply said, but not so simply done. Unfortunately, there are not yet many people who have accepted themselves.

#### 2. *The world citizen is an expert in human relations*

Just before President Roosevelt died, he wrote these words, "Today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together in peace."

This is no easy task. It is often difficult to understand other people and to live with them. But in the crowded world of today, with its many races and religions and nationalities, it is highly important that there be thousands, even millions, of people who are experts in living with others.

#### 3. *The world citizen is rooted in his own country and culture*

The time may come when national citizenship is as little emphasized as state citizenship is today, but that time is probably a long way off. In the meantime, we need to make our contribution to the world through our own nation. This does not mean that we need to approve everything that is done in our own country and become "100 percenters" or narrow nationalists.

It does mean that we as people need roots, just as trees and plants need them. We need to feel that we belong to some community and some nation. Only as we have such roots will we be able to make our contribution. Possibly, our greatest contribution to the world will be the improvement of our local community, making it a better place in which to live.

#### 4. *The world citizen is appreciative of other lands and peoples*



Every nation has made some contribution to the world through art, music, education, agriculture, architecture, or some other phase of human activity. We sometimes forget this fact and speak of other nations as "backward," merely because they are not as rich as we are or as advanced in scientific know-how—or because we do not like their form of government.

We owe much to the Russians, for example, for their great contributions to world music and literature, to name but two fields. We owe much to the Chinese for their work in agriculture—terracing, the development of rotation of crops, the use of the soybean, and the early discovery of the importance of fertilizers.

The world citizen need not accept everything in another nation as good any more than he accepts everything in his own nation. But he will look for the greatness in every nation, strive to recognize the common points in all peoples, and accept the differences among peoples as an enrichment of the world.

#### 5. *The world citizen is informed about world affairs*

In order to be effective in today's world, one must know as much as possible about what is going on. It is a big world, and much is happening; the job of keeping informed is a tremendous one. But the world citizen tries to keep abreast of the major developments around the world.

This job is made more difficult by the discrepancies in the reports that are given. Newspapers, radio commentators and speakers often disagree on the facts and their interpretation. The world citizen needs to watch carefully the sources of his information and to try to determine where the truth lies.

#### 6. *The world citizen contributes to the betterment of the world*

Most people today are victims of a world-wide disease, *spectatoritis*. They are glued to their seats. The world citizen, however, tries to translate his beliefs into action. He may participate in a clothing drive to aid the victims of the Korean war, he may raise a heifer to be sent to a country where the cattle have been destroyed, he may ask his congressman to support an enlarged "Point Four" program to aid underdeveloped lands, or he may assist in welcoming a displaced persons family in the community. He is primarily a man of action, doing what he can to improve the world.

#### 7. *The world citizen is buttressed by his faith*

It is not always easy to be a world citizen. It is not always easy to work for a better world. Sometimes it seems as if mankind were on a toboggan slide, slipping downhill rapidly. When one feels this way, it is easy to become discouraged and tempted to give up and do nothing. But the world citizen has a faith or philosophy of life which helps him through these troubled times. It gives him patience and perspective. Even though world community is not achieved in his day, he will work as hard as he can to bring it about. For us, that faith is Christianity. Our ideal is Jesus, himself the greatest world citizen who ever lived.

### Selecting Some World Citizens

The next topic deals with some of the people

who have come closest to world citizenship. Before that material is discussed you will, perhaps, want to compile your own list of such persons, living or dead, who best represent the ideal world citizen. You may want to include some from the United States and some from other countries, some men and some women. And you may even want to choose one or more such world citizens from your own church or community. It will be interesting to compare notes after you have done this.

### Suggested Program

*Hymn*—O Young and Fearless Prophet

*Bible Reading*: Philippians 3:12-16 and 4:8-9

*Period of Prayer*

*Hymn*—We Are Climbing Jacob's Ladder or He Who Would Valiant Be

*Leader*: Summary of *The Need for World Citizens*

*Group Discussion*: Characteristics of World Citizens—summaries of the seven points on world citizens, preferably by seven different persons

*Questions for Discussion*: Are the seven points too idealistic? Are they arranged in the right order of importance? Which is most difficult to achieve? On which of these points can we begin?

*Hymn*—That Cause Can Neither Be Lost nor Stayed

## TOPIC THREE—

### Some Famous World Citizens

#### Choosing Some Outstanding World Citizens

A few months ago, more than 1000 high school seniors in 15 schools across the United States were asked to name the persons whom they thought best represented the ideal world citizen. Whom do you think they chose? By an overwhelming majority, they mentioned Franklin D. Roosevelt. Next came Winston Churchill; then, in order, Woodrow Wilson, Wendell Willkie, Mahatma Gandhi, and Lincoln. Others who received a large number of votes were Eleanor Roosevelt, Dwight Eisenhower, Harry Truman, Benjamin Franklin, and Jesus.

