

EDUCATION FOR DEMOCRACY. Bureau of Publications. Teachers College. Columbia University. \$2.50.

In August 1939 a Congress on Education for Democracy at Teachers College was participated in by educators and laymen whose object was to view the application of the democratic principles in the world today and to discuss ways of insuring the practical progress of these ideals. This collection of addresses reveals the wide differences of opinion concerning "democracy" held even among people supposedly enjoying its benefits. Perhaps Dorothy Canfield Fisher presents most clearly the fundamental advantage of the democratic idea—that it furthers "that moral vitamin called responsibility" in the individual.

While Miss Canfield confines her talk principally to women, her statement that in our complex industrial society each individual must do his share of the sum total of what needs to be done or "division of labor is not an enriching but an impoverishing device" is applicable to all people. She takes to task those who would encourage a class of non-producing consumers in order to solve the "crux of the late capitalistic phase"—the difficulty in distributing its products. When there are large numbers of people who have the ability to buy-buy-buy, without producing-producing-producing, they must have acquired that ability by diversion of the fruits of labor from those who labor. Whether they be women who are recipients of gifts, or more direct holders of privilege in the economic sphere, the task of the believers in democracy is to educate individuals to be adults who see their responsibility as producer-consumer and not land-owner-consumer, monopoly holder-consumer or government endowed-consumer.

"Fascism needs as the only medium in which it can work the return to infantilism of adults, the halt at infantilism of growth in the young. It offers certain childish, trivial rewards for the practice of civic infantilism and dependence, rewards which . . . democracy cannot and would not offer. Hence democracy must educate its people not to value these childish rewards."

Whether or not you consider as "a trivial reward" the promise of fascism and communism to provide work for the individual in accordance with a national plan drawn up by the ruling clique—these two ideologies promise and deliver a crust to the worker who produces a loaf. Theoretically, democracy promises the whole loaf; actually, as presently operating, democracy allows its admirers to keep of the loaf they produce that which is left after rent and taxes are fed respectively to unwarranted privilege and seemingly insatiable government.

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