The psychological viewpoints of William Hertzog Thompson and his contributions.

Gloria Kurtz Sinnett

University of Nebraska at Omaha

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THE PSYCHOLOGICAL VIEWPOINTS OF WILLIAM HERZOG THOMPSON
AND HIS CONTRIBUTIONS

A Thesis
Presented to
the Faculty of the Department of Psychology
University of Omaha

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Gloria Kurtz Sinnett
July 1960
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G. K. S.
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CHAPTER I

THE PROBLEM AND SOURCES USED

In all institutions of higher learning there are a few personalities who are outstanding to not only the student body, but also to the community. One such personality is William Hertzog Thompson, who has been associated with the University of Omaha since 1913 when he enrolled as a freshman. In his role of student, alumnus, Professor and Head of the Department of Psychology, Dean of Men, Director of the Child Study Service, and Dean of the College of Arts and Sciences, he has left an indelible impression on many individuals, including students in his classes and also on the citizens of this community. Since his viewpoints and applications of psychology have influenced countless numbers of individuals, it seemed impelling that such impressions should be recorded.

I. THE PROBLEM

Statement of the problem. The purpose of this thesis was to furnish a written account of the psychological viewpoints of William Hertzog Thompson and his contributions.

Need for the study. It was the writer's conviction that the psychological ideas of this outstanding personality, as well as a few adjuncts, should be deposited in the
Gene Eppley Library in order that future psychologists may have the opportunity and the privilege of studying and examining the ideas of this memorable psychologist, teacher, and administrator.

A number of people have approached the writer of this study concerning Dean Thompson's background and preparation for his successful career. Consequently, Chapter II was devoted to some important aspects of his personal experiences and some events in his educational and professional career.

II. SOURCES USED

The following materials have furnished the sources for the compilation of this study. As secretary to Dean Thompson and as his administrative assistant, the writer has recorded his lectures to the following classes:

- Psychology 111 Introduction to General Psychology
- Psychology 112 Introduction to General Psychology
- Psychology 400 Minor Problems (Myths and Fairy Tales)
- Psychology 333 Vocational Psychology
- Psychology 411 Psychology of Politics
- Psychology 424 Abnormal Psychology
- Psychology 480 Tests and Measurements
- Psychology 513 Theoretical Psychology

The writer has recorded notes in his conferences, has "sat in" on counseling sessions with students, and has been
engaged in innumerable conversations with the Dean concerning his psychological viewpoints and their applications to everyday life.

Additional sources include the following: during the first and second semesters of the academic year 1959-1960, Dean Thompson presented a series of lectures on the Great Orientations of Man as a part of the Legacy of Man Series, sponsored by the College of Adult Education, University of Omaha. The lectures bore the following titles: (Please refer to Appendix for the complete lectures in this series.)

Lecture I — WHO AM I?
Lecture II — WHAT AM I?
Lecture III — WHERE AM I?
Lecture IV — WHEN AM I?
Lecture V — WHY AM I?

During the second semester of the academic year 1959-1960, Dean Thompson was asked by the College of Education, University of Omaha, to offer the final presentation for the Friday Night Series. He complied with this request by delivering a talk entitled "What Is An Educated Man?" (Please see Appendix.)

Upon the occasion of his retirement from the University of Omaha, Dean Thompson presented the following: (Please refer to Appendix.)
The address, "Through the Years," to the Alumni Association in response to his being named Recipient of the Nineteen-Sixty Alumni Achievement Award on June 2, 1960.

His address to the Class of 1960 upon the occasion of his Baccalaureate speech entitled "What Is Truth?"

His "Farewell Remarks" to the faculty of the College of Arts and Sciences upon the occasion of his annual breakfast.
CHAPTER II

WILLIAM HERTZOG THOMPSON, THE PERSON

William Hertzog Thompson was born in Greeley, Colorado, June 16, 1895. His father, Lorin Andrew Thompson, was editor of the Weld County Republican, the weekly newspaper of Greeley, Colorado, for a number of years and later became a postal inspector. William's mother, Annie Hertzog Thompson, in addition to caring for their family of four sons, devoted much of her time to church activities and investigated all the possibilities of obtaining the best possible education for the children.

When William was eight years of age, the family moved to Omaha. After he graduated from Walnut Hill grade school, he enrolled in the Omaha High School (now Omaha Central High School) where he was engaged in many activities. He participated in school athletics, he sang in a quartette, and he provided much entertainment with his mandolin playing. Although he did not achieve the status of top rank in any of these pursuits, he learned to work with others, and he cultivated many long-lasting friendships.

Following his graduation from high school, he matriculated at the University of Omaha, which institution was struggling for its very existence. At this time the University
had been in operation for only five years, and it was financed only through student tuition and private contributions. William's mother was so surely convinced of the worth of this young college for her own children and for others that on many occasions she solicited funds from door to door so that the University might continue to function.

When William was a senior in high school, Dr. Daniel E. Jenkins, founder and President of the University of Omaha, visited their home and remarked to William's mother, "I think that William would make a great psychologist." This made a deep impression on the future psychologist, which impression, however, lay dormant for some years. When William was a student at the University of Omaha, he was a member of the philosophy courses which were taught by Dr. Jenkins. He has often commented concerning his deep respect and appreciation of his association with so great an educator, philosopher, and friend as Dr. Jenkins.

During his four years at the University, William majored in educational psychology and minored in history and English. After he received his Bachelor of Arts degree in 1917 he accepted a position as principal of the high school in Bancroft, Nebraska. Among his many duties he coached baseball, basketball,

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football, and track. At the end of the year he decided to apply for a teaching situation in a larger town. From 1918 to 1920 he was physical education director of the high school in David City, Nebraska. He developed championship material with his football, basketball, and baseball teams. By this time his principal interests centered around athletics. From 1920 to 1921 he was professor of physical education at Kingfisher, Oklahoma, College.

During his close association with the men on his teams, he developed a keen interest in the understanding of human nature. Observers often remarked that he was a psychologist who guided the team to many victories often through his talks at the "half." The following article by Lieutenant John Hoden, Head Council Bluffs Police Identification Bureau, will verify the foregoing statement:

I was a member of the 1925 Thomas Jefferson team that played Washington High of Cedar Rapids on the Coe College field. We were fresh from an undefeated 1924 season. Washington High at that time was probably the top team in Iowa. We still were a cocky bunch when we rolled into Cedar Rapids.

W. H. (Bill) Thompson was coaching Tee Jay at that time. I've heard many coaches give pep talks, but never one who could fire up a bunch of kids as Thompson could. He was a master. He could take an average boy and inspire him to play beyond his capabilities to the point of greatness. He never browbeat a boy. I have never heard the man use profanity in all the 34 years I have known him intimately. He just had a gift that very few coaches have of making a boy want to give him everything he had.
We were all dressed and sitting around the locker room in Cedar Rapids that day in 1925 waiting for that old pep talk. Coach Thompson joined us, looking like he had lost his best friend. He stood a moment in the center of the room, and you could have heard a pin drop. Suddenly we were shocked. He started to talk, but it was not the fiery fight talk we had expected. Instead, we heard him apologizing to us for scheduling the game with Washington High. Sadly, he asked us just to do the best we could and keep the score down to a respectable figure. It was short and sweet. Finally he instructed Harney Larned our great quarterback, to stay completely on defense and let Washington carry the ball. We were to play for the breaks. Then he walked out of the room.

The atmosphere was electric. There was no shouting among our team members as we left the dressing room. You could hear a few almost inaudible growls, that was all. But the look on each face assured you that someone was in for trouble.

Tee Jay's Howard (Howdy) Gordon averaged over 50 yards a punt that day, and he kicked many times. We never used a single offensive play. In the final seconds of the game, Gordon kicked over the Cedar Rapids quarterback's head. The latter touched the ball, making it free. Earl Walker of Tee Jay recovered on the Cedar Rapids four-yard line. Larned was trying to call time out but the umpire failed to hear him. Time ran out, with us on the four-yard line, first and goal to go.

Sports writers had said we would be beaten by at least 40 points. The game ended in a scoreless tie. Coach Thompson's great psychology had paid off. He pitted us against the greatest driving force that a man knows—human conceit.2

Coach Thompson had evidently begun to realize that psychology was a method of thinking. Remarks similar to those

given in the foregoing quotation seemed to have a pronounced effect on him. It appeared that the impression made by Dr. Jenkins as to his becoming a great psychologist was gradually being awakened and reactivated by such references as well as encouragement he received from his brother Lorin. He was greatly influenced by the ideas of his uncle, William Orley Thompson, who was President of Ohio State University for twenty-six years. Coach Thompson was developing a keen interest in learning more about "why people act the way they do."³

In 1921 William moved up to Iowa State College, Ames, Iowa, as assistant instructor of physical education and intramural director.

In June, 1922, he married Miss Dorothy Long who taught at the Iowa School for the Deaf. Her father, J. Schuyler Long, who was principal of that institution for thirty-one years, had accepted the position following his achievement of the Master of Arts degree and the honorary Doctor of Letters degree at Gallaudet College for the Deaf, Washington, District of Columbia.⁴

William and Dorothy decided to establish their home in Council Bluffs, Iowa, where he became physical education

³Definition of psychology as given by William H. Thompson to his Psychology 111 class, University of Omaha, September, 1953.
⁴The Iowa Hawkeye, January 1, 1934.
director at Thomas Jefferson High School. During his five-year term at Thomas Jefferson High School, he built up a football team which became a champion.

During the summers of 1920 through 1925 William attended graduate classes at the University of Nebraska where he majored in educational psychology. He received the Master of Arts degree from that institution in 1925.

By this time the couple had a daughter Dorothy, now Mrs. Homer C. Rogers and the mother of two boys.

Following the conviction that he should make psychology his life work and the encouragement he received from his family, in 1927 William matriculated at Ohio State University, Columbus, Ohio, as a graduate student in the Department of Psychology. In order to provide a livelihood for his family and to finance his educational endeavors, he secured a part-time instructorship, which position he held for two years. In June, 1930, he achieved the Doctor of Philosophy degree at Ohio State University.

In the fall of 1930 he accepted the position as Assistant Professor of Education, University of Nebraska, which he held for one year. In 1931 he left this position, much against the advice and admonitions of personal friends and professional colleagues, to accept a chair as Professor and Head of the Department of Psychology and Philosophy and
also Dean of Men at the University of Omaha. He was invited to accept this situation by Dr. William E. Sealock, who, before he became President of the University of Omaha, was Dean of the Teachers College, University of Nebraska. Since Dr. Thompson's outstanding work in the classroom attracted the attention of the administration of that university, he was asked to fill the proposed position and to help relieve the "growing pains" of the University of Omaha.

By this time William and Dorothy had another daughter Susan, who is now Mrs. Warren Buffett and the mother of one daughter and two sons.

Dr. Thompson has retained his position as Professor and Head of the Department of Psychology and Philosophy up to the present time, but he was relieved of the responsibilities as Dean of Men in 1935.

In 1937 he was named Director of the Child Study Service of the University of Omaha. This project was a cooperative venture of the University and the Omaha Public Schools. Dr. Thompson was also designated as school psychologist, consultant, and director of the testing program. Through the cooperation of Dr. Homer Anderson, then Superintendent of the Omaha Public Schools, Dr. Thompson instituted and organized the Child Study Service. The following statements will point out the aims and objectives and describe the physical properties of the Clinic:
Under Dr. Thompson, the University of Omaha Psychology Department has developed a Child Study Service, a program of cooperation with the Omaha Public School System for the testing of school children and the clinical treatment of psychological obstacles to learning.

Plans for the laboratory were conceived by Dr. Thompson and incorporated by university architects in the design of the new University of Omaha plant, after a survey of facilities for the study of psychology at other universities and after the particular objectives of the Psychology Department at this university had been taken into consideration. Those considered in this building program, according to Dr. Thompson, include:

1. Provisions for improving teaching situations in clinical psychology.
2. Suitable facilities for all kinds of individual testing.
3. Opportunities for students, teachers, and parents, and others to observe testing, teaching, and other activities.
4. Facilities for research.

A clinical testing room and a room for observers make up this section of the psychological laboratory. These rooms are large and commodious, informally arranged and free from distractions.

In the wall separating the testing and the observation rooms are six hinged glass windows, 3 feet by 4 feet in size, which are covered with a 40-mesh copper screen on the testing room side. These screened windows so reflect light that when the observation room is darkened, persons in the testing room cannot see observers. During testing and observation, the observation room is darkened, while the clinical chamber remains under normal lighting. No special lighting, such as is frequently necessary in other clinics, is required here. In daytime, large windows on two sides of the room provide light at an angle comfortable for those in the clinic.
Dimensions of the testing chamber are larger than is usual: 23'6" x 15'6". Informally arranged, the room has small tables and chairs for younger children and ordinary chairs and tables for others. There is a small blackboard, a desk and some minor office equipment. This spacious and comfortable room lends itself to such decoration as may be suitable.

The adjoining room, from which observers watch testing activities, has dimensions similar to the testing chamber: 24' x 15'6". All windows and the door have light-proof shades. A blackboard and all the usual classroom furnishings are provided. By pulling back the light-proof, sound-proof partition between it and a third psychology laboratory and lecture room, the observation room can be made 48 feet longer. This third room is also equipped with light-proof shades. The total observation area, 63'6" x 24', permits observation of testing and testing activities by as many as 100 persons at a time.

Microphones hidden in inkwells on a table transmit sounds made in the testing room to the observation room through a loud speaker. Observers are able, therefore, not only to see all activity but also to hear all sounds occurring in the testing room. Language responses, so necessary in observation of many situations, can be included in a way heretofore not possible. . . .

In 1940 the citizens of Omaha, Nebraska, voted to establish a personnel system called Civil Service. The City Government employed Dr. Thompson to set up a system which embodied the customary personnel procedures. In 1948 the City established a similar plan for the Police Department of the City as a separate entity. He was engaged to prepare this plan which has been in operation since that time.

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5University of Omaha Leaflet, "Novel Laboratory Facilitates Clinical Psychology Instruction," pp. 4-6.
Because of his success with the City Government Personnel Plan, Dr. Thompson was engaged as consultant in personnel procedures with many business firms. His application of psychological principles has been phenomenal, as attested by many business establishments. His success has been noteworthy as evidenced by the fact that he receives repeated calls from many of these enterprises and has often been charged with the responsibility of solving personal psychological problems.

One of his recent outstanding acclaims was on June 2, 1960, when Dr. Thompson was named Recipient of the Nineteen-Sixty Alumni Achievement Award by the Alumni Association of the University of Omaha. After he completed his speech, "Through The Years," his portrait (painted by Augustus Dunbier, an Omaha artist) was presented to the University in his name. At the same time it was announced that a scholarship to be named the "William Hertzog Thompson Scholarship" was being presented to the University with the designation that the scholarship has to be awarded to two male psychology students. These gifts were made possible through the initiative and efforts of the University of Omaha Psychology Club, the officers of which contacted Dr. Thompson's host of friends, former students of his classes, present students, and fellow members of the Alumni Association.
The climax of his recognition of achievement was revealed at the Fifty-first Annual Commencement Exercises, Monday, June 2, 1960. President Milo Bail of the University of Omaha conferred upon William Hertzog Thompson the degree Doctor of Laws, honoris causa. (Please see complete citation in the Commencement Program in Appendix.)

The thrilling portion of the portrayal of the personal background, past achievements, and present citations is the fact that his future will be a continuation of his dynamic and effective career. Beginning September 1, 1960, there will be an organization known as William H. Thompson and Associates, 306 South 57th Street, Omaha, Nebraska. The purpose of this group is to offer psychological consultant services in various activities in the human enterprise. (Please see personal printed announcement in Appendix.)
CHAPTER III

THEORETICAL BACKGROUNDS

In his lectures to the beginning psychology classes, the advanced psychology classes, and the graduate psychology classes, Professor William Hertzog Thompson developed his theory of the personality in its reaction to the world in which it finds itself. In this development he considered all of the classic theories and emphasized esoteric points of view starting with the beginning of recorded history. The following descriptions which he has especially admired were these older forms of thought which have developed into modern psychology.

For the purpose of this study, the theoretical foundations will begin with what is termed prescientific psychology\(^1\) opening with early Greek thought.

\textbf{Prescientific Psychology}

\textit{Greek Thought.} The ancients described matter as the knowable quantity of existence. They described its formation out of elements such as air, fire, and water. The early thinkers considered matter as inert, ever-present, and of unchanging character since these sure and useful forms were

\footnote{Edna Heidbreder, \textit{Seven Psychologies}, (New York: Appleton-Century-Crofts, Inc., 1933), pp. 18 ff.}
always present with them. The early Greeks attempted to reduce the complex to the simple and by so doing the universe could be understood by discovering the units of which it is made.

Although matter was always in evidence before him, man desired to escape from the limitations of materiality; he desired to throw off the shackles of restrictive thinking and emerge into thinking about the spirit. The Greeks believed that the individual was made up of two parts: mind and body. This concept of dualism has run unrestrained through the thinking of ancient times and is today the idea of the "man of the street." The Greeks were the great perfectionists of all history, and they advanced the concept of the macrocosm—the world of ideas, perfect ideas—and the microcosm—the man himself, a man has all the possible ideas that everybody ever had.

Roman Thought. The Romans were the great reasoners of the world. They developed logic which is the method of reason from one premise to another premise to a conclusion. Truth is discovered by means of reason, a method by which a cause may be found for every effect. If all the facts are known about a cause, the effect can be predicted.

The Romans believed they were the only people fit to rule the world. Julius Caesar advanced the theory of
offensive and defensive warfare, which has influenced military strategy and football of modern time. Caesar believed in psychological warfare; he believed in the power of an idea. The deleators, who were the rumor mongers, told everybody how great Rome was and how great the army was. The Romans ruled the world longer and more successfully than any other civilization in the world.

**Middle Ages.** This period did not contribute much to scientific psychology, as scholastic discussions about the nature and attributes of the personality began not with questions, but with accepted truth, based on authority. They did not use the method of observation and induction, but the method of unfolding implications of concepts and the logical deduction of consequences.

Descartes revolted against the dogmatism of the scholastic tradition. Finding that he could doubt some of the strongest beliefs, he attempted to use doubt as a method; that is, to doubt everything it was possible to doubt in the hope of arriving at the self-evident. His famous statement, "I think, therefore I am," established the belief in his own existence as a thinking being.

Francis Bacon's memorable statement, "Man is deluded by dogma and deduction," indicated that he, too, rebelled against dogmatism.
Thomas Hobbes attempted to account for all human activity in terms of motion. He brought out that one idea succeeds another not by chance but according to law. This implies the basic principle of associationism.

John Locke was interested in the validity of knowledge. He was convinced that all knowledge is derived from a single source—experience.

George Berkeley agreed with Locke that knowledge of the external world comes through the senses. However, his point of departure lay in his conviction that as our ideas are to our mind, the whole order of nature is to God's mind. The existence of things consists in God's perception.