Why do you suppose they chose these particular people? Were their choices wise ones? Are there other persons who should have been on the list—perhaps ahead of those named? Why was only one woman named? Why were almost all the names Americans?

#### Some Other Suggestions

Personally, I should like to have seen such names as Pierre Ceresole, Toyohiko Kagawa, Judah Magnus, Fridtjof Nansen, Albert Schweitzer, Leo Tolstoy and Mathilda Wrede on the list. Probably the reason that such names did not appear is that they are not known by many high school seniors. In many ways, they were (or are) more world-minded than some of the persons mentioned in the vote by these 1000 students. Let us examine the lives of four of these persons, looking for the qualities which have made them good world citizens.

#### Pierre Ceresole—Dreamer With a Shovel

This summer, thousands of young men and women will be living and working together in small "peace armies" in various parts of the world. They



will be rebuilding war-devastated homes, constructing playgrounds, repairing old houses and churches in underprivileged areas, and assisting people in other ways.

All of these projects stem from the idea of "service civil," or work camps, which a young Swiss engineer by the name of Pierre Ceresole dreamed up after World War I.

Born in 1879 of a prominent Swiss family, Pierre was brought up in the military tradition of his country, which has long had conscription. At the age of thirty-one he resigned his post in the State Technical College, where he taught mathematics, and started on a trip to the United States. He crossed the country and, earning his own way by working at various menial jobs, he got enough money to cross the Pacific to Hawaii and Japan. The World War then broke out, and he returned to Switzerland—but with a wider horizon, for he had lived with and become acquainted with men and women of many races and nations.

Eventually he became a pacifist, believing that war was wrong and against the spirit of Jesus. But he was no negative pacifist, merely refusing to fight or serve in the Swiss army. He decided that pacifists must have a positive program. So, with a few friends, he journeyed to France to help in the reconstruction work which was necessary in the war-torn area. Then he went to India, to England, to France and to Spain to engage in similar work.

His refusal to pay taxes which went for military purposes or to serve in the Swiss army brought him ten prison sentences and much criticism; but he believed that this was the Christian way, and he was not deterred.

So great was his concern for German Quakers and other like-minded persons that he entered Germany illegally during World War II to visit his friends there and bring them a message of encouragement and fellowship. This brought him prison sentences both in Germany and in Switzerland.

In 1945, he died in his homeland, leaving behind him a rich legacy of inspiration to world citizens.

### **Toyohiko Kagawa—Practicing Christian**

On Christmas Eve, 1909, a twenty-one-year-old Japanese, by the name of Toyohiko Kagawa, moved into the slums of Koke, Japan, to live and work with the most unfortunate persons of that country. He did this because he believed that he could help them more if he lived among them rather than coming in as someone from the outside.

Working in this "laboratory of life," he became convinced that "one individual, working for individuals, cannot change society." He then began to seek others who were interested in the cooperative movement, in the labor movement, in the peace movement, in a "Crusade for Christ" in Japan.

World War II brought him much suffering, but he continued to work quietly for the betterment of his people and the Christianizing of Japan. Today he is again active in many reform movements and as a Christian evangelist. Much of the progress in education, economics, social welfare and religion in Japan can be traced to his efforts as an individual and as a member of various movements.

### **Fridtjof Nansen—Modern Viking**

In 1861, a boy was born near Oslo, Norway, who was to become one of the great Scandinavians of all time and a great citizen of the world. He grew up as a wholesome, athletic youth, being Norwegian ski champion at seventeen and holder of the world's speed skating record at nineteen.

Reared on the tales of the Vikings and of more modern exploits in the Arctic, he himself became an Arctic explorer and later the curator of a natural history museum in Bergen.

In 1905, Norway declared her independence from Sweden, having been under her rule since 1816. It looked as if war was inevitable. But Nansen decided that it was not and traveled to Denmark and England to enlist their aid in averting such a disaster. His efforts and those of his friends were successful and the two countries separated peacefully.

The remainder of his life was spent in many humanitarian movements, such as work for the League of Nations and aid to the refugees of World War I.

### **Albert Schweitzer—Musical Medical Missionary**

On Friday the thirteenth, 1905, a young man dropped a letter into the mailbox near his home in Strassburg, Germany. It was an innocent-looking letter on the outside, but when his friends heard about its contents, they were shocked. For in it he told of his decision to go to Africa as a medical missionary.

It was an important decision, for he was a promising young philosopher and theologian as well as an outstanding organist and authority on the music of Johann Sebastian Bach. This meant a new career, further medical education, and a trip to "the dark continent."

