

deep-seated convictions on our relations with England, the labor unions, the farm problem, desegregation, and countless other controversial issues which appeal to the emotions of the reader and result in his adopting much that he reads as his own beliefs. While the orator would lose much of his forcefulness if a neutral word were substituted for the emotionally toned word and the critic would not be able to express his personal prejudice publicly, the reader would be able to do some straight thinking for himself.

When one loses the ability to discriminate between emotional words used by a skilful writer to ornament a passage of straight thinking and emotional words designed to arouse only the emotions, one has yielded to an evil influence. One should guard against being easy prey for the politician, advertisers, and writers, by scrutinizing everything that is read in terms of emotional or objective meaning.

* * * * *

How Individualism and Conformity Helped a People

Timotheus Carson

INDIVIDUALISM is a quality of behavior based on the theory that "the individual rather than society is the paramount consideration or end." Conformity is the quality of agreeing to the standards of society. It embraces the concept that individual proficiency in any art or science can be acquired only by conforming to certain orthodox precepts. Individualism on the other hand holds that the attainment of proficiency in any art or science must be developed from within. It further holds that standards and institutionalized knowledge are merely incidental. Both concepts in the proper times have their advantages.

During the late 1800's, the emphasis of education lay upon the development of the fine arts. W. E. B. Dubois and other thinkers of that period stressed a conformity to such emphasis as a solution to the problems of their fellow citizens who were released from servitude. Many felt that those seeking an education should go north where they would be trained in the fine arts. Booker T. Washington came upon this critical scene with an experimental solution of "casting down your buckets where you are." He asserted that those unfortunate citizens could best work out their salvation by remaining where they were. He believed that they should be trained in the industrial and agricultural arts to achieve economic independence in the South.

He was criticized by many as a radical individualist for stating that "the Afro-American must first have economic security and pre-

pare the following generation for the fine arts." It was with such a philosophy in mind that he established Tuskegee Institute of Alabama which, with a roll of over six thousand students, is now successfully demonstrating his ideals. Bethune Cookman and Hampton Institute are other schools that were established on that utilitarian philosophy. The Afro-American students attending these schools develop what is within them to accomplish.

In a nation which still refuses to recognize his cultural achievements, the Afro-American has established rigid requirements within his institutions for educational developments, and conformity to these rigid principles gives him access to a greater freedom. The unjust criticism he often receives from his white associates only induces him to conform more rigidly to those standards of individual development. The results will determine the eventual trend of American civilization to a considerable degree.

The Afro-Americans are not a people given to boast of their cultural achievements; neither are they given to the expounding of elaborate discourse to disprove that they are a "benighted people." They are conscious of the fact that they will never be given a just appraisal of their quality and accomplishments, but individualism and conformity go hand in hand to their best interest. Thus they have a pioneering spirit of individualism disciplined by the reflecting zeal of conformity.

* * * * *

Life Looking Up

Lucia Walton

IF I were given a chance to start my life over again, I'd commission someone to invent a stretching apparatus for me. If that sounds rather odd to you, you're tall. Don't try to console me with such pretty terms as tiny, petite, and diminutive; from almost every viewpoint except mine, four feet eleven and one-half inches is just plain short. Ever since my contemporaries first began to look down on me at about the time they learned to walk, I've been wondering what the world looks like to an average-sized person; therefore, if I could start again, I'd stretch myself five or six inches and find out how the weather is up where you are. I think I'll try it, at least in theory. Here I go! Stretch-creak-groan-stretch - there! I made it!

Now that I'm as tall as you are, please remember that my name is Lucia, not "shrimp," "pint-size," "small-fry," "midget," or even "Little Lucia." You no longer have reason to say if you bump into me, "Oh, excuse me! I didn't see you down there!" Neither are you justified in facetiously asking my pin-man if I'm his little sister. What a difference five inches makes! Now that I can look you in the eye without standing on tiptoe, you won't be complaining that you