David Hume questioned both the existence of the thinking self and the principle of causality. He considered the world as a drift of ideas, without connection, without permanence, without unit, without meaning, simply present and passing.

Immanuel Kant insisted that the world as we know it is a world of order which cannot be derived from experience. The content of our experience is determined by our modes of sensation and by its very form and arrangement.

The difference in emphasis or explanations of the world had far-reaching practical consequences.
that faith and belief were legitimate and necessary attitudes toward the external world was to take a step in the direction of justifying those attitudes relating to religion. Calvinism and British Associationism joined which resulted in psychology's being offered in the early days of American education as mental philosophy. This was often taught by the president of the college who was likely to have been trained for the ministry in one of the Calvinistic denominations. (This was true of the early days of the University of Omaha when its President, Daniel E. Jenkins, taught philosophy classes. The precepts contained in his lectures created a profound effect on student William H. Thompson, who later brought many of Dr. Jenkins's quotations to his classes.)

**Associationism** may be defined as a direct connection between sensation and idea; that is, the mental and the physical. On the mental side, there are sensations and ideas; on the physical side, there are vibrations and vibratiuncules. The exponents of this theory were Daniel Hartley, Dr. Thomas Brown, Sir William Hamilton, James Mill, John Stuart Mill, Herbert Spencer, and Alexander Bain. This was a school of psychology rather than philosophy.

*Jean Jacques Rousseau* maintained that man's true self is his emotional nature. He believed that man was not a
creature of ideas and reason and considered civilization the same as slavery.

Johann Friedrich Herbart felt that each idea has a certain degree of force, and he also stressed the phenomena of inhibition as well as of association. He was interested in education, and his techniques of teaching indicated the recognition of psychology as a science and its contribution to the practical affairs of everyday life.

The Beginnings of Scientific Psychology

The first scientific psychological laboratory was founded by Wilhelm Wundt in Leipzig in 1879. However, William James had a small room used as a psychological laboratory at Harvard about 1875. Since James was not greatly interested in it, the laboratory was not known until it came under the direction of Hugo Munsterberg, a pupil of Wundt.

It has been pointed out that Dean George F. Arps of Ohio State University was a student of Wundt who influenced Dr. Arps's early thinking.

It was chiefly in physiology that investigators were made aware of the fact that elaborate processes intervene between the physical object and the psychological perception. Wundt and his followers conducted experiments of introspection in the physiological laboratories which included measurement of reaction-times, verbal reactions, the span
and the fluctuations of attention. In their studies of feeling and emotion they recorded pulse rates, breathing rates, and fluctuations in muscular strength.

Wundt postulated that the nervous system, which he called the master tissue, was the chief characteristic feature of animal life. Wherever organs or parts of a living body function together for a common purpose, they do so through a nervous mechanism. The relative importance of this system increases all the way up the scale of animal life, and in the adult vertebrate becomes supreme. The nervous system is developed, together with the skin, muscles, and organs of sense, from the outer layer of the embryo, in distinction from the organs of nutrition and reproduction, which are formed from the inner layer. All the processes of development of the animal body are directly or indirectly under the influence of the nervous system. Therefore, all the secrets of the soul are wrapped up in nerve cells and fibers.

Among important names in this area of psychology are Gustav Theodor Fechner, Hermann von Helmholtz, Johannes Muller, Franz Brentano, Carl Stumpf, Theodor Lipps, Hermann Ebbinghaus, and G. E. Muller.

Charles Darwin developed the idea that humanity was not a special and favorite creation but merely as one of the many animal species evolved in the course of natural events.
In this viewpoint he gave psychology another pattern—man was a unit in a system external to himself, to be studied in relation to his history and surroundings.

This was extended by Sir Francis Galton, Darwin's cousin. Galton's chief interest was eugenics, and he concluded that mental ability is something inherent in the individual, something that is not fundamentally dependent on training. He gave his attention toward the subject of individual differences which required two kinds of tools: tests for revealing differences in capacity between individuals and statistical methods for analyzing the large mass of quantitative data which such tests yield. Galton devised both kinds of tools, and he is sometimes called the father of mental tests.

The French were recognized for their development of psychology primarily through their interest in psychiatry and abnormal phenomena. Pinel showed that the insane are ill, not possessed of the devil; Charcot and Janet studied hysteria and similar disorders; Bernheim and Liebeault said that hypnotism or mesmerism was a matter of suggestion.

**Structuralism**

This system is also known as introspectionism and sometimes as existentialism. It is often referred to as
Titchenerism, from its chief proponent, Edward Bradford Titchener. This was an extension of the scientific method into consciousness or mind. He maintained that mind refers to the "sum total of mental processes occurring in the lifetimes of the individual," and consciousness refers to "the sum total of mental processes occurring now, at any given present time." Titchener pointed out that introspection is a form of observation. The important parts of his system are the following: the subject-matter is consciousness; the mind-body relation is parallelism; the distinctive method is introspection; and the problem is to discover the "What?" "How?" and "Why?" of its data. Then follows the job of reducing the material to its elements.

The Psychology of William James

William James was opposed to determinism as contrasted with freewill. He advocated that every man, every idea, every moment of experience, must have its chance to speak out and be recognized. He is identified with his notions on habit, the thesis of which is that mental life, all human conduct, is largely determined by the tendency of the nervous system to be so modified by each action that every subsequent action of the same sort is a little easier than its predecessor. He felt that the true starting point of psychology is immediately felt experience as we know it first hand. His
concept of the "stream of consciousness" was characterized by the following: it is personal—"every thought tends to be a part of a personal consciousness; the stream of thought is always changing—no state once gone can ever recur and be identical"; thought is sensibly continuous—no breaks in the stream of consciousness; thought deals with objects other than itself; the stream of thought is always choosing—since the sense organs are selective apparatus, they respond only to vibrations of limited range.

One of James's most famous contributions to psychology is his work on emotions. Along with Lange, a Danish physiologist, they developed the James-Lange theory of the emotions. The prevalent theory is that we see a bear, then feel afraid, then run; however, the above-named theory contends that the bodily movement precedes the emotion and is its basis. Thus, the James-Lange theory states that we see a bear, then run, then feel afraid.

**Functionalism**

This system was interested primarily in activities; that is, in mental processes not merely as contents but as operations. Outstanding names include John Dewey, G. Stanley Hall, and James Rowland Angell; also, the University of Chicago. Dewey said that distinctions such as between stimulus and response are purely functional and are based not on
actual differences in existing reality, but on the different roles played by given acts in the total process. He refers to his familiar example of a child who sees a flame, reaches for it, and burns its fingers. This is not a simple sequence of three events of seeing, reaching, and getting burned. Dewey stated that mental processes cannot be disengaged from their conditions and consequences, that they are activities of creatures who are pursuing ends, entertaining purposes, engaging in enterprises literally "of consequence."

Dean Thompson asked John Bresnahan who was a student of Dewey to give a few of his impressions of his teacher. Bresnahan told this to the classes: after one of Dewey's lectures, he (Bresnahan) managed to see him in his office to ask this question, "What determines whether an act is good or bad?" Dewey very simply stated, "The consequences."2

Behaviorism

The founder of this system was John Broadus Watson who contended that mental processes, consciousness, souls, and ghosts are all of the same nature and are not fit for scientific use. He said that existence of consciousness is a "plain assumption." Lloyd-Morgan developed a form of

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observation of requiring animals to perform tricks or tasks in especially arranged situations; he noted what they could and could not do under specified conditions. Then Edward Lee Thorndike took animal problems into the laboratory and devised situations like mazes and puzzle-boxes which made it possible to observe, record, and measure the animal's performance. Later the work of Pavlov added the conditioned reflex method.

At this point in his lectures, Dean Thompson stresses the fact that although he was not aware of it at that time, no doubt, Pavlov is responsible for the brain-washing technique which is used in modern psychological warfare.

Watson asserted that what are ordinarily called instincts, special gifts, and native abilities are really the results of environment and training. This shows the importance of infancy and early childhood as the most important formative period in human life.

K. S. Lashley, Watson's most outstanding student, experimented with cortical activities involved in learning. He trained rats in some specified performance; then he destroyed a part or parts of the cortex; after the animal recovered from the operation, he determined to what extent and in what manner the performance had been impaired. Lashley concluded that there is a relation between the amount of the cortical area destroyed and the degree of deterioration in
behavior. A slight brain injury as a rule gives no observable impairment in performance, but as the injury increases in magnitude, the performance becomes progressively more disturbed. More complex performances require a larger amount of brain tissue than simpler tasks. Therefore, he stated that the cortex acts as a whole rather than in separate parts.

**Dynamic Psychology**

Robert Sessions Woodworth's concept of this system is specifically the psychology of cause and effect. The psychologist wants to know why people do the things they do, how they learn and think, why they feel as they feel and act as they act. In other words, dynamic psychology attempts the modest and immediate task of tracing observable sequences of cause and effect within its special field. His thesis is not just stimulus-response (S-R), but stimulus-organism-response (S-O-R).

James McKeen Cattell, who founded a psychological laboratory at Columbia University, concentrated on the study of individual differences. His tests of college freshmen measured separate capacities and gave results in which there was no correspondence with student ability. Binet, however, presented a number of tasks that presumably required general intelligence, and he produced a scale which actually
differentiated between various grades of intelligence in children when intelligence was judged by the available criteria outside the tests themselves.

In this system of psychology the name of Edward Lee Thorndike should be cited. He interpreted the behavior of animals not in terms of ideas, but in terms of the " stamping in" and " stamping out" of neural connections between stimulus and response-the strengthening and fixing of some bonds and the weakening and elimination of others until a pattern of behavior is formed that meets the situation. Strengthening and weakening are explained by two major laws-the law of exercise and the law of effect.

Charles Spearman advanced the theory that there is a general factor in intelligence in addition to the specific factors.

H. L. Hollingworth and A. T. Poffenberger are important names as they were among the first to work actively in vocational psychology, the psychology of advertising, and the problems of applied psychology in general.

William McDougall's contribution was that the instincts are the great driving forces of human activity. In humans there are seven primary instincts: flight, pugnacity, curiosity, disgust, parental behavior, self-assertion, and self-abasement. In addition, there are tendencies like gregariousness and imitation, which lack some of the
characteristics of the primary instincts but which are native springs of action. There are also sentiments like loyalty and patriotism, which are complex products of instinct, intellect, and emotion. Each of the primary instincts is paired with a primary emotion; for example, flight with fear, pugnacity with anger. McDougall asserted that conation, which is purposive striving toward a goal and is not reducible to mechanism, is the fundamental premise in psychology. (Please see Appendix for a chart which Dean Thompson uses in his classes to illustrate McDougall's theory of instincts and emotions.)

Dynamic psychology does not take sides on the conventional opposite theories in psychology: behaviorism and introspectionism, heredity and environment, the part and the whole, freewill and determinism, mechanism and vitalism. It is interested in a unifying principle in psychology.

**Gestalt Psychology**

Max Wertheimer, Wolfgang Kohler, and Kurt Koffka set forth the principle that a whole is not merely the sum of its parts. It is primary to the parts and fundamental to them. The Gestalt cannot be conceived as a composition of elements. They first investigated in the field of perception and then carried on further research in learning, memory, insight, and
motor reactions. Gestalt is a German word which means form, shape, configuration, property. Kohler's main work was his study of nine apes who showed that they solved problems, gained "insight" into problematical situations. Insight is a patterning of the perceptual field so that the significant relations are apparent. It is the formation of a Gestalt in which relevant factors fall into place with respect to the whole.

One of the examples which became well known was given by von Ehrenfels who postulated the case of the melody which is a temporal form or pattern that is independent of the particular sensational elements of which it is composed. A melody may be played in different keys, different instruments, in different intensities of sound, yet the same melody may be recognized. The melody, therefore, is "transposable." In like manner, the same thing may be true of spatial pattern; for example, a triangle.

This school of psychology is directly opposed to elementarism. They deny that elements pieced together, blended, fused, or associated in any way give the perceptions that are experienced. They show that there is the tendency for experience to be "formed"; for members to fall into groups; for incomplete figures to be completed and made more definite and precise; for the total field to be organized into
figures. In other words, it might be said that it is a process working toward equilibrium, the maximum of stability, in which the total organization is most complete.

**Freud and the Psychoanalytic Movement**

Sigmund Freud, the founder of this movement, regarded sex as the basis of neuroses. He was impressed by a young woman patient of Dr. Josef Breuer, with whom Freud was associated. This young woman supposedly had exhibited hysterical symptoms which had grown out of an incident which had occurred early in her life. She had apparently forgotten it, but through the process of catharsis—a release of pent-up emotions under hypnosis—she reproduced this experience which was the basis of her trouble. Freud claimed that the early disturbing experience which had aroused an emotional upset had been prevented from expressing itself in the normal way. This emotion, which found its natural outlet blocked, had sought another means of escape and expressed itself in the symptoms.

Freud, who had also used hypnosis for treatment of neuroses, came to discarding it and began to use the talking method—the patient was encouraged to talk himself out to the physician. This method later developed into the free association method in which the patient was asked to give his first thought impression upon the mention of certain words. This was supposed to have furnished clues to his difficulties.
Another theory of Freud's was that of repression; that is, a troublesome but forgotten experience is unconscious not because it has merely lapsed or passively slipped out of consciousness, but because it has been forced out. Then it is held down by violence. This repressed experience is charged with emotion and desire, which is impulsive and tends to overt expression. It remains alive in the unconscious, twisting conduct into unusual forms. The conscious self or ego cannot kill it nor render it inactive but can only keep it in the unconscious. According to Freud, repression is basic to psychoanalysis.

Freud felt that dreams of his patients were significant. He maintained that the dream is essentially a disguised satisfaction for desires that have been repressed during waking life. The desires that have been thrust into the unconscious during the day have a chance to express themselves at night when sleep relaxes the vigilance of the "censor," which refers to the inhibitions that the ego imposes on the unconscious. When the ego sleeps and censorship is relaxed, the banished desires dare not express themselves openly. Forbidden desires adopt disguises and slip past the censor into consciousness. The disguises are various, one of which is symbolism. The persons, objects, and events that figure in the manifest content of the dream really stand for something else.
The psychic life of human beings consists of two main parts, the conscious and the unconscious. The conscious is what a person knows about his own motives and conduct and reveals only a small portion of his total personality. The unconscious is that source of concealed forces that are the real driving power behind human actions. Between these two parts is the preconscious whose contents can be summoned by the ordinary processes of association. Freud insisted that the unconscious or libido which harbors the powerful sexual desires is a basic point in his theory.

Jung, a former pupil and associate of Freud, considers the great driving force to be a general vital urge—the "will to power"—but not specifically sexual.

Adler, another pupil and associate, delegates to the desire for mastery the longing "to be a complete man." The notion of the inferiority complex and the superiority complex is attributed to Adler.

Freud contended that day dreams, like night dreams, are forms of wish fulfillment and of primitive modes of thinking. He debunks the notion of "reason enthroned" and states that thought and reason are anything but dominant forces in man's nature. They only serve the great primal urges and desires that are the real masters of human conduct.
His later studies center around three concepts of the psyche—the id, the ego, and the superego. The id corresponds to the former notion of the unconscious and is the deepest and most primitive part of the personality. It is immoral, unenlightened, imperious, and rash. The ego develops out of the id through the contact of the self with external reality. It is the mediator between the self and the external world. The superego is also known as conscience. It grows out of the infantile attempt at self-discipline, at fortification against forbidden acts by the establishment within the self of the standards of the parents' world. (Please refer to Appendix for Dean Thompson's graphic concept of Freud's theories.)

The foregoing parade of the development of the various theories of psychology shows, as Dean Thompson has often stated, that one school of thought would completely "wipe out" another school. However, each had certain contributions which have helped to understand the nature of the self.
CHAPTER IV

PRESENT THEORETICAL POSITIONS

All of the various schools of thought from antiquity to the present day have contributed to the understanding, and all have a peculiar and definite standpoint and emphasis. It has been Dean Thompson's purpose to recognize all of these schools of thought, even the apparently conflicting ideas, as valuable to the present development of the discipline. However, in putting all of this together, it should be pointed out that his notion of the nature of experience modifies the sharp, definitive, and often antagonistic points of view into a complete and explosive phenomenon beyond the small concepts of various dogmatisms as have been seen through the centuries. The detonation of the environmental situation, often described as stimulus, sets off a blast, sometimes described as reaction, and in this burst of the organism is found experience with all of its torrential energy discharges and its insightful pictures.¹

That this phenomenon is a part of or actually is life, is an assumption that undergirds all of the psychological

¹William H. Thompson's conversation with the writer, April, 1960.
theory of this puissant man. This assumption does not deny science, nor any of the experimental, mathematical, or other definitive disciplines, but rather takes advantage of their elementary announcements to put them in their partial relationship to the whole scheme of nature and its understanding. Out of this status the theoretical fanfares may take their rightful positions as supporting actors in the great drama of knowing.

From this stage is extended every application of psychology and the issues of living. Thus, the applied fields become more than gadget contraptions and are extensions of the vitality of experience into the everyday problems of life. They provide the understanding of many of the psychological discoveries and principles to specific situations. For example, educational psychology is the application of psychological thinking to school situations, learning situations, and emotional understanding and control. Vocational psychology is the application of psychological techniques and discoveries to people in their working situations and those life problems that are associated with the vocational enterprise. Testing is an attempt to measure various facets of the individual's experience and background.
as well as his abilities and to apply useful mathematical and statistical concepts to a body of information. Political psychology and social psychology give useful information about man and his activities and behavior in group situations and his relationships with his fellows. Clinical and adolescent psychology are attempts to understand the growth concomitance of children to discover useful knowledge for the purpose of education, rehabilitation, and other forms of growth stimulation. Probably it should be mentioned that the psychological aspects of gerontology as the aging phenomena are understood in terms of what the psychologist has discovered. According to Dr. Thompson, these applications of psychology are better understood and a more helpful growing body of knowledge can be obtained if the compounds of technical limitations may be escaped, and the larger views of the nature of experience and the nature of its applications can be properly comprehended.  

In each of his classes Dean Thompson emphasizes certain psychological assumptions in order to provide students the opportunity of examining the various fields of psychology. The following statements will attempt to set forth his ideas

\[ ^3 \text{Ibid.} \]
which he considers fundamental. In his Introduction to General Psychology classes he outlines some of the underlying basic assumptions as to what psychology is and how it can be applied to the business of living. It will be observed that he unostentatiously set the stage for new experiences:

Psychology is an effort to find out why you do what you do; what makes you do what you do; and can you do anything about it? What makes other people do what they do? In other words, why are you queer?

The background of psychology is an aggregate of ideas that great thinkers have produced about these human problems.

An employer in a large organization told me of the troubles he had with the people in his organization. He made this statement to me: "If you can teach our men the fine art of getting along with people, you will have given them the secret of success. We do not want to hire boys that are problems in the company."