By 1912, he and his wife were ready for their trip to French Equatorial Africa—where they have lived ever since. His motivation? To help atone for the terrible sufferings which white men had brought to Negroes and to help his black brothers attain a better life.

For nearly fifty years, he and his wife have lived and worked with the natives. In addition to his missionary work, he has continued his organ playing and has written several books on philosophy. Occasionally he has made trips to Europe to raise funds, and in 1950 he made a trip to the United States for the Goethe celebration. He is considered one of the great Christians of the world today.

### **What Do They Have in Common?**

These are brief biographies of four, fairly recent, world citizens. In many ways they were like you and me. But what was it that made them so great? In what ways were they alike? What made them citizens of the world? These are important questions, but not too difficult to answer. Your answers may give you important clues as to where to start in becoming world citizens yourselves.

### **Suggested Program**

*Hymn*—These Things Shall Be, a Loftier Race

*Bible Reading*: Luke 9:46-48

*Hymn*—Now Praise We Great and Famous Men



### *Prayer Period*

*Discussion* and, perhaps an anonymous vote on some World Citizens.

*The Lives* of Ceresole, Kagawa, Nansen and Schweitzer—given by four different persons

*Discussion:* Section on *What Do They Have in Common?*

*Report on Vote*

*Hymn*—Lord, Dismiss Us With Thy Blessing

## TOPIC FOUR—

## On Becoming World Citizens Ourselves

### **The Importance of Every Individual**

There are over two billion people in the world today. In such a mass of men and women, you and I may seem insignificant—but we are not. Every one of us counts, especially in a democracy such as ours. And the better informed we are, the better trained in ways of influencing others, the more courageous, imaginative and faithful—the more we will count.

World community will not be created easily or quickly. It may not be created in your lifetime. But it will be created when enough persons in the right places at the right time are skilled enough to bring it about. In the creation of world community, you and I do count.

### **Where Do We Start?**

Again you may want to pause and think about what we have been discussing previously. Where do you think you can best begin? Jot down your ideas and share them with the group. Then compare them with the conclusions presented here.

#### *1. Beginning with ourselves*

When Tolstoy was still alive, a prominent American went to Russia to visit him. Just before the visitor left, he asked Tolstoy for any particular advice. Tolstoy replied, "You sweat too much blood for the world, young man; sweat some for yourself first. You cannot make the world better till you are better." The more honest we are, the more sincere, the better integrated—the better are our chances for helping others. If we practice what we preach, others will sometimes listen; if not, they will turn deaf ears. We need not wait until we have corrected all our own faults to help build a better world, but we certainly must begin with improvements in ourselves.

#### *2. Improving our relations with others*

Earlier in this series, we stressed the importance of human relations. Again we return to that theme. We need to study how people think and act, and why they behave as they do. We need to become practitioners of reconciliation. This may involve us in the role of reconciliator in our families, in our church, in our school, or in some group in the community. As we become experts in the art of human relations, we will be contributing to the creation of a better world—of world community.

#### *3. Improving our community and nation*

The world is watching the United States today as it has never watched it before. In the great struggle for the minds of men, which is going on around the

world, other peoples are watching us to see whether we practice what we preach. Every move to improve the lot of Negroes, to protect civil liberties, to aid nations in trouble without dictating what they shall do within their own borders is a victory for a democratic world. And, conversely, every failure in these and other fields is a loss in the battle for men's minds. Here is a third front on which you and I can work.

#### *4. Becoming a specialist*

You and I can also begin now to become experts in some phase of world affairs. It may be on a country or area of the world. It may be on some topic of world importance—disarmament, the world food problem, health, music and international understanding, or a host of similar themes. Starting now, one could become a local or even national expert in a few years. Many such specialists are desperately needed.

#### *5. Supporting the United Nations*

Weak as it is, the United Nations is the greatest contemporary effort to achieve world community. Supporting it in its present form and helping to strengthen it in the direction of world government when that is possible are still other ways of helping to achieve world community—eventually, and to build a better world—now.

#### *6. Helping to educate others*

Young people are often irked, and rightly so, because they want to *do* something, and not just talk. As soon as you are relatively well informed, you can help to educate others. You can work either as an individual or as part of a group. You can stage a play about the U.N., put on a panel discussion on disarmament or universal military training or any one of a number of topics, arrange a library exhibit of current books and booklets on world affairs, or plan a radio program for a local station. In educating others, you will also educate yourself.

#### *7. Influencing political action*

You probably cannot vote—yet. But you can help to influence political action. A well-written letter to the editor of the local paper may help to influence the political opinions of others. A letter or a visit to your congressman, if you are well fortified with facts as well as opinions, may do some good. You can begin now to help shape political decisions—even if your influence is limited.