Further indications of his appeal to the freshmen to make them aware of the necessity of entertaining new ideas may be observed in the following statements:

Let me help you cultivate the art of listening. We want you to make notes, but they are to be made after the lecture. Notes that are made after the lecture are the best kind of notes. What was the lecture all about? What were the main points? What did he say? After a while you will accumulate a notebook, and this notebook will be of value when we give you the little exercise known as the test.

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4William H. Thompson's lecture to Psychology 111 class, September 29, 1953.
We are going to let you have a book for this class simply to make you happy. Then you will feel like it is a terrific course. This book is for you to read. We will assign you various chapters. You are not forbidden to read the rest of it.  

The Dean has used the names of Oscar and Mabel in his beginning classes, as the freshmen are able to "catch" the impact of these two names—the implication referred to all the young men and the young women. It should be pointed out that these names were identified so closely with the Dean's classes that during his years of teaching, he received many letters which referred to the activities of Oscar and Mabel. We give you the name of the book, you buy it, and you can do with it whatever you want. Oscar, if you want to find out what is in the book, go over to Mabel's house and let her tell you.  

In his explanations of the origin of the study of psychology, he presented the concept of Greek thought: The Greeks gave us the word psychology. Psyche means spirit or mind, and logos means thoughts or learning or knowledge. Psychology is the science or the knowledge of the mind. The Greeks were the great dualists. They believed that the universe was essentially composed of two types of existence. There was the thing that you could see, you could touch, that had extension. This desk is made of wood; it occupies space; it has what they understood as extension or position in space. That isn't the whole story because there is this desk and that blackboard. They are both composed of

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5William H. Thompson's lecture to Psychology 111 class, September 20, 1955.

6Ibid.
wood, at least in part. But they are different. What makes the difference? The Greeks said that what made the difference was the idea that was in this thing. That was the mind. Consequently, the Greeks conceived the world as being composed of mind and matter.7

Dean Thompson described the influence of the Romans in the thinking of the ancients. He explained that they were the great logicians of all time, but he pointed out that the invincibility of reason could be broken down. For example, it was proved by good reasoning that the earth was flat, but Columbus would not accept this reason. The following served to strengthen these statements:

Today we have an iron curtain put up in order to keep the thinking in and to keep all other thinking out. The trouble with that is when Ivan lives a little longer, something is going to leak out. That is why no iron curtain can be effective forever. The human mind has a way of getting out when someone tries to imprison it. Nobody can control the thoughts and intelligent functions of high-grade people. They may control it for some given time, but somehow the mind gets out any way.8

The Dean’s lectures concerning emotions were concluded with these statements which provoked much student interest and attention:

Girls, I want to tell you how to be happy though married. You have the problem of getting along with him, and, believe me, it is a problem. I want to give you this little tip for what it is worth. The

7Ibid.
8William H. Thompson’ lecture to Psychology 111 class, October 8, 1953.
most important thing about any man is his self-importance. Don't forget that. There isn't a man who walked who isn't concerned about his own importance. He is hungry for success. He likes praise and how he eats it up! There isn't any man who has lived who could resist this: "You great big wonderful man." A very essential fact about the personality— he is a personality involved with himself—his own problems, his own importance, his own success, and how he loves it. There never was a man who lived who did not love success, love to be recognized, the importance of being somebody. You can find that in Skid Row or in the Cross Point (that is where the millionaires in Detroit live). That is important because I want to tell you girls this: when you are trying to get along with a man, never forget that the most important thing to him is his own importance. He loves it and always will respond to it if you are sincere and earnest about recognizing it.

Sincere recognition of a person's work is one of the most important things to recognize for getting along with other people.

I want to talk to the boys now, and the girls will not understand this. I have said this before: in all the years of my experience as a clinical psychologist, I have been concerned with people's troubles— their disasters, heartaches, and terrible sorrows. That is a part of the business of being a clinical psychologist. I know that you are going to have the experience of all other human beings, and there will be disasters that will come to you. There is one disaster that you can prevent, and I hope that it never comes to you. Remember, that if it does come to you, you will never completely recover. The disaster that I have in mind is the disaster of divorce, and I trust that it will not come to you because it will injure you, and the clinical psychologists and the psychiatrists know this to be a fact. Nobody is ever involved in that difficulty who is not wounded beyond complete recovery. I hope that does not come to you. The reason for divorce primarily is because men and women do not recognize the things I am talking about. The girl who makes her mate feel small and constantly depressed, criticizes him, and constantly cutting him down is looking for trouble because that
is what she will get. By the same token the boy who fails to recognize the importance and contribution and the fine wonderful thing that a girl has to give him and to their family and who does not always take time to show his appreciation and to show how deeply he feels that she is always worthwhile is headed for disaster.9

The following is another reference to Oscar and Mabel that was used by Dean Thompson in a lecture concerning the emotions:

The autonomic nervous system operates in the great field of the emotions. When Oscar goes away, a little saline solution falls from the lacrimal glands upon the epidermis of Mabel. The sight of Oscar's going away stimulates Mabel's frontal lobes, and the autonomic nervous system is stimulated into these organs plus a great many more that we will mention, which are stirred up into functioning. There is a constrictive functioning of the viscera to the point where her heartbeat is different, her respiration is different, the whole physical economy functions in a different way, and she has emotion. That being a very violent emotion will set up one of nature's defense mechanisms; namely, the business of weeping. This emotional apparatus is operated and stimulated by the autonomic nervous system. That is why you have emotions that stir you up. You say, "I get a kick out of this." You really do because you get a kick out of all these organs which are vital organs. Actually, you are living at a little different pace than when you are relaxed. When you are afraid, when you are mad, when you are in love, the entire vital economy is changed.10

Another portion of one of the Dean's lectures illustrates his demonstration of the practicality of psychology in everyday affairs:

10 William H. Thompson's lecture to Psychology III class, November 5, 1953.
When we speak about compensation, we speak about effects we try to make. If you wear checks, it makes you look shorter. If you wear vertical stripes, it makes you look taller. These checks would tend to make you look broader across the shoulders. Dress designers and suit designers understand this. You note that some people are supposed to look better in some colors than in others. I always think of a young woman who was in this class one time. She made a fortune out of this lesson. She opened up a dress shop in Chicago on a very swanky avenue. In one of the dressing rooms there were mirrors on the walls, the walls were painted in silver and blue, and the furnishings were in these same colors. In another one of the dressing rooms there were wall mirrors, the walls were painted red and black, and the furnishings were in these colors. When a blonde came in to try on a dress, this entrepreneur took her to the blue and silver room, and she ushered the brunettes to the red and black room. Her whole sales effort was based on color and its relationship to the way the person thought she looked. Needless to say, she was very successful in her business venture.

In his lectures to the second semester of the Introduction to General Psychology classes, Dean Thompson invited questions from the students. He urged them to ask the questions in class, and he answered their questions which, in most instances, elicited elaborate responses from this ingenious professor. During one of these class lectures, several questions were asked regarding couples' agreement on views concerning politics, religion, and the like; does true love actually exist; proper attitudes toward marriage and one's mate. The Dean answered:

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For some people there is no such thing as loyalty, allegiance, or any other finer emotions in life. It is just a dead, dull routine. The person who takes that attitude is emotionally inert, let us say, because for him there is none of the real vital experiences in the emotional side of life. That person may have a brother or a sister and he thinks the member of his family is just another person. On the other hand, if he has a fine and wonderful emotional attachment to a member of his family, then his experience is a whole lot different. You can be an emotional moron if you want to be. You can reduce your capacity any way you want to do it. These emotional adjustments you make at this period of life are very tremendous. You will not make them unless you work at them. You can't learn anything unless you try.

Always remember this: you can be an emotional moron if you want to be. If you are at the 150 I.Q. level, you can choose to live at the 75 I.Q. level. However, there is this about it—eventually you can become very unhappy and very dissatisfied because there is within you and every other individual who lives what we call a psychic demand, a demand for a pattern of living at your level. If you choose this lower level but your capacity is at the high level, you will eventually become a neurotic. Why?

Another question which provoked a masterful answer from the professor was this: do mentally retarded individuals show affection like normal people? The Dean's answer followed:

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They show affection like any other human being. They are exactly like you except that they are weak in their ability to respond. They are feeble-minded, but that doesn't mean they are necessarily feeble emotionally. Sometimes we find people of normal intellect but with feeble emotions. The intellect is not necessarily a measure of emotional maturity. One of the most important problems in the whole area of human relationship is to get a person with an intellectually developed I.Q. of 150 and an emotional balance of the same development. If you get an emotional balance of 70 and an I.Q. of 150, you have a difficult situation. It is possible for a person to be an emotional idiot but an intellectual genius.

Many of you hope to be married, to have a family, and to have a normal home. If you don't hope for that, you had better see me because there is something wrong with you. The first step is to choose a mate. This is not a course in marriage nor how to be happy though married, but this is a little bit of psychology.

If you are intellectually advanced and emotionally retarded and you marry a person who is intellectually retarded and emotionally advanced, you will have a real problem or problems. From the standpoint of happy relationships it has been the observation of most clinicians that people who are close together from the standpoint of emotional development are more likely to get along better than those who are too far apart. Remember this: it isn't only the young who are emotionally immature. Many people are emotionally immature at the age of 70.13

A question was asked from the class: "The level of one's emotional quotient can be raised, can't it?" The professor gave the following reassuring answer:

Yes, you grow emotionally just exactly the way you grow intellectually. Many a fine girl has helped some emotional moron grow up. Girls usually are more mature emotionally than boys. There are exceptions, though.14

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13 William H. Thompson's lecture to Psychology 112 class, April 4, 1954.
14 Ibid.
In his class of Psychology of Myths, Fairy Tales, and Rhymes, the Dean emphasizes the application of psychological thinking to this type of literature:

The meaning of life is determined by the age of five. Much must have happened that we do not conceive as adults, but we have probably been very blind in our observations. Many children will demonstrate the fact that they know a great many things about fundamental issues of life. Very early they ask such questions as, "Where did God come from?" "Where did the world come from?" Those questions did not just come out of no knowledge; they came from some place and were the result of something. The average two-year-old child knows a great deal that philosophers talk about—frustration, fatalism. It is true they don't talk about predestination, but they ask questions about it. The problem that I would like to investigate is what do they know, how did they come to know it, and what does it mean to the psychologist? Much of what we know about life, about the practical living, we learn from our mothers and fathers. How much of that is passed through the centuries by means of folklore, by means of stories, songs, poetry, and imaginative pictures?

Since the beginning of time parents have talked to their children about the importance of living; you must eat to survive, you must avoid danger. They are taught through little stories that have persisted through the centuries in every land and among all people. Many of the same stories come through different cultures and tell us the same situations. I propose to investigate what these ideas are and if we can understand what we have to learn about meaning.15

The class analyzed the story of Humpty-Dumpty from a psychological viewpoint and concluded that Humpty-Dumpty sitting

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15William H. Thompson's lecture to Psychology 400 class, September 19, 1957.
on a wall could represent life; we do not know whether our
different organs are going to function five minutes from now.

Dean Thompson commented further:

One of my friends called me in the middle of the
night and asked this question: "I have read the
story of the Three Little Pigs to my children ten
thousand times; how many more times do I have to
read it?" My answer to him was, "Ten thousand more
times." Children like to have the story repeated
over and over again. Possibly they want to be stimu­
lated again by the same stimulus.

As the story of Humpty-Dumpty is received, is there
not some insight or some sort of subconscious learn­
ing? How can a child be interested in the fact that
we cannot return to the past? The party was yesterday;
that is gone forever to which there is no return.
What is the relation to not returning to the past and
the vast area of mental depression?

All the king's horses and all the king's men rep­
resented wealth and power--symbols of importance in
the universe. Even though the king's horses and the
king's men could not put Humpty-Dumpty together again,
does that obliterate power? Is power an illusion?
There is no "again." There is no power that can pro­
duce "again." The fact of the moment is immutable,
inescapable, nothing. Therefore, power is really an
illusion. This little ditty tells us about some tre­
mendous issues of existence. It would be natural
and normal to want to hear it over and over again.
In clinical psychology we discover it is the intelli­
gent children who like to hear these things over and
over again. The more involved they are, the more
attractive to intelligent children. Children know the
immutability of the facts; they know you can't go
back; they know the sorrow of experience; they rebel
against it just like we do.18

Some of the most arresting statements by the Dean refer
to his ideas of teacher preparation:

16 Ibid.
The most important characteristic of any teacher is only one thing: not how much you know, how many degrees you have, but how much affection and love you have for children and how much do you care about the people you teach. I am much more interested in that than I am in manipulating the stimulus. The emotional basis for learning is all important. You learn something when you are emotionally ready. We learn on the basis of how we feel toward the person from whom we are learning. Emotional preparation for learning is one of the main jobs a teacher has.

There is something about preaching, teaching, and being a physician that has this problem in it: if you are a tradesman, you do business with people. If you are a teacher, preacher, or doctor, you have to walk right into the person's person. You have to get inside of him. I can tell from my students those into whom I could not enter, as I don't make any difference in their life.

The more experience you get in these various human endeavors, the more you try to walk into a given personality and talk with him on the inside. I fail in teaching if I cannot communicate with a person on a level or in a way in which he reaches out for me and I give to him. The real teacher, and we are all teachers, is the person who can walk right in and sit down with you without any feeling that there is a strangeness.17

The following excerpts from Dean Thompson's lectures to his Psychology of Politics class point out some of the most applicable statements to the study of psychology:

Your behavior is determined a great deal by crowds. A crowd may be any situation where there are two or more people involved. A crowd situation develops as soon as the individual is affected in such a way that he becomes oriented around a different center than he was before. Your personality changes when you are

17William H. Thompson's lecture to Psychology 400 class, October 31, 1957.
with different crowds. The difference between a psychological crowd and a heterogeneous crowd is a matter of unity.

Reiteration of suggestion is very effective. Those of you who are interested in leadership should study the lives of Napoleon, Hitler, Huey Long, Roosevelt, and Lincoln.

The intellectual level of a crowd sinks to the level of its lowest member. The most stupid member of the group represents the level of thinking of the crowd. "Crucify him" is an old-time pattern which crowds accept.18

At the time that Dr. Thompson was Professor of Legal Psychology, University of Omaha Law School, he presented many appealing ideas in his Psychology for Lawyers:

While the jury is composed of individuals drawn from many avenues of life, there is a unity which characterizes the group. In a very real sense the jury presents the appearance of a group or crowd and as such the psychological behavior of juries is much like that of crowds. In the jury the individual becomes a part of the group. It has been often observed that the behavior is different in a group than when alone. This is an important fact for the trial lawyer to bear in mind. What we may describe as a psychological crowd is a phenomenon which very often occurs in the jury situation.

Man in isolation may be a cultured gentleman while he may be a barbarian in a crowd. One of the amazing characteristics of group behavior is its instinctual nature. A person in a group possesses the spontaneity, the violence, the ferocity, the enthusiasm, and the heroism of primitive people. In a group he is greatly impressed by words and images which would not usually affect him as an individual. He easily commits acts and assumes attitudes which are contrary to his long established habits and his well realized interests.

18William H. Thompson's lecture to Psychology 411 class; May 17, 1956.
Because of this, juries deliver verdicts of which each individual juror might disapprove. Taken separately the men of the French Convention were enlightened and peaceful citizens. United in a crowd they did not hesitate to support the most savage proposals to guillotine innocent persons and to decimate themselves which was clearly contrary to their best interests.  

Dr. Thompson wrote a story of John Q. Citizen, a fictitious character who was elected governor. In this story Dr. Thompson explains and interprets all of the psychological implications associated with individuals in public office.

The following is an excerpt from his original manuscript:

Soon after the celebration of victory had died away the responsibility of office began to settle down upon him. He became cognizant of the new strains, new stresses, and new resistances. He was astonished by these as well as the surprising joys of the plaudits of the many and the appearances of fame quickly given to him with the advent of office. He was visited by nobility and nobodies. He was soon to learn whom to fear and why he should fear them. He was to be early acquainted with what is known as pressure; an early acquaintance was to be made with the "sacred cows."

These characters were from many walks of life: bank presidents, editors of newspapers, religious leaders, wealthy merchants, land holders, labor organizers, and various operators known under the general term of "gangsters." It was not too long before he discovered that neither he nor the officers of government really made the final decisions. He soon found out that these sacred cows must be consulted, and he often felt himself much like the Roman rulers who consulted the oracles and vestal virgins concerning the affairs of state; or as Macbeth when he went to consult the witches; or even Saul who sought counsel from the witch of

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Endor. He was astounded to discover that the untouchables of the Unseen Government were those who actually spoke the last word and whose thinking was actually incorporated into the acts of the leaders on the political scene. He found that the attempt to control his behavior was usually by the fear of reprisal in some form if he refused to "cooperate."

Abnormal psychology is understood as a helpmeet to the therapeutic endeavors of the medical profession. The following statements were extracted from Dean Thompson's lectures:

The definition of abnormal psychology: quantitative ideas are usually expressed in numbers or some facsimile thereof—statistical. An abnormal thing is the unusual; that is, deviating from the central tendency. The abnormal is thus an extreme individual difference.

Subnormals are those people who deviate to the left of the middle point on the bell-shaped curve where they are so low in I.Q. and so inferior to adaptability in environment and so poor in their reactions to any kind of competence or any kind of standard in our society that they could not get along as independent individuals. Society must always take care of them. We would cut these people off and say they were feeble-minded. They are subnormal in the sense that their intelligence is so inferior that they cannot successfully compete in society.

To the right of the center on the bell-shaped curve these people are superior to the point that they are far ahead of the people in the center of the curve—in intellectual capacity, agility, and so forth. They are supernormal because they are above the average. The abnormal we think of as a third dimension. If we would make a third

dimension of that curve so that there would be a
curve that would extend in front and back, you
could superimpose another curve. You can be
feebly-minded and crazy. You can be normal and
crazy, or you can be supernormal and crazy.
Deviation is one of nature's ways of improving
species. Deviation is also one of the ways to
destroy. The problem of abnormal is not along
the two-dimension intelligence scale, but on a
third dimension scale. Abnormal is deviation
from the best possible adaptation. Abnormal
psychology includes not only the psychology of
mental disease but also the psychology of mental
anomalies that are in diseases.21

The Dean illustrates deviation of behavior by remov­
ing his suit coat and putting it on backward. Also, he
removes one of his shoes and places it on top of his head.
Of course, this invites considerable response from the
members of the class, and it serves to illustrate his fore­
going statements.

He continues:

If we say that a man is mentally ill, what do we
mean? We mean for all practical purposes one of two
things: there is some damage in the nervous system
itself, some observable degeneration, disorganization,
or some difficulty that we can actually see. We can
objectively observe. If you can see it, then it
exists. Pathology means there is destruction of
some tissue in the body. When you have a pathological
condition, you have a definitely observable difficulty
that stands in cause-and-effect relationship to the
behavior. That is known as the brain-spot theory.
In senile dementia we can actually show that parts of
the brain have deteriorated. Like all other problems
of disease, we have that not only which we can observe

21William H. Thompson's lecture to Psychology 424
class, February 15, 1955.
but we have behavior that we can't find any observable evidence to explain. That is called functional disorder and is known as the mind-twist theory.

My unsung opinion is this—probably neither one is true. Probably the real understanding would be some sort of unit that exists between both of these concepts. I go back to Gestalt. Both of these are probably incomplete descriptions of what exists.

We have in medicine the concept of psychosomatic medicine. In a great many instances the concept is that the person is sick, that the diseased entity is only an artificial description of what actually does happen. I have heard that argued and discussed by many eminent medical men which is always a very fascinating discussion. After all, our concept of psychological theories are the undergirding determinants of our belief in the nature of things. By that I mean that the way we look at the world and the way we understand the world is what we believe to be true about the mind. The way we have to understand the world in which we live is dependent upon the way we believe that the mind functions.22

It may be assumed that Dean Thompson felt that the old systems of monism, dualism, and pantheism were artificial and necessary steps in the process of understanding the nature of our experience and the world about us. All of these past theories have their place in the general progress of human knowledge.

In recent lectures the Dean connected the concepts of the ancients with those of present understandings of the nature of the self. He pointed out that although materialists

22Ibid.
of all ages and civilizations have construed matter as the one dependable feature of existence, the dead-end character of matter caused thinking men to desire to escape from this solid "block" of the conclusions of materialism into the issues of spirit. He observed that modern scientific achievements have in the realms of space modified the theoretical aspects of matter and have moved closer to the amalgamation of mind and matter as it now appears in its present theoretical position. Since science now conceives matter as not indestructible but as actually being created, it may be thought of as being born and of passing away in the "steady-state" of the interflow of all the influences in the universe.23

The Dean quoted Hoyle who explained the relationship of intellect and matter in the following:

There is an impulse to ask where originated material comes from. But such a question is entirely meaningless within the terms of reference of science. Why is there gravitation? Why do electric fields exist? Why is the Universe? These queries are on a par with asking where newly originated matter comes from, and they are just as meaningless and unprofitable. The dividing line between what can validly be asked and what cannot depends on the organization of science, in particular on the role played by the law of physics. We can ask questions quite freely about the consequences of the laws of physics. But if we ask why the laws of physics have such laws, we shall receive only the answer that the laws of physics have consequences.

that agree with observation. If further we ask why this agreement exists, we enter in to the territory of metaphysics—the scientist at all events will not attempt any answer. Newton's law of gravitation can be used to predict when and where the next total eclipse of the sun is going to occur, and you may depend on it that events will fall pat in accordance with prediction. But we must then be satisfied. We must not go on to ask why.24

Dean Thompson does not go along with this negativistic idea that the question of why is not an ultimately scientific one as well as a necessary and ever-present one in the experience of man. He states:

Thus, it will be seen that this is a candid statement of the limitations of intellect on the part of the scientist, but the astronomer pushes his inquiries beyond limitations imposed by any theoretical system within the boundaries of his science. So the mind of man pushes on, completely unsatisfied and certainly unhappy with the nullification of his never-ending quest to know. It is, therefore, to be observed that again no system of thought can confine the spirit of man in his efforts to understand himself, his past, present, and future. He asks fundamental questions of who, what, where, and when. Many are like King Canute who commanded the tides to go back. They do not recede, but history is always the record of the surge of man's effort to know.25

The Dean contends that the personality has five fundamental problems with reference to the nature of experience:


The following quotations summarize his viewpoints on these issues:

Who Am I?

Religions have in the past given the answer to this problem in terms of personality. Each individual is a personality because of the fact that he is like the essence of the Deity which is, in effect, personality. It is thus seen that a personality is something metaphysical, although some thinkers have attempted to construct personality out of various concepts of matter. The one notion that has achieved the greatest acceptance in the history of the world is that man is essentially related to the Deity. This relationship is in terms of personality.

The belief that personality is an elan vital, an underlying spiritual essence of divine character and concern, is still the comforting concept of man. When one applies fractional knowledge of nature and systems of logic this beautiful idea and ideal suffers many outrageous blows, and because of this many systems of thought have a tendency to disfranchise this idea.

The intellectual point of view is today not one of demanding an arbitrary point of thinking, but rather to open the door for adventures for the spirit of man, adventures old and new. He may with ultimate dignity and complete intellectual justification select that set of beliefs which will make life intelligible and beautiful. 26

What Am I?

What, then, is man? Perhaps we may include all of our considerations with the open-ended view of

continual creation. As the modern physicist and astronomer have conceived of the continual creation of matter, the Gestalt psychologist has given us the creative nature of experience wherein man's mind and thought is not only a combination of all of the existing elements, but is a completely new, convulsive, and explosive creation of something that has never existed before. The mind of man, like the natural world, is not a series of arbitrary and static forms; it is a continuing creation in which he plays a continuing and a major role, growing and changing as he may, under influencing teachers of the internal and external environment.

What is man? Is he the captain of his own soul? Like the captain of a ship, he did not make the ocean; he did not build his ship; he did not cause the winds to blow. He cannot help the storms that come, but he does turn the rudder to the right or to the left. Moreover, he continually contemplates all the things that happened to him during the journey. He remembers the port he left. He anticipates the port of his destination. The port he left is only a memory. Where he will arrive is only a hope. The waves underneath churn with reality.

Where Am I?

Perhaps it is true that every action is the after-effect of all the things that have happened to the individual during his lifetime and extending throughout his heredity which may even go back to the beginning of time. If every action or reaction is merely one more encroachment upon the vastness of time by all the things that have happened through the channelized branching that reaches to the individual and the psychological moment of his now, can he not approach the next step and all succeeding steps with confidence? One must realize that there is no future without the past, and no past has any meaning without the future.

In fine, every individual at any given moment is the product of the eternal past and the root of the eternal future. The strength of any given man at any given time at any given place is a part of the eternity of the past as well as the eternity of the future. In the real sense he is the maker of the future. For is he not the producer as well as the product? Every man builds the house he lives in, be it hovel or temple.

Where man is, is where he finds himself to be. If he does not like it there, he can go somewhere else, if not physically, at least mentally and spiritually.28

When Am I?

When one considers the experience of man, there have been three concepts of time; namely, past, present, and future... There have been languages in which there has been, as the Greek, the fourth verb expressing time; and there have been primitive languages in which there is no past. When one considers the ordinary description of experience in terms of our common language, the idea of the *now* is perhaps the clearest. However, upon analysis, one may realize what is thought of as the past is really an experience in the present concerned with memorial items and imaginal fill-ins. In reality one may say that there is no such thing as the past as such. What we mean by the past is an experience in the present concerning what has transpired or is alleged to have transpired either seconds or centuries ago.

A peculiarity of the present is that the instant an experience happens, it is then past. One may say that our present experiences are actually past experiences with a short time lapse. The point of actual happening, which is an arbitrary point, is the only now because the actual moment of its occurrence consigns it immediately to the past. In a

very real sense it may be said that there is actually no past and no present but that each experience is really the future at its point of explosion into the past. The past and present are illusions; in fact, man lives in the future alone, and what he believes to be the present and past are merely aspects of the future. While this concept of experience may challenge our present views, the cogency of its position gives us a new view of the nature of man.29

Finally, then, shall we say that the purpose of life is fundamentally related to the phenomenon of personality, that science is the inevitable product of the scientist, that logic is produced by the reasoner, and mathematics is a flower of the intelligence of the mathematician? Shall we say that the right to search, to find, to know, to understand, and thus to produce are but expressions of the purposes of man and that truth is the finest revelation given to the human self involving all that science, reason, systems, processes, and machines may contribute? These are great pillars in the edifice wherein resides the human personality. They are erected upon the foundation of freedom. Shall we endow man with the right to believe that the purpose of the human understanding is to build more perfect the temple of wisdom upon the acropolis of human values? Let him with a baser design assail the invincible battlements of this noble ideal.

Shall we believe that life is beautiful, that nature is a challenge to the domination of man as well as an expression of purposive creation? Shall we believe that the ultimate of life may be better understood through the parental relationship with Divinity and that this faith expresses more truly the purpose of man and the purpose of life? Shall we accept the nature of the purpose of the human being in the statement of Jesus Christ, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends.30

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CHAPTER V

WILLIAM H. THOMPSON'S CONTRIBUTIONS TO MODERN THINKING

In the area of educational psychology, the ideas and work of Sidney L. Pressey, who was Dean Thompson's major adviser at Ohio State University, influenced his ideas of education and human engineering. The ideas of Henry H. Goddard influenced his theory of testing and personality evaluation. The Dean saw the practical scientific approach to the problem of learning and teaching and the manipulations of motivation and understanding of growth and development. The following statements are contained in the Dean's Farewell Remarks to the faculty of the College of Arts and Sciences:

The vital issue in education is not where you are, but where are you going? The Great Teacher pointed out that the strategy of learning amounts to simply this: "Seek and ye shall find. Knock and it shall be opened unto you." No scientist or researcher, in my judgment, has improved upon this statement. We have curricula, catalogs, plans, programs, ad infinitum. I recognize their use, but I submit that they are but merely stage props for the living needs and the purposes of the personality.\(^1\)

Among the Dean's most stirring observations were those included in his talk on "What Is An Educated Man?"

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\(^1\)Farewell Remarks to the Faculty, upon the occasion of the Dean's breakfast, June 2, 1960.
The issue of education is the totality of experience. We must realize that each experience from birth to death is a new one, and in each experience is the organic whole of all of the capacities and capabilities of strength and weaknesses of the inheritance from the beginning of the race. Superimposed upon this is the residual of every experience of the individual person, and with this equipment each person faces every new stimulation. To put it in more simple terms, education rather than being so distraught in its attention to curricula, to facts, to methods, to techniques, and to end results should rather turn its attention to the individual. There is no course of study, no set of facts, no curriculum that is an end in itself, but rather they are only partners in the great enterprise of the achievement of understanding and insight. I submit that this great objective of our educational institutions should not be smart men, clever men, powerful men, but the end result should be free men, men who are free from ignorance, free from prejudice, free from the enslavement of self-contained systems of thought, men who understand it is more important to believe than to know, it is more important to know than to do, and it is more important to do than to succeed.2

The following study by William H. Thompson will indicate how his findings have been lodged in modern concepts:

An Experiment with the Dalton Plan. This plan which was conceived by Miss Helen Parkhurst was designed to teach children by a laboratory method; that is, children worked at their own speed, no formal recitation periods were used, no restrictions were placed upon the pupils. They were permitted to go into any classroom at any time they chose. Their interest in a subject was the only thing that was important.

Thompson's summary of this study pointed out the following findings:

1. The experiment attempted to compare the progress of children in Grades V, VI, VII, and VIII of the Demonstration School conducted by Miss Helen Parkhurst for the Ohio State University during the summer sessions of 1928-29 under the Dalton Laboratory Plan with that of the pupils in the Columbus, Ohio, public schools.

2. Progress was determined by a battery of standardized tests.

3. The initial status of the schools showed the experimental group to be younger in chronological age, superior in intelligence, and advanced in achievement in composition, spelling, arithmetic, reading, and handwriting quality.

4. Group comparisons for each year indicated differences but these differences were not consistently in favor of either school.

5. Paired comparisons corroborated the findings of the group comparisons.

6. The Demonstration School situation may not have furnished an adequate opportunity for suitable comparison, and the number of cases was relatively few.

7. It appears that pupils in a school using the Dalton Laboratory Plan failed to show to advantage in the formal school functions when compared with an ordinary school system, although they were superior in ability.\(^3\)

In the clinical area of psychology probably the most noteworthy of his endeavors was his establishment of the

\(^3\)William Hertzig Thompson, "An Experiment with the Dalton Plan", reprinted from the March 1933 Number of the Journal of Educational Research. (Please refer to Appendix for a complete description of the Experiment.)
Child Study Service at the University of Omaha. The following remarks point to Dr. Thompson's foresight of the need
of such a clinic in the City of Omaha:

The University of Omaha being a municipal institution has certain problems of relationship with its community. It seems reasonable that psychological service to the children of the community should be one of the experimental and service features of its work.4

Since its inception to the present date the Child Study Service has tested some twenty-five thousand school children. These tests have also involved conferences with the parents of these children and a written report to the principal of the school which the child attends. Therefore, it may be seen and appreciated how closely the Clinic worked in conjunction with the Omaha Public Schools and the community and the service that has been rendered for twenty-three years.

When Dean Thompson came to the University of Omaha in 1931, he introduced a major plan for the matriculants at the University—that of psychological testing. This innovation was adopted at that time and has continued through the ensuing years. It should be mentioned here, as well as explained, that the term psychological testing refers to a battery of

4William H. Thompson, "A Description of the New Psychological Clinic at the University of Omaha," American Journal of Mental Deficiency, Vol. XLI, No. 1, July, 1940.
tests administered to students prior to matriculation in the University. The primary purpose of the tests is to discover how these incoming students rank in mental ability and capacity with other students in the nation and also with other freshmen who have entered this institution. The tests are also administered to students transferring from other universities who have not attained junior standing (fewer than fifty-eight credit hours). These tests are not determinants of entrance or non-entrance into the University; they only indicate the comparative rating of a student, his ability in English composition, his reading speed and comprehension, his knowledge of vocabulary, and some indication of his numerical ability. These entrance tests become the basis for counselors' advice to the incoming students. In other words, tests such as described provide a starting point for students.

Prior to this time students were admitted to the University upon the presentation of evidence of high school graduation—as they are admitted at present—but the courses for which they registered were largely a matter of trial-and-error. There was nothing upon which to base the students' abilities and capacities in certain fields except the students' own professed interests. The psychological testing program is now used in most schools of higher learning as a requirement for entrance.
The following study by Dean Thompson will show his contribution to the field of the abnormal:

From Idiot to Genius: Youth's General Knowledge at 21 Amazes Psychologists. An idiot is a person without intellect and understanding, according to long-standing scientific definition. Last week some 1,500 psychologists were amazed when Dr. William B. Thompson told them of an idiot who at 21 had a wider knowledge of some things than an average adult.

Dr. Thompson, head of the philosophy and psychology department at the University of Omaha, made his statement at the 46th annual meeting of the American Psychological Association at Ohio State University in Columbus. The astounding attainments of the idiot, a Mongolian type (a congenital idiot with marked liveliness and imitativeness and possessing Mongoloid features), were attributed by Dr. Thompson to the mother, who began to read daily to her child when he was 3. At 5 the child could use short sentences, and by the time he reached 21 he had a wide knowledge of historical and current events. The case was the more unusual because most Mongolian idiots die before they are 20, their mental age is seldom more than that of 4-year-olds, and mental growth usually stops at about 15 years. It offered new hope for the education of Mongolian idiots, Dr. Thompson said.

Another contribution to the field of the abnormal follows:

Brain Sleep Suggested as Cause of Some Insanity. The mysteries of life, death, and consciousness have been probed by surgeon's scalpel and electrical impulses in the brain itself. The seat of human consciousness and with it the ability to speak is located in the brain's artery in the left front side of the head, Dr. William H. Thompson, Municipal University of Omaha, told the American Association for the Advancement of Science here today after reviewing heroic operations performed by brain surgeons.

Amazingly large amounts of a person's brain can be removed if necessary without seemingly affecting his ability to lead a normal life and carry on his business. The right cerebral hemisphere of the brain, for instance, has been removed with no observable permanent loss of the higher mental processes. Surgeons' knives have whittled away other portions of human gray matter previously thought essential in the control of mental functions. And the patients hardly knew anything had happened to them, according to Dr. Thompson.

The left side is vital. But if the left anterior cerebral artery is injured by any chance, Dr. Thompson warned, the patient can never regain consciousness. This area and the flow of blood seems linked with the problem of conscious existence itself. Scientists are now searching for some practical way of studying these new aspects of the age-old problem of relationship between mind and body.6

Dr. Thompson's contributions in the field of industrial psychology are concerned largely with the usual research of problems of fatigue and limits of work. His contributions of the application of psychology to actual industry in the community include the following:

Market Research. Market research of the type that tests opinions, attitudes, motives, ideas, and habits of consumer, employer, competitor, sales people, executives, and the populations involved in industrial enterprise.

Personnel Systems. Installation and reorganization of personnel departments, testing procedures and programs, job

descriptions, job evaluations, wage surveys, employee selection and placement, incentive programs, safety programs, on-the-job development and training, reading improvement, performance standards, labor relations, and personnel research.

Public Relations. Communication problems, advertising research, advertising analysis, press relations, customer relations, stockholder relations, ghost writing, civic and community programs, governmental relations, handbooks, house publications.

Sales. Sales personnel selection, sales training, sales motivation.

Guidance and Morale. Fatigue, monotony, frustration, efficiency of work, boredom, evaluation of work conditions, time and motion studies, morale studies, morale development, personal counseling programs, social organizations, social plans, sociometric and psychometric patterns, stereotypes, role maintenance, leadership identification, leadership measurement.

Dean Thompson brought many practical explanations and applications of psychology to those in the professions. Following are excerpts from one of his addresses:

I would suggest two or three things that it seems to me ought to be in the mental equipment of every professional man. Everyone recognizes that no two individuals are alike. It is, therefore, the
business of everyone concerned with human beings, to know something of the psychology of individual difference.

It seems to me that any man in a profession must necessarily understand something about the main-springs of human conduct, and he must realize one of the fundamental dictums of psychology, namely, that the great springs of motivation in human beings do not come from the courts of reason, that they are great basic forces that work in the human which may or may not be connected with man's rational processes. Another thing that suggests itself is that professional men must likewise understand that personal opinion, conviction, and attitude are not matters of carefully reasoned out conclusions, but they are the growth of a lifetime.

The professional man must be fundamentally a student of human individuals. His knowledge concerning their behavior is often related to the technical knowledge of his particular profession. He must understand how they think, how they reason, and how they feel. More than the knowledge of individuals, most professional men are concerned largely with social relationships.7

In his theory of the worker and his work, Dean Thompson has stressed that men do superior work when their importance is recognized; conditions are happy when supervision is constructive, friendly, and entirely cooperative. Because of management's negative attitudes and inhuman concepts, labor unions have been devised; and if management would use proper constructive processes with the idea of building men into

7W. H. Thompson, "Proper Psychological Attitudes for a Professional Man," Reprint from Quarterly of the American Interprofessional Institute, December, 1931. (Please refer to Appendix for complete description.)
The philosophy of the athletic game in its finest expression is the desirable philosophy of production in industry. If that philosophy would be actually applied in industry, most industrial strife would be nonexistent. Man's importance, his sense of accomplishment, his basic idea of the importance of himself and the enterprise in which he is giving his life are the powerful motives from which industry has yet to profit. Morale is more important than money, and achievement and recognition are more important than comforts. Man's natural fighting propclivities can be organized and rationalized into superior production. Team play is superior to tyranny, and free men become dedicated men. This is the answer to the wage slave of American industry.9

Dr. Thompson is recognized for his work in the field of political psychology. Early in his teaching career he taught psychology at the Omaha Law School, and he wrote unpublished books relating to this profession. He is the only psychologist in the State of Nebraska who is recognized as

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9Ibid.
an expert witness in the Court of Legal Jurisdiction. This is new in psychology, and his testimony has been considered expert, but on one occasion it went through the trial of the District Judge who instructed the jury to ignore his testimony. Because of this instruction the Supreme Court reversed the case. There were many press notices concerning Dr. Thompson's testimony in the Jeff Lowe case. Below is a part of one of the notices:

For the first time in the history of Nebraska legal practice, the testimony of doctors of philosophy as well as that of doctors of medicine has been admitted as evidence in determining the mental competence of a defendant. The incident occurred when Dr. W. H. Thompson, professor of philosophy of the University of Omaha, testified in District Judge Sears' court in December on the mental age of Jeff Lowe, on trial for the murder of Mrs. Abraham Schwaczkin.