#### *8. Helping others*

In every community there are many jobs you can perform in helping others, thus hastening the creation of world community. Is there a displaced persons family in your community? If so, how can you help them? If not, could you persuade others to bring one. Is there a clothing for Korea campaign? If so, have you done your stint for it? If not, could you start such a campaign? Are their students from abroad in a near-by college who have never spent a week end in a small town, a country community, or even a large city? If so, why not invite them for a week-end visit? And in addition to all these, you will have plenty of ideas, if you really want to get to work.

#### *9. Uniting with others*

Kagawa learned the lesson that there is strength



in working with others. Perhaps you ought to join in a movement which is already established. Someone has said that joining a cause may not do the cause any good, but that it is likely to help the individual. Both can happen. Perhaps it should be the Association for the United Nations, the World Federalist movement, or the Foreign Policy Association. Perhaps it should be work with the American Friends Service Committee.

#### 10. Deepening your faith

The Quakers have a phrase for people who go around doing good without strengthening the spiritual life from which good works should spring. We call it "creaturely activity." This is a deadly sin which prospective world citizens should avoid. Patience, persistence and courage do not sprout without constant cultivation. We all need to deepen our faith so that we may be better prepared for the difficult task of helping to create world community.

#### Samples Needed—Now

A prominent English Quaker, Edgar Castle, wrote recently, "The world is waiting for samples, not

advice . . ." The world is in a period of crisis. It will probably last for many years. In these years the world is making a fateful choice — between world chaos or world community, between world society or world suicide. "The world is waiting for samples, not advice . . ." May God help us to become samples of world citizens in these critical years ahead.

#### Suggested Program

Hymn—God Send Us Men

Bible Reading: 2 Corinthians 3:1-6

Leader: Section on *The Importance of the Individual*

Period of Prayer

Discussion on *Where Do We Start?* This may begin with a listing by the group of *Things We Can Do Now* and *Things We Can Do Eventually*, or it may be a report by ten individuals on the ten points in the topic. It may include a decision about a group action project.

Hymn—Take My Life and Let It Be; or We Would Be Building

Prayer of Dedication

## This Business of Living

Continued from page seven

would not have put oxalic acid into a package labeled as some harmless powder to take the life of a noble citizen, husband, and father—as a sloppy workman did. There are times when perfectionism, the one and right way to do a certain thing, is the only way for human beings above the sloppy level of an unguided child to do that thing. That is the way the honest workman, the creative artist, does his work. There is only one way to draw a straight line, if that is what you need. Then perfectionism is right.

The final jolly swish of Maria's broom tells what is *wrong* in this perfectionist ideal—seeking for an impossible and needless perfection. She could have spent a half hour gathering up those last few specks and called her job perfect. But it would not have been: no floor that folks walk on ever could be absolutely clean from broom work, and does not need to be for the purposes for which it is used. You wash your hands clean for dinner, but they are not perfectly clean; if they were, nurses and surgeons would not "scrub up" before an operation; that is, go around cuticle of fingers with an orange stick, poke underneath nails with nail files, wash their hands with

soap, "scrub" their hands for ten minutes with a hand brush in running water, and finally run their hands through alcohol—to get ready for the operating room.

Finally, Maria knew the difference between the cleanliness needed for a room to sleep in and for food to eat. She would have known the difference between a knife used to butter her bread and one to cut out her neighbor's appendix. In knowing that difference lies *the remedy* for absurd perfectionism.

How to tell that difference? Just by simple and intelligent study of each situation as it comes. If you can't do that, ask Aunt Maria's broom. Meantime, be patient with your mother running such a household; she hasn't time to interview that broom.

Copyright 1950. All rights reserved



Novel Relays — Boy and girl partner teams race together. Girls have wire hoops about three feet in diameter. Boys are dogs and run on all fours. Girls run along side of partner, keeping abreast. Boys must jump through the hoop twice

during the course of the race.

With new partners, boys will be given five minutes to arrange their partner's hair in any manner they wish.

With new partners, girls push wheelbarrows for a race. Wheelbarrows are the boys, who walk on their hands while the girls hold their ankles.

Everyone is given a small balloon. Line up the teams in relay formation. The first person of each line runs the distance, blows up his balloon and bursts it by sitting on it. He returns and taps the next person, who then goes through the same procedure.

If you have ample room and can manage three or four teams, a triangle or square formation is better than parallel lines. If the teams are lined up this way, all facing inside, everyone can watch the activities of all the teams easily. This works better for some types of relays than for others.

Henry Ward Beecher was once in the midst of an address. A drunken spectator interrupted him by crowing like a rooster. Beecher was imperturbable; looking at his watch he said, "What! morning already? I would never have believed it, but the instincts of the lower animals are infallible."