Dr. Thompson pointed out yesterday that previous cases depended upon the testimony of an alienist, usually a doctor of medicine, who told of the inability of the defendant to distinguish between right and wrong. The evidence, he said, was usually competent but not based on scientific tests. In the Lowe case, he said, the evidence was based on a series of five tests, observed by a roomful of witnesses unseen by Lowe. Each of the tests indicated Lowe had the mental age of a child of 5 years and 11 months. "The evidence was so conclusive," Dr. Thompson said, "and the tests so accurate that it is inconceivable the mental age we determined for Lowe is incorrect."10

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10Omaha World-Herald, December 16, 1939.
CHAPTER VI

ADDENDA

This chapter is devoted to achievements, incidental press notices, and remarks concerning William H. Thompson. These accessories help to contribute an understanding of his tremendous reservoir of the applications of psychology to every avenue of human endeavor.

Dean Thompson's speeches have pointed to his discussions of the practical problems of everyday living. Excerpts from summaries of his talks follow:

**Are You Reading in High or Low Gear?** Are you looking at every word as you read this? You shouldn't. Does your throat vibrate while you read silently? It shouldn't. Yet thousands of people have such bad little habits, according to Dr. William H. Thompson, psychologist at Omaha Municipal University, that prevent one from reading the right way. Of course, it's important you read correctly and speedily. Prow through this and find out whether or not you do!

Poor, slow reading may be caused by any one of five major difficulties: forming the words with the mouth as you read; reading words instead of groups of words; missing the line in jumping from one line to the next; failing to understand what words mean, and (among children) trouble in turning pages.

"The best way to learn to read," advised Dr. Thompson, "is to read." And that is the advice he has been giving freshmen at Municipal University. For analyzing and correcting reading faults is part of a new program being carried out at the university under Dr. Thompson's direction. For the first time in the history of American
education, an attempt is being made to establish a laboratory program for diagnosing and remediing student difficulties as an integral part of the university work.

"What we aim to do," explains the tester, "is to give the student what he needs; not what someone thinks he ought to have. We will determine what the student needs by objective tests. One trouble with our educational system today is that we give people wholesale doses instead of individual helpings of learning. We give them so many spoonfuls of English, so much economics and a good helping of history. Then, if they don't choke, we assume they are educated. I believe the next great movement in education will come when we base our practice on a system of discovering exactly what the individual student needs and intelligently providing for his needs."

Besides the reading tests, the university psychologist is using intelligence tests, vocational tests, social aptitude tests, and mechanical aptitude tests. Each student will be thoroughly analyzed at the beginning of his college work, it is hoped. These results will be used as a factor in planning his educational and vocational career. Knowing the student's needs through tests, the university will then aim its program directly at solving the problem of the individual. If his reading or his spelling is faulty, he will be given opportunity for remedial exercises. If he is choosing courses not fitted for his abilities, he will be so told. If he is emotionally unstable, the university counselor will try to help. But one of the first steps is the correction of the basic difficulty of poor reading.

*Soft Pedal Emotions for Pleasing Personality. Do you aspire to longivity? "You will live longer if you control your emotions," Dr. William H. Thompson of the Municipal University told members of the Agenda Club when he gave the fourth of six series on "Personality" sponsored by the group.*

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1*Omaha World-Herald, December 20, 1931.*
With "Beauty and the Beast" as his theme, Dr. Thompson stressed the importance of emotions in an individual's life and the cultivation of the beautiful and worthy over the worthless.

"Not what a man thinks, but what he feels is the force motivating his actions," explained the speaker. "For that reason his personality can be beautiful or ugly according to the emotions he expresses."

The real test of a civilized person, believes Dr. Thompson, is his ability to control his emotions. "It is better if one must explode, to do it on the golf course, at a football game, prize fight or even a bull fight, than in one's home. The function of the home is much the same as that of art, education and religion, which is to stimulate all forms of higher mental activity.

Love, as the most powerful of all emotional outlets, is the greatest and the most important. The most important business a college student has is the business of being in love. Nor does that emotion cease with marriage. It dominates until it is transferred to the children, through which the most powerful appeals can be made to parents.

Mother Goose Rhymes Great Education Aid. Mother Goose has spread her wings and flown from the kindergarten into the college classroom. Dr. William H. Thompson, chairman of the psychology department at Omaha University, is among the scholars who have brought the old girl into higher education. Dr. Thompson has shown that Mother Goose read to a child will improve its mind, whether the child be a Mongolian idiot, an average child or a young genius. "Not only Mother Goose," Dr. Thompson explained, "but any reading aloud to a child will in a number of years improve its intelligence level. Children in those most formative years, from 18 months to six or seven years, when read to, improve

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their grasp and knowledge of words." These words were the foundation for expression and thought, and when the child learns them and their use his battle against the world is half won.3

Taking Hold of Life Seen as Goal. Children should be taught solely "to take hold of life," Dr. W. H. Thompson, University of Omaha (Nebraska) head psychologist, told the Des Moines Council of Parent-Teacher associations in their monthly meeting at the Young Men's Christian Association. The primary object of education is not to "learn," he said. "Education is what you have left after you have forgotten all you ever learned."

The psychologist, himself president of a parent-teacher association, urged that "if we can balance and make self-reliant and independent children, that is education.

He advised the parents that the next time Junior "is pestering the life out of you to read to him, to tell him a story or to answer his childish queries, take time to satisfy his demands." The parents thus may help raise the intelligence quotient of the child perceptibly. Using the results of studies of brilliant, normal and sub-normal children made in the clinical laboratories of the University of Omaha, Dr. Thompson said: "I have yet to encounter a brilliant child whose parents did not read extensively to him. Nor have I known any children with reading difficulties who were read to by their parents.

Dr. Thompson said it would be wise for Mother to "become suddenly ill and unable to go to school to solve some of Johnny's troubles, so father would have to go. Let Dad take up the problem with teacher. That's the way I became a F.T.A. president."

3The Omaha Post, October 28, 1938.
4Des Moines Register, November, 1938.
Grandma and Her Rocker Called Child’s Best Start. Parents who want their children to be well balanced emotionally should drag the old rocking chair down from the attic and recall grandma from California or the old folks’ home, Dr. William H. Thompson, head of the department of philosophy and psychology at the University of Omaha.

Observations in the child study service show that the children who show good emotional balance are those with a feeling of security in the home—those who in early childhood were rocked by their mothers or grandmothers to relieve excitement or to put them to sleep.

Mothers who rear their children "according to books," restricting their attention to feeding, clothing and changing their diapers, starve the babies emotionally. "In the intimacy of the rocking chair, the child learns emotional and social confidence in the adults surrounding him, learns to trust the advice and instruction he receives. In that way the child is enabled to make adjustments gradually."

The mother-in-law complex of the nation has contributed to the emotional instability of the youngest generation because "the three-generation group always has been normal for family life. Young parents who park grandma in an apartment or a sanitarium deny themselves opportunities for valuable training in rearing their children. The grandparents learned from their parents, who learned from theirs."

Thompson Sees Only One Road to Avert Wars. "Peace depends upon how well we can handle the fighting responses. These responses are innate in every individual, but some of the time we are able to direct them into useful channels. We

Omaha World-Herald, December 9, 1938.
teach children to sublimate the fighting response by striving against the obstacles in their environment. Living in an orderly society, we learn to direct this response in every child so that he will be filled with ambition and the pride of achievement.

But the fighting response in groups is different than the individual response, asserts Dr. Thompson. Group action is dominated more by feeling than by thought. Men who are part of a psychologically organized crowd are able to feel deeply, but their thought processes are very limited.

Under the influence of the fighting drives in war, even the most cultured men become fiendish. War takes the best educated, the most alert individuals to drop bombs on babies and women and children.

The common man fights. The common people wage war. Propagandists may stimulate the fighting urge only if there are present among the national group all the psychological conditions favorable for arousing these overpowering fighting responses. If every nation discarded its armaments, war would just be carried on in a different way.

Asserts Nazi Prize Jokes an "Expression of Brutality." Dr. Thompson analyzed the jokes winning a contest sponsored by Dr. Paul Joseph Goebbels' ministry of propaganda and enlightenment to prove there is humor in Nazi Germany. The jokes winning the contest, in which references to the government or government officials were forbidden, involved scantily clad women.

Far from agreeing with Der Angriff, Dr. Goebbels' newspaper, that this was "robust fun," Dr. W. H. Thompson, head of department of psychology, University of Omaha, said: "To me this is a type of sex humor often found where people are living close to

*Dundee News, December 21, 1938.*
crass, instinctive levels. It is a type of expression of brutality. There is a distinct point in the German government's action suppressing humor about nazism. One of the best ways to break down oppression is to laugh at it. Nazi officials, realizing the need for laughter among the people, sought to give them a substitute."

Chinese Children Easily Pass American Intelligence Tests. If you wished to know how intelligent a person is, but couldn't speak his language, what would you do? That is the problem that faced Dr. William H. Thompson of the University of Omaha when Dr. C. J. Ho took his children, 5 and 4, to him for psychological tests. The Chinese children speak no English, understand a little of the language, but they have started studying in Yates school; their father wanted to know what would be their chance of success.

He took them to the University of Omaha Child Study Service and Dr. Thompson, its director, knew just what to do. They were given a battery of tests after which Dr. Thompson told Dr. Ho he need have no fear of the ability of the children. "They are distinctly above the average," he said. "They will get along in school without difficulty and will pick up our language rapidly. The tests have been checked by psychologists over a period of years, and we know people who can do good work on these performance tests can do other work well, too."

America Needs Spirit of Competition. America will get its "man on horseback" when a majority of the people lose their desire for independence and their spirit of competition, according to Dr. William H. Thompson, University of Omaha psychologist. He declared that the present era is witnessing the most widespread degradation of character and personality among all classes of society which history records. He admitted that the situation is not altogether hopeless. The popularity of the novel Gone With the

7*Omaha World-Herald*, March 9, 1939.
8*Omaha World-Herald*, March 21, 1939.
Wind is evidence that Americans still admire the spirit of individualism. The ten million readers of this best seller were probably attracted by the character of Scarlett, a woman who remained the master of her world rather than its victim, "who rushed to meet disaster and emerged with courage unimpaired. . . . who exemplified a personal triumph over personal insecurity. We will get dictatorship when a majority of our people lose that urge to be independent, when they lose their personal responsibility and power and have stifled their competitive personalities."

Dr. Thompson explained that "competitive personality" means "the desire to work out one's own destiny. It is the willingness and the ambition to compete against difficulties, economic and personal. It includes all those values we associate with the pioneer spirit. The high school or college graduate too often shows a bankruptcy of spirit, an attitude of defeatism, in his expectation of becoming a ward of the government." As an antidote to this "bankruptcy of spirit" Dr. Thompson recommends that Americans relearn a lesson taught them in kindergarten: "If at first you don't succeed, try, try, again."9

U. S. Gradually Is Getting Out Its Fighting Clothes. America is getting psychologically prepared for war very rapidly, in the opinion of Dr. W. H. Thompson, head of the University of Omaha's philosophy and psychology department. "We haven't got our fighting clothes on yet, but it won't take long when we really get started. You must remember Americans are the sons of brilliant and fierce fighters. National defense is not just an accumulation of planes and tanks and guns. We can be transformed into a nation of Spartans psychologically in a rather short time but it will take longer physically because we're not accustomed to using the sinews of war."

9Denver Post, May, 1939.
Dr. Thompson says that the nation's psychology could be geared to war in just a few months. He recalls that the United States in 1916 elected a president with the slogan, "He kept us out of war," but in a comparatively short time the country's attitude had changed. He predicts that remnants of disillusion about the last war will be dissipated quickly after intense psychological preparation for war gets started. "We'll enjoy a kind of social amnesia. We'll forget all about the disillusionment that followed the last war. We'll forget we sent money abroad and never got it back. That's part of the preparation. Then when peace is declared we'll regain our memory."

Some of the major factors in changing America's psychology are the following: "The constant stimulation of war news and the news of disasters; lack of confidence caused by a long series of disasters to peoples who were once friendly allies; defeatist talk--softie talk; hesitancy to believe that world leadership would sink to such levels of barbarism--Americans are idealists as well as fighters."10

"Hunch Players" Have Dark Future, Ad Club Is Told. In the future a "hunch player" will never be able to compete with one who fathers facts and operates on that basis, according to Dr. W. H. Thompson, professor of philosophy and psychology at the University of Omaha. Polls can go wrong because the sampling technique is inadequate and the question not asked properly.11

Need Competition Thompson Says. Dr. William H. Thompson, professor of psychology at the Municipal University of Omaha, told the Rotarians Friday that the greatest danger threatening the United States is the unwillingness of so many people to fight the battle of life. "Too many Americans are joining the legion of defeated men. They refuse to compete. When they meet unusual difficulties they take refuge under the wing of the government or of well-to-do

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10*Omaha World-Herald*, September 29, 1940.
11*Omaha World-Herald*, December 17, 1941.
relatives. We need more men willing and anxious to do more than is expected. We need more of the fighting spirit, more competition and less cooperation. Education should develop personality rather than put young people through a routine of classes in which they may or may not be interested. Only through the development of personality is progress assured."

For That "Morning After Election" Headache, Prof Urges 15-Mile Walk. Four years ago at election time, Dr. W. H. Thompson, University of Omaha psychologist, suggested a 10-mile walk as a cure for what he called "election frustration." Politicians and keyed-up partisans whose side lost found that his recipe worked. For weeks after they wrote him "thank you" letters.

This year, because the issues involved have caused even greater emotional strain, Dr. Thompson made his post-election tonic more potent by five miles. "If you wake up with a headache, take a walk of 15 miles. After you have walked the first 10, you will find that most problems seem unimportant." A 15-mile walk offers the best post-election antidote, he reasons, because the frontal lobes of the brain become overactive when the fear mechanisms are aroused, and walking to the point of fatigue tends to lessen the severity of these fears and images.

Salesmen Are Given Warning. The salesman who shrugs away customer disapproval with the remark, "This is a seller's market," may unconsciously be shrugging away his sales ability at the same time. That was the assertion of Dr. W. H. Thompson, head of the department of psychology at the University of Omaha, who adds that when the war is over and salesmen have to change their tactics the fellow who has been in the army and hasn't actually sold anything for years may charm away the customers of lackadaisical civilian salesmen.

12 Dundee News, January, 1944.
13 Omaha World-Herald, October 8, 1944.
He believes that just as the physical muscles become flabby when not used so do the faculties of the mind. The salesman who doesn't have to sell his customer and adopts the "take it or leave it" attitude soon forgets how to influence a customer, and instead substitutes a hostile attitude toward the buyer that may be very hard to overcome. "It is easy for even the best salesman to slip into bad habits on a seller's market, for the process is simply a subtle transfer of the feeling of importance. In ordinary terms that means on a normal market the buyer is the big shot who must be catered to, and on a scarce market just the opposite is true. Today the salesman is the dispenser of merchandise, with Uncle Sam at his elbow to help maintain his position of prominence. The salesman who wants to avoid the pitfall of easy selling should set himself to at least one difficult selling task each day to keep his mind in trim."

Salesmen Are Forgetting How to Sell as Buyers Glorify, Realtors Are Told. "Salesmen are forgetting how to sell things," Dr. W. H. Thompson, professor of psychology at the University of Omaha, told the Board of Realtors. The reason is because the salesmen do not have to "sell" in this seller's market. Instead, they have to fight off the horde of buyers, the psychology expert said. Just as physical muscles become atrophied by disuse, so do faculties of the mind. He urged employing realtors to use psychological principles in selecting salesman.

Child Prodigy's Fate Cited As An Example. Death of the once famous child prodigy, William James Sidis, who astonished Harvard professors with his original theories, brings to mind much of the present-day discussion of juvenile delinquency, according to Dr. W. H. Thompson, director of the Child Study Clinic at the University of Omaha. "The sad state of Dr. Boris Sidis's brilliant son remind us of the

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15*Omaha World-Herald*, March 1, 1944.
Inevitable price nature will require for violation of the simple truth that children should be permitted to grow naturally and with a minimum of artificial priming on hothouse pressures.16

**Use of Show Folk in Politics Hit.** The use of entertainers in political campaigns represents an "interesting shift in crowd psychology," said Dr. W. H. Thompson, Dean of the College of Arts and Sciences and Head of the Department of Psychology, University of Omaha. "The whole business of entertainers being used as authorities shows a cynical attitude toward the intelligence of the American people. The use of entertainers in political campaigns is reminiscent of the medieval ages when clowns ran ahead of notables to stir the crowd to enthusiasm. It is inconceivable that the average run of radio comedians and movie stars could speak with authority on any political subject, national or international."17

**Song Reveals War Reaction.** "Don't Fence Me In," the number one tune Americans are singing, has come by its popularity, says Dean W. H. Thompson because it is a manifestation of our subconscious reaction to the regimentation and restrictions imposed on everyone today. "Although we accept these restrictions and rationalize them as we go along, we still have a tendency to compensate for them. This song is one manifestation."

It is quite significant, the psychologist believes, that of all the fears and anxieties stimulated by the war, claustrophobia--the fear of being closed in--is the one that is the most universally expressed.18

**Professors Justify Bomb.** "The atomic bomb is an illustration of the debt owed to the laboratories of the universities of this country," declared

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16 *Omaha World-Herald*, July 19, 1944.
17 *Omaha World-Herald*, November 4, 1944.
18 *Alumni Gateway*, March 27, 1945.
Dr. William H. Thompson, Head of the Psychology Department of the University of Omaha. "If the bomb cuts short the war with Japan by one day all public and private support of the universities has been justified. However, the terror of this new instrument of death points out the tremendous responsibility of colleges and universities. Unless the finest product of human thinking can be geared toward a constructive world, perhaps this new weapon or some other agent of destruction will write the history of this age as the last chapter of man." 19

Psychologist's Aid to Children Would Go to Great-Grandfather. Dr. William H. Thompson, psychologist, talked "so-called juvenile delinquency" to the Ministerial Union. He cited figures showing that the alcoholism of parents had been a factor in mental deficiency.

"What is alcoholism?" asked a pastor. "You could find out by going to see the movie, 'The Lost Week End.'" Dr. Thompson said. "There is just one wrong statement in the movie. It says drinking was worse under prohibition. That is a blatant lie."

Dr. Thompson held up the late President Roosevelt to scorn for letting loose a flood of alcohol with repeal. "The late Elmer Thomas and myself went to the ministers then asking them to preach against repeal," he said. "They usually answered, 'Well, you know how it is . . . .'

Dr. Thompson told the ministers he didn't expect them to fight liquor from their pulpits. "In the first place you haven't the nerve and in the second place your congregations wouldn't let you." This brought a storm of protests. "A minister who doesn't attack liquor from his pulpit has no business being in it," one said.

"I don't believe in infant damnation or juvenile delinquency. There are too many articles printed," 19 Omaha World-Herald, April, 1945.
said Dr. Thompson. He added, "There is too much talk, too many speeches (like mine) about juvenile delinquency." So far he had heard nothing from the "professionals" but only from the "amateurs," and there should be more thought and work, less emotional discussion.

Dr. Thompson told of the mentally deficient among the hundreds of children he has examined at the psychological clinic. "The place to help the child is to start with his great-grandfather." He criticized severely the publication of names of arrested juveniles.20

**Heat Just Mental Quirk; Dogs Cited to Prove Point.** Psychologist W. H. Thompson came up with two new arguments to prove that it's only as hot as you think. If you don't know the temperature outdoors, you'll be cooler, he asserted.

Exhibit A was made of Dr. Thompson's two pet dogs: Cheka, a 9-year-old Samoyed snow dog, and Judy, a 12-year-old American mongrel. "Cheka, from a strain of dogs bred in Siberia and Lapland through the centuries, doesn't know what heat is," Dr. Thompson asserted. Thus, despite a heavy coat of white fur, the Siberian pooch is standing up well in July's heat "while Judy is prostrated." Judy is used to seeing humans suffer with the heat, Dr. Thompson asserted, so she suffers, too. Judy seems easily able to sit up for a photographer who called to take their picture—but her tongue was hanging out farther than Cheka's, and she panted harder.

Dr. Thompson also asserted that a survey conducted by his students among business men, housewives and practically everybody showed that "more than half of the conversation is about the weather." "People are just getting all heated up about the heat," Dr. Thompson declared. "The heat wave is more psychological than physical."21

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Bebop Expert, 2, Warned: Don't Learn to Read Music. Boogie woogie and bebop journeyed to the University of Omaha's psychology laboratory in the person of 9-year-old Sugar Chile Robinson who was in the groove, according to Dr. W. H. Thompson, Dean of Arts and Sciences and Director of the Department of Psychology. "Superior, brilliant coordination, speed response," were the adjectives Dr. Thompson used in describing the tiny piano thumper.

"I hope I passed," commented Sugar Chile who didn't play the piano for Dr. Thompson, but he did play a tune in fitting round blocks to round holes. The results of his tests indicate the boy ranks in the genius class.

Sugar Chile plays the piano by ear. His tutor and his sister think that he may lose his touch if he learns to read music. That's one of the reasons they want to Dr. Thompson for the first test Sugar Chile ever has taken. Dr. Thompson confirmed their fears. He said that the child prodigy may become just another piano player if he ever sees a "fa-so-la-ti-do."22

Dr. Thompson's Cage Idea Gives Break to "Shorties." University of Omaha students have found that Dr. William H. Thompson, dean, can be a man of few words on academic matters. A former coach, Dr. Thompson is a man of many words on basketball. He even has a solution for the "incipient victims of acromegaly." When confronted by an open-mouthed stare, the one-time boss of sports at Thomas Jefferson in Council Bluffs hastened to explain the "victims." They are the extra-tall boys who, he believes, have taken the skill from basketball.

Dr. Thompson has one simple rule change which, he believes, will handicap the tall fellows. In two practice games, he had Coach Don Pflasterer move the closest rim of each basket two feet back of the end line. Under present rules, the backboard of the basket should be four feet inside the playing area at each end of the court. This puts a premium on height in under-basket milling, lay-ins and rebound shots.

22Omaha World-Herald, November 1, 1949.
Said Dr. Thompson, "The normal boy no longer has a chance. Offense in basketball is characterized by senseless rushing of a giant horde toward the basket. Defense has become merely mob resistance interspersed with hysterical, intermittent whistling by the referees. The basketball coach now dreams of an over-grown cherry picker or the candidate for stunt man at the circus as a candidate for next year's varsity."

The Indian athletes who competed said: The Sky Scrapers, 4 feet 3 inches tall, "It stinks." The Shorties, averaging 5 feet 9 inches, like the new rule. Although the Sky Scrapers won both games, Coach Pflasterer said, "Dr. Thompson's proposal is the best I have heard to curb the big fellows."

The following are accounts of some of Dr. Thompson's early activities in his career as a psychologist. The one which immediately follows concerns the intelligence of the study body of colleges and universities. The material contained in the study indicates his interest and concern of the general intelligence of student population in the nation. Below is a summary of the results of the study which was made early in 1934: (Please see Appendix for a complete description)

**Intelligence Tests in American Colleges.** It had been suggested from several quarters that the intelligence of the student body of our universities and colleges has been increasing since the onset of the depression years. An Ohio College Association bulletin indicates that this situation has been observed generally in the colleges of that association. Following up this suggestion, the author sent the
following questionnaire to 162 colleges which use intelligence tests other than those of the American Council on Education.

**Summary.** A significant majority of the colleges and universities reporting show important advance in the average intelligence test score of their student body in the last four years.

An insignificant number of colleges and universities report loss in the average intelligence test scores during 1930-31-32-33.

No single explanation attributed to the above findings seems justifiable at the present time.

Evidence is given to the effect that a comparatively small number of colleges in the United States are not using an intelligence testing program.

A considerable number of institutions giving an intelligence test do not appear to have the program stabilized or well managed.

The trend demonstrated in this inquiry shows need for more research on the problem. If the major trend is substantiated by such future research, important educational outcomes are to be expected.

Interest in this problem is manifested by the fact that a large percentage of the colleges and universities responded to the questionnaire on the first notice.

In the area of market research Dr. Thompson's early efforts included an investigation of the listening habits of the people in the City of Omaha. Since this was before the days of television, the study was confined only to the medium

of the radio. Following are excerpts from the study, a complete description of which may be found in the Appendix:

Some Characteristics of the Listening Habits of a City of 225,000. The problem of the shift of habits of listening of the radio audience from time to time from station to station from program to program has been a matter of importance to students of psychology as well as commercial workers in the various fields of radio. Many radio surveys of various kinds and varying extent have been made in both urban and metropolitan localities. While the matters of expense, time, and the purpose for which the survey is used are a directing factor in commercial activity in this field, nevertheless, careful workers have been reluctant to accept with confidence the findings of such character as is evident in the ordinary survey.

While one may discover in some commercial surveys shoddy efforts, poor designing, and often dishonesty, in the scientific sense of the word; nevertheless, it must be admitted that the problem of habit in radio listening has loomed large and to some degree has defied even the effort of the designing designer. The rate of change, the characteristics of change have been noted in many efforts both commercial and scientific. The psychology of habit formation and habit destruction, although not always successfully used, is a very definite factor in the matter of radio programing.

One may conclude that, with many changes in program structure and many efforts to lure listeners, in spite of promotional and advertising efforts of many kinds and great intensity, there seems to be a definite inertia in the radio audience. While such a statement does not hold true for an individual program or an individual time location during the day; nevertheless, great changes from time to time are definitely the exception and not the rule. It is perhaps true that one selects his daily radio program as much on the basis of habit as he performs many other customary activities of his life. This would seem to suggest that the proper attack on the problem of building up a radio audience at a given time for a given purpose or program must be primarily concerned with the psychology of habit formation. This experience
may recommend that advertisers and all those concerned with the competitive commercial aspects of radio listening should be experts in the psychology of habit construction and destruction if success is to be attained.25

Dr. Thompson's interest in the field of special education is evidenced by his research entitled "An Analysis of Errors in Written Composition by Deaf Children." The following passages from his study will describe his efforts in this investigation which was done in 1935: (Please refer to Appendix for the entire study.)

The Problem. An attempt was made to discover the character of the errors in written composition by deaf children.

The Methods. Tabulation of the following errors was made: syntax and case, clauses, words and vocabulary, punctuation.

Findings. Children who lost their hearing after the age of five made fewer errors than those in the other groups. Pupils who were rated fair in ability usually made more errors than either the good or poor students. It is apparent that the good students had a better command of language and made fewer errors; the poor students wrote compositions of much simpler nature.

In the mechanical features of composition, it is interesting to note that the partially deaf usually make more errors than the totally deaf. This suggests that the totally deaf rely more upon pure mechanics and that the partially deaf are "corrupted" by hearing speech. This same difference is more striking in the use of words than in the structural features of composition.

The vast majority of the errors in written composition fall into relatively few classifications. This indicates that the emphasis on teaching written language should be shifted to that part of English composition which will help the child to overcome his mistakes.

The omission of necessary words, the use of wrong words, and the addition of excessive words are outstanding characteristics of the errors by those children who have lost their hearing before five or who are congenitally deaf. Scholastic ability in these groups apparently is not a factor in these difficulties.

The findings of this experiment indicate that the type of error made by deaf children parallels the kinds of error made by school children.

The errors of those who have lost their hearing after the age of five more closely resemble the errors of the public school children than do the children who have lost their hearing below the age of five.

On the basis of these results, it would appear more necessary for the teacher to spend time and effort on the right use of words rather than on the treatment of structural grammar, as the written expression of deaf children is more likely to be mechanically correct than it is to have the words correctly used.26

It has been pointed out that Dr. Thompson provides his students in psychology with a practical basis for everyday living as well as in times of stress, deprivation, and fear. The following incident will serve as an illustration of the foregoing statement. During World War II a young soldier was confined in a foxhole. He was cold, wet, hungry,

and scared. He said that when a person is in such a predicament, he thinks of many past events. He thought of the subject matter presented by Dean Thompson in the beginning psychology class. In a letter to the Dean this soldier explained that if he had not learned how to release nervous pressure, he felt he surely would have "cracked up."\(^\text{27}\)

The following will show the far-reaching influence of Dr. Thompson's reputation as a psychologist. It is well known that some of his articles have been printed in different publications which are circulated in foreign countries. This story was related by one of his former students: during the war the young man was taken captive by the Germans. When he was brought before the officer in charge, the prisoner was asked questions concerning his background. Among other things he told of his educational pursuits at the University of Omaha. The officer in charge asked if he knew Psychologist William H. Thompson to which the prisoner replied that Dr. Thompson was his professor in his psychology classes. Immediately the prisoner was granted many privileges; in fact, he was treated like an officer in the German army.\(^\text{28}\)

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\(^{27}\) William H. Thompson's lecture to Psychology 111 class, December, 1953.

\(^{28}\) Ibid.
The following is an account of one of Dean Thompson's crowning achievements for the College of Arts and Sciences. Early in 1958 President Bail challenged the academic dean of each college to make a contribution toward the University of Omaha's celebration of its Fiftieth Anniversary. Dean Thompson conceived an "educational fair" in which all departments of the College of Arts and Sciences would be represented. During the spring of 1958 and also throughout that summer, much effort was devoted to this project. With the convergence of all the plans, efforts, and ideas, the educational fair of the College of Arts and Sciences was set up as an exhibit in the Field House. The theme of the entire production was "The Education of Free Men." This was explained in a letter given to each visitor; the following paragraph elaborates the statement of the theme: (Please see Appendix for a copy of the letter.)

The title, "The Education of Free Men," is an expression of the liberal aim of the pursuit of learning in those areas of culture seen in the free world in the century. It is more—it is a statement of the longing of men for the good life.

Below is a description in part of that which was anticipated by the press:

Exposition a Highlight of Fiftieth Anniversary. The Arts and Sciences exposition, called "The Education of Free Men," will be one of the highlights of the University's Fiftieth Anniversary celebration.
A ribbon across the Fieldhouse entrance will be cut by Governor Anderson and Mayor Rosenblatt at 7 p.m. Doors remain open until 10 o'clock tonight.

The exposition will be open for school children from 3:30 to 5:30 p.m. Thursday and again for the general public Thursday night, 7 to 10.

The panorama of education will be told in 16 booths relating "man's disasters, victories, heartaches and exaltations in his struggle against ignorance and evil," said Dean William H. Thompson.

At the entrance of the Field House there were graphic presentations depicting the comparison of education in our country with that of the totalitarian states.

The sixteen booths mentioned in the foregoing quotation represented the departments in the College of Arts and Sciences. Each department was "housed" by three panels: the back panel measured twenty feet long and seven feet high; two side panels each measured ten feet long and seven feet high. These panels which were arranged in a modified U-shape displayed the offerings of each particular department. The booths were lined up the full length of the Field House in two horseshoe-shaped arrangements with the ends of the horseshoes meeting at the center. At the center on both sides of the lineup there were concession booths which sold refreshments which were characteristic of Greek civilization.

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The Psychology Department's booth received undreamed-of attention. The following is a description of the activities of that particular booth:

After three weeks of study, Pavlov, a white rat, had successfully completed the University of Omaha's short course on how to get through a maze.

And tonight Pavlov was to get a chance to demonstrate what a college education can do for a rat. He was billed as star performer in the Psychology Department's exhibit at the opening of the College of Arts and Sciences exposition at the University Fieldhouse.

But on the eve of his triumph, Pavlov died. "Perhaps the excitement was too much," said Steve Mourer, graduate student who had been Pavlov's instructor. Thus into the star's dressing cage stepped Sigmund, classmate of Pavlov and likewise a graduate of the Mourer course in conditioned response.

Sigmund did well in rehearsals Wednesday morning. He went through the maze from start to finish in four seconds flat. "That's very good time," Mr. Mourer said. "It shows that Sigmund is a smart rat."

He said Pavlov was able to shade Sigmund in only one respect: Pavlov was trained to take the left-handed approach into the maze and thus had to make seven turns in order to get to the finish line.

But Sigmund was trained in an approach that requires only five turns. Still, that's not a simple feat, Mr. Mourer declared. Sigmund appeared to agree. He gave every indication that he will be ready for tonight's demonstration.

On the day following the opening of the exposition, the press further described the production:

30bid.
More than 22 hundred persons attended the opening of the University of Omaha's College of Arts and Sciences Exposition at the Fieldhouse Wednesday night.

Governor Victor Anderson and Mayor John Rosenblatt, along with school officials, opened the show. The Governor toured each of the 16 booths and showed particular interest in the study of foreign languages.

The show deals with such subjects as physics, chemistry, political science, psychology, language, sociology, music, mathematics, history, speech, biology, and art.

Viewers seemed to favor the physics, political science, and psychology exhibits.

Sigmund a white rat given first billing by the Psychology Department after his maze-running partner, Pavlov, died earlier Wednesday, proved to be a star performer. He delighted the audience with his speed in negotiating the sharp turns of the maze.

Background music was provided by an orchestra composed of day and night school students.

One of the important aspects of the exhibit was the Temple of Learning which was constructed at the east end of the Fieldhouse. This Temple depicted the relationship of the College of Arts and Sciences to other colleges. It was designed to illustrate how the College of Arts and Sciences is the core of educational systems and how the other colleges are outgrowths, or emanations, from this main "stem."

\[^{31}\text{Evening World-Herald, October 16, 1958.}\]
All students who have had the fortunate experience of being members of Dean Thompson’s advanced psychology classes will bear witness to the fact that he conducts his classes by the "Socratic" method. This is the system of teaching whereby the professor "draws out" the student by a chain of questioning. The teacher asks a leading question which is meant to elicit a response from the student; this response, in turn, will invoke another question from the teacher. This procedure may continue for any given length of time—sometimes for even two hours. Students have admitted they have been fortunate to have been subjected to this type of teaching, as it has caused them to think. According to Dr. Thompson, this is the purpose of a college education—to teach students to think.

The following letter which Dean Thompson received upon the occasion of a notice of his retirement, was written by one of his former students. The writer of the letter is the daughter of a member of the distinguished medical profession; and her remarks, it will be seen, apparently epitomize the feelings of the host of his students. The letter is quoted in part:

To me you will always be the very spirit of the University of Omaha. The University and Dean Thompson are synonymous.

As you well know, hundreds of students and I who were fortunate enough to be under your loving guidance
will never cease to be grateful for your concern, understanding and patience. The example you set for us in the understanding of your fellow man has been a life-long guidepost. Many of us have you to thank for changing the course of our lives from one of confusion and indecision to a definite goal. By knowing you and following your advice we found happiness and life itself. Service to others was evident in your every thought or action, and you possessed the secret of making it contagious. . . .

Dr. Thompson, I sincerely say that never a month of my life passes that I do not thank God for you as my teacher. . . .

It is time, while you can enjoy it, that we all step forward and say to you what has been in our hearts all these years, that you may know your efforts and work were very far from in vain. You not only have made our lives happier, but have been the inspiration to us to do the same for those who come under our influence. I wish you could know the hundreds of times you have been quoted to young people through me alone. They found in your words the same wisdom as I did twenty years ago.

Dr. Thompson, thank you for your life and work. You have made this old world a better place in which to live.32

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CHAPTER VII

DEVELOPMENT OF THE DEPARTMENT OF PSYCHOLOGY

UNIVERSITY OF OMHA

The foregoing chapters have reviewed Dean Thompson's psychological viewpoints and their impact on others. These concepts of the science are reflected in the development of the Department of Psychology.

In this chapter an attempt was made to trace the development of the department from the opening of the University of Omaha in 1908 to the present. The purpose of this attempt was to obtain a concept and make a comparison of the psychology offerings prior to William H. Thompson's headship of the Department of Psychology with the psychology offerings listed during his administration.

It will be observed from the following quotation from the University's first published announcement of course offerings that no psychology courses were mentioned:

The movement for the founding, in the City of Omaha, of an institution for the promotion of sound learning and practical education under the highest Christian ideals and influences, be, at the same time, free from educational control, has resulted from the incorporation of the University of Omaha and the inauguration on September 14, 1909, of the educational work. As was anticipated, the instruction called for by the first group of students entering the institution was almost entirely that of the freshman grade in the ordinary college or university course leading to the degree
of Bachelor of Arts or Bachelor of Science. In fact, twenty of the students who were enrolled in this first year of the institution's existence have been classified as Freshmen on the basis of the standard requirement of twenty-eight high school credits. Accordingly, the University has directed its efforts chiefly to the task of providing instruction in those branches of study which are usually offered to freshmen in our best colleges and universities.

The following outline exhibits the range of studies in which instruction has been given during the year, 1909-1910:

<table>
<thead>
<tr>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Composition and Rhetoric</td>
</tr>
<tr>
<td>English Literature</td>
</tr>
<tr>
<td>Sacred Literature</td>
</tr>
<tr>
<td>Oral Expression</td>
</tr>
<tr>
<td>Beginners' Latin</td>
</tr>
<tr>
<td>Caesar and Latin Composition</td>
</tr>
<tr>
<td>Virgil and Ancient Mythology</td>
</tr>
<tr>
<td>Cicero's Philosophical Essays</td>
</tr>
<tr>
<td>Livy's History of the Second Punic War</td>
</tr>
<tr>
<td>Beginners' Greek</td>
</tr>
<tr>
<td>Plato's Apologia, Crito and Phaedro</td>
</tr>
<tr>
<td>Greek Testament</td>
</tr>
<tr>
<td>Beginners' German</td>
</tr>
<tr>
<td>Conversational German</td>
</tr>
<tr>
<td>Reading and Interpretation by Ear of Modern German Prose</td>
</tr>
<tr>
<td>Schiller's Tell, Goethe's Faust</td>
</tr>
<tr>
<td>French--Modern Authors</td>
</tr>
<tr>
<td>College Algebra</td>
</tr>
<tr>
<td>Plane and Solid Geometry</td>
</tr>
<tr>
<td>Trigonometry</td>
</tr>
<tr>
<td>Chemistry</td>
</tr>
<tr>
<td>Mediaeval European History</td>
</tr>
<tr>
<td>Economical</td>
</tr>
</tbody>
</table>

In May 1911 the University's Bulletin of Information had expanded from a four-page announcement to a thirty-one

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1 Announcement of the University of Omaha, June 1, 1910.
page medium for announcing the courses of study. The same pattern was followed as given in the foregoing announcement. There were no psychology courses listed.²

In the 1912-1913 Catalog, which consisted of forty-four pages, the Department of Philosophy listed the following psychology courses:

- Psychology 1 and 2
- Experimental Psychology
- Psychology of Childhood ³

In the 1913-1914 Catalog, which contained forty-five pages, the same courses in psychology were listed as above in the Department of Philosophy.⁴

In the 1915-1916 Catalog of fifty pages there appeared the same list of psychology courses under the Department of Philosophy.⁵

The Catalog for 1919-1920 (which contained forty-nine pages) indicated an expanded list of psychology courses. Since these courses were not included under the Department of Philosophy, it might be assumed that this was the

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²Bulletin of Information, University of Omaha, May 1911.
⁴Catalogue of the University of Omaha, 1913-1914, Vol. II, No. 1.
beginning of a separate department. The courses which pertained to psychology only were those which had been listed previously. However, under the Department of Education there were listed the following additional courses:

- Educational Psychology
- Child Psychology
- Educational Measurements
- Mental and Physical Tests
- Educational Statistics

It is worthy of note that the 1919 Summer School Faculty included Lewis M. Terman, Ph.D., "for the past year Dr. Terman has been a member of the National Research Council devising and giving mental tests to the United States Army."

In the fifty-six page Catalogue for 1921-22, it should be emphasized that under the division of psychology the number of courses was increased and included the following:

- Psychology 1 and 2—Elementary Psychology
- Advanced Psychology
- Laboratory Course in Psychology
- Child Psychology
- Psychology and Treatment of Exceptional Children
- Seminary in Psychology

[The word Seminary probably was a typographical error for the word Seminar, but it was carried through with this spelling in successive catalogs.]

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6 University of Omaha Catalogue, 1919-1920.

7 Ibid.

8 University of Omaha Catalogue, 1921-1922.
The psychology courses included under the Department of Education were the following:

- Mental Tests
- Educational Measurements
- Psychology of the Common Branches

In the 1922-1923 Catalog of sixty-eight pages, there was a slight change in the listing of psychology offerings. It should be observed that Elementary Psychology was listed as one course, followed by Child Psychology, then Introductory Psychology:

Elementary Psychology
Child Psychology
Introductory Psychology
Advanced Psychology
Laboratory Course in Psychology
Psychology and Treatment of Exceptional Children
Seminary in Psychology

The psychology courses listed under the Department of Education were as follows:

- Educational Psychology
- Mental Tests
- Educational Measurements
- Psychology of the Common Branches

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9Ibid.
10University of Omaha Catalogue, 1922-1923.
11Ibid.
The 1923-1924 Catalog, which consisted of sixty-seven pages, contained an additional course in psychology and a slight change in course arrangement:

- Child Psychology—2 semesters
- Introductory Psychology—2 semesters
- Advanced Psychology
- Laboratory Course in Psychology
- Psychology and Treatment of Exceptional Children
- Seminary in Psychology

The psychology courses listed under the Department of Education were the same as those listed in the preceding catalog.

In the Bulletin of 1923-1924 and 1924-1925 (sixty-nine pages) the courses listed under the Department of Psychology and the Department of Education were exact replications of the preceding catalog.\(^\text{13}\)

The Bulletin of 1924-1925 and 1925-1926 (eighty pages), insofar as the offerings of psychology were concerned, was a duplication of the preceding bulletin.\(^\text{14}\)

The 1928-1929 Bulletin of the College of Commerce and Finance listed General Psychology and Advertising

\(^\text{12}\)University of Omaha Catalog, 1923-1924.

\(^\text{13}\)Bulletin of the University of Omaha, Register 1923-1924 and Prospectus 1924-1925.

\(^\text{14}\)Bulletin of the University of Omaha, Register 1924-1925 and Prospectus 1925-1926.
Psychology among its course offerings. Thus, it will be seen that psychology was filtering into the vocational curricula.

In the 1929 Catalog of one hundred and thirty-two pages it was apparent that the Department of Psychology had shown major revisions in its organizational patterns and course offerings. The following courses will show how the curriculum had expanded. The courses were assigned catalog numbers which were indicative of the levels at which they were offered. The course descriptions included more detailed information than had been printed in all the former catalogs.

I -- Division of Foundations of Psychology

Lower Group Subjects

111 Introductory Psychology
112 Advanced Psychology
211 Experimental Psychology
212
214 History of Psychology

II -- Educational Psychology

124 Child Psychology
221 Educational Psychology
222 Tests and Measurements

Upper Group Subjects

321 Advanced Educational Psychology
326 Mental Hygiene
328 Psychology of Thinking
Thus, the 1929 Catalog listed twenty-seven psychology courses.

The first catalog published by the Municipal University of Omaha was in 1931 and had diminished in number of pages from one hundred and thirty-two to fifty-three. It was in this year that William Hertzog Thompson became associated with the University of Omaha as Professor and Head of the Department of Philosophy and Psychology. At this time these two disciplines were combined under one head, as well as the inclusion of all courses in religion.

From the list given below it will be observed that Professor Thompson had begun to reorganize the offerings into a thoroughly systematized plan. The course offerings were reduced from twenty-seven to twenty-two:

**Normal Psychology**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>Problems of the Student (Orientation)</td>
</tr>
<tr>
<td>102</td>
<td>Problems of the Student (Orientation)</td>
</tr>
<tr>
<td>111</td>
<td>Introduction to Psychology</td>
</tr>
<tr>
<td>112</td>
<td>Intermediate General Psychology</td>
</tr>
<tr>
<td>211</td>
<td>Experimental Psychology</td>
</tr>
<tr>
<td>212</td>
<td>Experimental Psychology</td>
</tr>
<tr>
<td>213</td>
<td>Theoretical Psychology</td>
</tr>
<tr>
<td>300</td>
<td>Minor Problems</td>
</tr>
</tbody>
</table>

**Educational Psychology**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>125</td>
<td>Mental and Educational Tests</td>
</tr>
<tr>
<td>184</td>
<td>Child Psychology</td>
</tr>
<tr>
<td>261</td>
<td>Educational Psychology</td>
</tr>
<tr>
<td>282</td>
<td>Psychology of Elementary School Subjects</td>
</tr>
<tr>
<td>284</td>
<td>Psychology of High School Subjects</td>
</tr>
<tr>
<td>374</td>
<td>Problems of Test Construction and Administration</td>
</tr>
<tr>
<td>382</td>
<td>Advanced Educational Psychology</td>
</tr>
</tbody>
</table>

**Clinical Psychology**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>325</td>
<td>Mental Hygiene</td>
</tr>
<tr>
<td>341</td>
<td>Individual Mental Tests</td>
</tr>
<tr>
<td>342</td>
<td>Abnormal Psychology</td>
</tr>
</tbody>
</table>

**Applied Psychology**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>141</td>
<td>Introduction to Applied Psychology</td>
</tr>
<tr>
<td>241</td>
<td>Industrial Psychology</td>
</tr>
<tr>
<td>242</td>
<td>Advanced Industrial Psychology</td>
</tr>
<tr>
<td></td>
<td>(Business Psychology)</td>
</tr>
<tr>
<td>243</td>
<td>Vocational Psychology</td>
</tr>
</tbody>
</table>

16 The Municipal University of Omaha General Catalog, 1931-32, Vol. 1, No. 1.
The General Catalog of 1932-33 of sixty-eight pages listed the following courses under the Division of Psychology:

**Normal Psychology**

101 Problems of the Student (Orientation)
102 Problems of the Student (Orientation)
111 Introduction to Psychology
112 Intermediate General Psychology
211 Experimental Psychology
212 Experimental Psychology
213 Theoretical Psychology
300 Minor Problems

**Educational Psychology**

125 Mental and Educational Tests
283 Child Psychology
281 Educational Psychology
282 Psychology of Elementary School Subjects
285 Psychology of High School Subjects
374 Problems of Test Construction and Administration
382 Advanced Educational Psychology

**Clinical Psychology**

325 Mental Hygiene
341 Individual Mental Tests
342 Abnormal Psychology

**Applied Psychology**

241 Introduction to Applied Psychology
251 Industrial Psychology
252 Advanced Industrial Psychology
(Business Psychology)
293 Vocational Psychology
294 Advanced Vocational Psychology

---

Thus, it will be seen that there were few changes in this catalog in the psychology offerings. There were a few changes in the catalog numbers in the Applied Psychology area, and there was an addition of only one course, Advanced Vocational Psychology, making a total of twenty-three courses.

The 1933-34 General Catalog of seventy-five pages listed the following courses:

<table>
<thead>
<tr>
<th>Normal Psychology</th>
</tr>
</thead>
<tbody>
<tr>
<td>101  Problems of the Student</td>
</tr>
<tr>
<td>102  Problems of the Student</td>
</tr>
<tr>
<td>111  Introduction to Psychology</td>
</tr>
<tr>
<td>112  Intermediate General Psychology</td>
</tr>
<tr>
<td>211  Experimental Psychology</td>
</tr>
<tr>
<td>212  Experimental Psychology</td>
</tr>
<tr>
<td>413  Theoretical Psychology</td>
</tr>
<tr>
<td>400  Minor Problems</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Educational Psychology</th>
</tr>
</thead>
<tbody>
<tr>
<td>281  Educational Psychology</td>
</tr>
<tr>
<td>380  Mental and Educational Tests</td>
</tr>
<tr>
<td>381  Problems of Test Construction</td>
</tr>
<tr>
<td>and Administration</td>
</tr>
<tr>
<td>382  Psychology of Elementary School</td>
</tr>
<tr>
<td>Subjects</td>
</tr>
<tr>
<td>383  Child Psychology</td>
</tr>
<tr>
<td>384  Psychology of High School</td>
</tr>
<tr>
<td>Subjects</td>
</tr>
<tr>
<td>385  Adolescence</td>
</tr>
<tr>
<td>482  Advanced Educational Psychology</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Applied Psychology</th>
</tr>
</thead>
<tbody>
<tr>
<td>331  Introduction to Applied Psychology</td>
</tr>
<tr>
<td>333  Industrial Psychology</td>
</tr>
<tr>
<td>334  Advanced Industrial Psychology</td>
</tr>
<tr>
<td>(Business Psychology)</td>
</tr>
<tr>
<td>433  Vocational Psychology</td>
</tr>
<tr>
<td>434  Advanced Vocational Psychology</td>
</tr>
</tbody>
</table>
In this catalog the psychology offerings had expanded into twenty-six courses. The additions were in the Clinical Field.

In the General Catalog of 1934-35, which consisted of seventy-seven pages, the following courses appeared:

**General Psychology**

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>Problems of the Student</td>
</tr>
<tr>
<td>102</td>
<td>Problems of the Student</td>
</tr>
<tr>
<td>111</td>
<td>Introduction to Psychology</td>
</tr>
<tr>
<td>112</td>
<td>Intermediate General Psychology</td>
</tr>
<tr>
<td>211</td>
<td>Experimental Psychology</td>
</tr>
<tr>
<td>212</td>
<td>Experimental Psychology</td>
</tr>
<tr>
<td>413</td>
<td>Theoretical Psychology</td>
</tr>
<tr>
<td>400</td>
<td>Minor Problems</td>
</tr>
</tbody>
</table>

**Educational Psychology**

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>281</td>
<td>Educational Psychology</td>
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<td>Mental and Educational Tests</td>
</tr>
<tr>
<td>381</td>
<td>Problems of Test Construction and Administration</td>
</tr>
<tr>
<td>382</td>
<td>Psychology of Elementary School Subjects</td>
</tr>
<tr>
<td>383</td>
<td>Child Psychology</td>
</tr>
<tr>
<td>384</td>
<td>Psychology of High School Subjects</td>
</tr>
<tr>
<td>385</td>
<td>Adolescence</td>
</tr>
<tr>
<td>482</td>
<td>Advanced Educational Psychology</td>
</tr>
</tbody>
</table>

---

Applied Psychology

331 Introduction to Applied Psychology
333 Industrial Psychology
334 Advanced Industrial Psychology
    (Business Psychology)
433 Vocational Psychology
434 Advanced Vocational Psychology

Clinical Psychology

321 Individual Mental Tests
322 Clinical Tests
325 Mental Hygiene
326 The Problem Child
424 Abnormal Psychology

It will be observed that the course offerings were the same as in the preceding catalog, but the name of the first area was changed from Normal Psychology to General Psychology. It is apparent that this change of name clarified a seeming misnomer, as Normal would imply the field of education.

The 1935-36 General Catalog (seventy-nine pages) listed one additional course in psychology--Psychology 311, Introductory Psychology, for upper division students who had not had courses in psychology. It is apparent that under Department Head Thompson the psychology courses were achieving a degree of stabilization.

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In the 1936-37 General Catalog, which consisted of eighty-four pages, changes occurred only in the courses listed under General Psychology:

111 Introduction to Psychology
112 Intermediate General Psychology
211 Experimental Psychology
212 Experimental Psychology
311 Introductory Psychology
413 Theoretical Psychology
400 Minor Problems

It will be noted that Psychology 101 and 102, Problems of the Student, were omitted. This made a total of twenty-five course offerings.

The 1937-38 General Catalog of seventy-five pages listed exactly the same psychology courses as in the 1936-37 General Catalog. This publication contained a reproduction of the architects' drawing of "First Unit of University of Omaha on the New Campus--Ready in 1938."22

In the General Catalog for 1938-39, eighty-three pages, there was an addition concerning the Department of Philosophy and Psychology which has affected thousands of children in the City of Omaha as well as hundreds of college students. This was the Child Study Service conceived by Department Head Thompson who was responsible for effecting


close cooperation between the Omaha Public Schools and the University of Omaha. The following description is indicative of the careful planning which has exerted a tremendous influence in this community:

The Child Study Service, a cooperative project of the Omaha Board of Education and the University, combines the facilities usually found in an educational and psychological "clinic" with provisions for special investigations, consultations, and demonstrations.

For University students a wide variety of techniques used in studying and guiding children of all ages will be demonstrated under standardized conditions, with primary consideration to the intelligence, sensory equipment, language, achievement in school subjects, emotional adjustment, social adjustment, and vocational intentions of the children for whom the service is operated.23

It was further stated in this publication under the division of Clinical Psychology:

Clinical psychology is carried on in conjunction with the Child Study Service. Opportunity for observations, demonstrations, and experimentations will be provided for students in the clinical field. 24

The 1939-1940 General Catalog listed one additional course under the division of Applied Psychology—Psychology 116, Psychology of Vocational Aptitudes. However, Psychology 301, Problems of Test Construction and Administration, was


24 Ibid.
omitted as well as Psychology 434, Advanced Vocational Psychology. This made a total of twenty-four psychology courses.25

The General Catalog for 1940-1942 (one hundred and thirty pages) indicated the omission of the following previously listed courses: Psychology 211, Experimental Psychology; Psychology 212, Experimental Psychology; Psychology 382, Psychology of Elementary School Subjects; Psychology 384, Psychology of High School Subjects. However, there was one course added—Psychology 402, School Adjustment to Child Problems. This made a total of twenty-one psychology courses offered by that department.26

The 1942-1943 General Catalog of ninety-six pages listed one additional course: Psychology 101, Personal Development (an orientation course), but it was stated that the course did not apply toward the degree Bachelor of Arts. This additional course resulted in a total of twenty-two course offerings.27


26Bulletin of The University of Omaha, General Catalog, 1940-1942, Vol. X, No. 1.

The Bulletin of 1944, Supplement to the Catalog, sixty-five pages, added one course which had been omitted in the preceding catalog—Psychology 382, Psychology of Elementary School Subjects. Also, Psychology 116, Psychology of Vocational Aptitudes carried a notation that this course did not apply toward the degree Bachelor of Arts. 28

The Bulletin of 1945 (seventy-nine pages) listed an additional psychology course—Psychology 352, Social Psychology. This, then, totaled twenty-four course offerings in psychology. 29

The General Catalog of 1946-47, ninety-six pages, showed evidence of "squeezing the curriculum" in psychology. The following courses were omitted:

Psychology 311 Introductory Psychology
(An introductory course for upper division students who have not had courses in psychology)

Psychology 101 Personal Development (An orientation course)

Psychology 116 Psychology of Vocational Aptitudes (An elementary course in the psychological principles involved in vocational, professional, and industrial selections and adjustments.)

28 Bulletin of the University of Omaha, Supplement to the Catalog, 1944, Vol. XI, Supplement.

29 Bulletin of the University of Omaha, Supplement to the Catalog, 1945, Vol. XI, Supplement.
From the course descriptions it is apparent that these courses would not apply to the major nor would they contribute to the advancement of knowledge on the upper-division level. This made a total of twenty-one psychology courses.  

The 1947-48 General Catalog (one hundred and four pages) was an exact replication of the preceding year’s catalog.  

The General Catalog for 1948-49 (one hundred and five pages) listed one additional course: Psychology 428, Counseling and Psychotherapy, and omitted one course: Psychology 382, Psychology of Elementary School Subjects. The twenty-one courses in psychology remained otherwise the same as listed in previous catalogs.  

In the General Catalog of 1949-50 (one hundred and twenty pages) the number of course offerings in psychology remained the same, but there were a few changes in the catalog numbers:

<table>
<thead>
<tr>
<th>Course Numbers</th>
<th>Course Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychology 413 to 513</td>
<td>Theoretical Psychology</td>
</tr>
<tr>
<td>Psychology 380 to 480</td>
<td>Tests and Measurements</td>
</tr>
<tr>
<td>Psychology 482 to 510</td>
<td>Advanced Educational Psychology</td>
</tr>
<tr>
<td>Psychology 334 to 434</td>
<td>Advanced Industrial Psychology</td>
</tr>
</tbody>
</table>

30 Bulletin of the University of Omaha, General Catalog, 1946-47, Vol. XII, No. 1.
It is evident that the change in catalog numbers was directed toward the accommodation of enlarging the graduate program in psychology.

According to the Supplement to the Catalog of 1950, thirty-one pages, there were no changes in the offerings in the Department of Psychology.\(^3^4\)

The General Catalog for 1951-52 and 1952-53 (one hundred and thirty-seven pages) listed the same twenty-one courses in psychology as in the 1949-50 Catalog.\(^3^5\)

In the 1953-54 and 1954-55 General Catalog, (one hundred and sixty-seven pages) one course was omitted—Psychology 383, Child Psychology—but two new courses were added: Psychology 411, Psychology of Politics, and Psychology 427, Psychology of the Exceptional Child. Since these two new courses were listed among the upper division level courses, it is assumed that the graduate program was gradually adding strength. It

\(^3^3\)Bulletin of the University of Omaha, General Catalog, 1949-50, Vol. XV, No. 1.

\(^3^4\)Bulletin of the University of Omaha, Supplement to the Catalog, 1950.

\(^3^5\)Bulletin of the University of Omaha, General Catalog, 1951-52 and 1952-53, Vol. XVI, No. 1.
should be observed that Psychology 411, Psychology of Politics, was offered by Department Head Thompson and that this was added by popular request. This versatile psychologist's reputation for working with successful political candidates had spoken loudly in his behalf. Many leaders in the community asked for this particular course.36

The General Catalog for 1955-56 and 1956-57 (one hundred and ninety-two pages) indicated the following additions: Psychology 417, Statistical Methods, and Psychology 483, Child Psychology (this course had been absent from the 1953-54 and 1954-55 General Catalog, but it appeared in this publication with a change in catalog number from 383 to 483.) There was one omission—Psychology 528, Counseling and Psychotherapy; and there was a change in catalog number from 325 to 418, Mental Hygiene. This made a total of twenty-three courses in psychology.37

The General Catalog for 1957-58 -- 1958-59 (one hundred and ninety-five pages) listed the same psychology courses as in the preceding general catalog.38

In the 1959-60 -- 1960-61 General Catalog (one hundred and ninety-five pages) there was an addition of Psychology 601-602, Thesis, among the psychology offerings. This sequence had been listed formerly in the Graduate Bulletin; it was added to the General Catalog for the convenience of the psychology majors. This resulted in a total of twenty-five psychology courses.39

A striking fact may be pointed out that there has been a stability in the program offered in psychology, both on the undergraduate level courses and on the graduate level courses. While there have been a few changes in the catalog numbers, for the most part the catalog numbers have remained constant under the leadership of Department Head Thompson. It should be stated none of these courses have ever been deleted from the schedule because of low student population. They have always materialized and have always seemed to meet the needs of the psychology majors and also the students in the other colleges. Dean Thompson has always been aware of the needs of the students in the other colleges, and he has been careful to make a detailed study of the various curricula before a decision was made on the catalog under consideration.

In the forty-eight years of its existence at the University of Omaha, psychology has grown from four courses to twenty-five. While there was a decided fluctuation over the

39Bulletin of the University of Omaha, General Catalog, 1959-60 -- 1960-61, Vol. XX, No. 1.
period of years, it should be concluded the present course offerings have prepared many, many students for further graduate work as well as preparing them for their life's work. Grades from the University of Omaha with the major in psychology have achieved the Doctor of Philosophy degree and the Doctor of Education degree at large universities—University of Minnesota, Ohio State University, University of Illinois, and others.

Administrators are aware of the tendency on the part of faculty members to "water" the curricula; that is, to constantly increase the number of course offerings in a particular department. Dean Thompson, being a faculty member and an administrator, was always alert to this tendency and has succeeded in keeping the psychology courses to a number which would cover the essentials of this discipline. It was his philosophy to offer instruction in the various categories of psychology in order to acquaint students with the many areas and applications of this science.

It should be mentioned that in spite of the increased student population in the beginning psychology classes from year to year, there was no increase in instructional staff. It was Dean Thompson's firm conviction that beginning psychology classes could be taught in the form of lectures which should be accompanied by discussion classes. In
In addition to providing an economical instructional plan, his program has been used successfully for many years, and it has served a three-fold purpose:

1. Two lectures per week were offered to the students in the beginning course and one period of discussion. The lecture classes could be as large as the seating space in a room would permit. The one period of discussion per week was arranged to suit individual schedules. This was arranged during the first organizational meeting of the class.

2. The discussion leader who must rate among the top-ranking graduate students in psychology was given the rank of assistant instructor in psychology. He was chosen from a group of graduate majors in psychology, which assignment permitted him the experience of teaching on a college level. This has proved to be of inestimable value to the individual who has been fortunate to be selected for this work.

3. From the viewpoint of the students, it provides an opportunity to review systematically the material given in the lectures, and it encourages them to speak in the presence of a group. Also, it provides opportunities for the students to ask questions which are pertinent to the lecture material.

It should be added that with such an arrangement student cost is low for this method of instruction. Its academic success might be measured by the number of students who become interested in psychology as a major field and ultimately toward a career in this area.
It should be observed that the study of psychology is an integral part of the curricula of the different colleges. In some of the curricula psychology is listed as a requirement; in others, it is recommended as a suggested elective.

In the College of Arts and Sciences a student may select psychology as a major field of interest toward the Bachelor of Arts degree. In this program it is required that he earn six credit hours in Psychology 111 and 112, Introduction to General Psychology. After this accomplishment it is necessary for him to earn twenty-one credit hours of upper division psychology courses which are the following: Psychology 424, Abnormal Psychology; Psychology 331, Introduction to Applied Psychology; and fifteen credit hours in upper division psychology courses of his choice.

When the University of Omaha added the graduate program in certain departments, psychology was one of these departments. This program enables a student to enroll toward a "straight major," which means that the graduate student may work toward thirty credit hours in psychology on the graduate level rather than to satisfy twenty-one hours in psychology and nine hours toward a minor field. The majority of the graduate students in psychology prefer the "straight major" plan, as it affords them the opportunity for more
course content in their chosen field. This is of inestimable value for those who intend to work toward the doctoral program, as it strengthens their grasp of the material.

In summary, it should be stated that the program in psychology has undergone many changes since the time of its first inclusion in the curriculum of this University. However, it should be observed that the basic courses have remained intact through the period of years, and thousands of students have been subjected to the basic elements of this useful science.
CHAPTER VIII

SUMMARY AND CONCLUSION OF FAVORITE IDEAS
OF WILLIAM HERTZOG THOMPSON

From the wealth of material which William Hertzog Thompson has contributed in his class lectures, his talks to the faculty of the College of Arts and Sciences; his speeches to educators, the clergy, the legal and medical professions, civic groups, and others; and from wise counsel he has generously offered, the following may be summarized as his favorite ideas:

1. All experience is an explosive panorama. The Dean's philosophical notion of psychology is contained in his lecture, "What Am I?"

What, then, is man? Perhaps we may include all of our considerations with the open-ended view of continual creation. As the modern physicist and astronomer have conceived of the continual creation of matter, the Gestalt psychologist has given us the creative nature of experience wherein man's mind and thought is not only a combination of all of the existing elements, but is a completely new, convulsive, and explosive creation of something that has never existed before. The mind of man, like the natural world, is not a series of arbitrary and static forms; it is a continuing creation in which he plays a continuing and a major role, growing and changing as he may, under influencing teachers of the internal and external environment.1

2. His philosophy of government points out that the welfare of mankind depends upon free men. His idea of freedom is embellished in his letter to the visitors of the exposition of the College of Arts and Sciences as their part of the 50th Anniversary celebration of the University of Omaha. Below are excerpts from the Dean's letter to the visitors:

The title, "The Education of Free Men," is an expression of the liberal aim of the pursuit of learning in those areas of culture seen in the free world in this century. It is more—it is a statement of longing of men for the good life.

It gives inspiration to those who would break every bond of enslavement prepared for the mind of man. . . . . 2

3. The Dean's philosophy of education was succinctly stated in his Farewell Remarks to the faculty of the College of Arts and Sciences: (Please see Appendix.)

After all is said and done, all the speeches are made, the books are all read, the committees have issued all their reports, and the great men have thundered from Olympus, education is simply this: someone who wants to learn something from someone who wants to teach it to him. This good thing can only happen in the Garden of Scholarly Enterprise and the Freedom of Teaching. 3

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2William H. Thompson's letter given to all visitors at the Exposition of the College of Arts and Sciences, October 15 and 16, 1958.

3William H. Thompson's FAREWELL REMARKS to the Faculty upon the occasion of the Dean's Breakfast, June 2, 1960.
4. Self-contained mutually exclusive systems of thought are the basis of the dogmatic, divisive, and destructive features of life. The Dean explained this statement in his Baccalaureate Address to the Class of 1960. (Please refer to Appendix.)

There is no course of study, no set of facts, no curriculum that is an end in itself, but rather they are only partners in the great enterprise of achievement of understanding and insight. I submit that this great objective of our educational institutions should not be smart men, clever men, powerful men, but the end result should be free men. They are men who are free from ignorance, free from prejudice, free from the enslavement of self-contained systems of thought. They are men who understand it is more important to believe than to know, it is more important to know than to do, and it is more important to strive than to succeed.

5. Courageous and purposive enterprise is the means of man's expression of himself. Dean Thompson's recent activities in writing have been in the field of gerontology. His original manuscript reveals the following concerning purposive enterprise:

The central portion of any philosophy of life has to do with purpose as it relates to the individual. The development of purposes is the constant price of good living and more especially is it necessary as one faces the declining years. It is a trite saying to observe that life without purposes is futile. Therefore, the necessity of developing purposes with dynamic interest—again we emphasize—is best done in the productive

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years. In all studies of mental deterioration the
decline and eventual death of purpose as it re-
lates to the organized functions of the personality
is one of the cardinal observations. The stimula-
tion and devotion to purposes of constructive action
must be one of the achievements of any successful
living. It is, therefore, an ultimate necessity
that purposes be developed and constantly supported
as the first great achievement toward realizing the
new life. Purposes may not necessarily grow out of
long experience, although this is often a fruitful

ground for development. It is important to realize
that new purposes may be brought forth with the dis-
covery of new combinations of abilities and inter-
ests and new resources within the organism that
have not been tapped. Thus, it is possible to
develop purpose; new and undiscovered "countries"
may be unveiled within the personality. This is an
important adventure and a profitable one.  

In his discussion of one's basic attitudes, Dean
Thompson developed and pointed out the positive one of
courage:

Of the three basic positions toward the world in
which you live and the people with whom you asso-
ciate there is only one choice that leads to any
personal gratification or actual satisfaction. To
say that the positive, constructive, and joyous
attitude is not as sound a scientific, psychological,
and realistic point of view is to deny the facts of
existence. With a given amount of effort to sustain
any one of the three attitudes, it cannot be argued
which one can give the most satisfaction and the
most ultimate happiness. It is possible to greet
every new opportunity as a misfortune and every
person as an enemy. This way leads only through
the valley of suspicion into the lake of despond.
To say that life is neither good nor bad, that only
the objective husks of existence lead us to reliable
information, and that the right way to see things

5William H. Thompson, "Lions in the Way," concerning
correctly is to chop out every healthy and wholesome feeling until only the stark, sterile fact remains, leads only through the dust-laden wastelands of life where the facts stand like lonesome bitter cacti whose gnarled roots cling in angry rebellion to the soil.

Compare these with the purposeful, courageous, and confident attitude that greets every morning with the prayer that this may be the best of all the mornings and strives toward every goal with the resolution born of high purpose. That purpose is essentially to squeeze with a joyous grip into your cup until it is overflowing every ambrosial drop in the vineyard of experience. Then life becomes fuller with each sunset because new and splendid additions have been made to the total reservoir of life from which all experience comes.

5. The experience of love gives long-time values to life. The following pertinent statements were taken from one of the lectures in a Graduate Seminar class:

The experience of love is consistent with the concept of the nature of experience in that it is not confined to such concepts as drive, sex impulse, survival needs, and the imaginal fantasies. But it is an experience that involves the whole personality and is a growing, developmental feature of the person's experience much the same as the growth and development of the intellect. As the intellect involves the emotions and feelings, so the emotions and feelings involve the intellect. Love is sometimes characterized by its immature expressions as well as its life-long fruitions. Its fractional concepts and retarded expressions account for much of the dramatic misfortunes and personal disasters in life.

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These basic dislocations are concerned with personal values or the creme de la creme of life. As value is considered in terms of prosperity, welfare, well-being, affluence, and so forth, the lack of them is considered in terms of adversity, evil, failure, and so forth.

Shifting and short-time values characterized by distractibility are seen in every inferior adjustment in life. Long-time and proved values which grow into the halcyon perpetuity and ultimate timelessness are characterized by the finest of life's continuances.

Love, then, is a lifetime development and an achievement far beyond its episodic phenomena. It is not only the finest but the richest fruit of the persona. Its maturity extends beyond all of the requirements of the individual, beyond the theories of coexistence, and into those unrealized and hoped-for accomplishments of man. It gives the individual man the happiest and most satisfying adjustments to all fundamental issues of life.*

RECOMMENDATIONS FOR FURTHER RESEARCH

It would seem that the only fitting recommendation for further study of the brilliant, rich, and colorful career of William Hertzog Thompson would be to continue the study upon the embarkation of his new venture as President of William H. Thompson and Associates.

This eloquent speaker, poignant and expressive writer, and above all master of understanding the personality and compassionate regard for his fellow man will in the very near future be recognized for his excellent publications.

*William H. Thompson's lecture to Psychology 400 class, October 31, 1957.
In fine, there seems to be no fixed stopping point to rule off the account of the career of William Hertzog Thompson, as it appears that his work is a continuum.
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1939-40, 1940-1942, 1942-1943, 1944 Supplement,
1951-52 and 1952-53, 1953-54 and 1954-55, 1955-56 and
APPENDIX
Lectures Presented by

WILLIAM HERTZOG THOMPSON, Ph.D.

Upon the Occasion of

The Legacy of Man

The Liberal Arts

University of Omaha

Lecture I  WHO AM I?  February 8, 1960
Lecture II WHAT AM I?  February 22, 1960
Lecture III WHERE AM I?  March 7, 1960
Lecture IV WHEN AM I?  April 4, 1960
Lecture V WHY AM I?  May 2, 1960
FOREWORD

The writer of these pages has compressed into words the wide expanse of lifetime thought. Should the reader fail to find a definitive or concrete answer to the questions posed, it is because there is not any answer possible. The unknowable must remain unknowable. To such questions as the four orientations of man, as presented, the best any philosopher can do is to discuss them. The reason no answer can be forthcoming is that we do not have all the facts. One has to do his best with what he has. What good, therefore, can such a discussion produce? It can provide the realization that we know but little; that as Socrates said: "Much that passes for knowledge is merely opinion." What is required is that our opinions be well founded.

The author, to this commentator, makes out a very good case for the premise that when an uncontroversible answer is not obtainable, faith is the only satisfactory substitute.

A student who finds the footstool of his teacher quite comfortable.--

John F. Bresnahan, M.D.
WHO AM I

Man finds himself catapulted into this world screaming with pain, gasping for breath, and desperately attempting to make adjustments described by the biologist as living.

Prior to this time he has enjoyed nine months of life in utero. His needs have been furnished by the mechanisms of the host. Appropriation of this environment, as in all of the environment of his later years, is dependent on the capacities, adequacies, and perfections of mechanisms afforded by the host. These, also, are dependent in a large measure on the impulsive and compulsive appropriation of the growing organism.

At birth, man is already an intricate inter-functioning result of growing families of complex cells and cell fields. As rapidly as he becomes integrated, organized systems appear.

One may ask many questions. One of the first of these is, when was the beginning of this amazing thing called my life? Did it start at the point of conception? Or was it at birth, following a period of 265 days when the small fertilized egg has increased two million times? If we are to begin at the point of fertilization of the egg, the problem becomes one of why does the sperm cell seek the egg and, further, how does it know all the things that it needs to know to accomplish its mission of invasion? This fantastic phenomenon is to be followed by a colossal explosion into the Gestalt of cell division with its almost inconceivable process described from growth. If one is to say that life begins at this point, then the question still is to be answered; i.e., do we arbitrarily
start here? Or do we ask a further question, where did the components come from and how do we find the ultimate beginnings of things?

It is not the purpose of this proposition to give all of the answers that have been proposed, such as life stemming from chemistry, physics, and the natural phenomena; the spoken word of the Deity; the coexistence of vapors; the condensation of water and earth; and a multitude of other announcements that have been dignified in science, philosophy, and religion.

One may accept any one of the ever-changing causal stories, and this includes a nihilistic view that understanding is impossible.

Little has been written about life in utero from the psychological point of view. Most students of behavior are content to start at birth. However, some philosophers have posited such concepts as the race consciousness and then to a very large degree let the matter drop. Psychologists who have dealt with the subconscious and co-conscious, such as Freud, Jung, and others, often start with the study of mental problems as the after-effects of infant and childhood trauma. Little is written concerning the after-effects of trauma in utero with the exception of some suggestions in the literature of medicine and the field of mental deficiency.

It is conceivable that if those thinkers who find the sources of life adjustments and maladjustments in the subconscious, co-conscious, pre-conscious, or whatever prefix one may wish to appropriate for concepts of consciousness, they may also find an undiscovered country in the world of the individual in utero.

If one is to push the concept a little further, one may investigate the idea of consciousness as it exists in the sperm or egg. This may appear to be outside of the practical considerations of theory. However, it is to be observed that if intelligence means the ability of living organisms
to accomplish their mission by seeking their goals in spite of numerous or various possible modifications, frustrations, and destructions, one must endow the original cell with intelligence. If you will deny the intelligence of the original cell, many definitions of intelligence must be quickly and correctly consigned to the limbo of academic inadequacy.

If consciousness exists and it has a beginning point, there are four places we may look for its birthplace:

(1) We may say that consciousness begins at birth.

(2) We may say that consciousness gradually dawns with the development of the nervous system in utero.

(3) We may say consciousness comes as a miraculous and convulsive endowment with the union of the male and female cells.

(4) We may conceive of it as a great river flowing through the race; its headwaters stem from the great ocean of God.

These, then, are possible beliefs about the beginnings of consciousness. It is understandable that many thinkers describe it in strictly behavioral terms and see no definite tie with theoretical treatment in a systematic manner. They thus wish to escape all of the intellectual difficulties in the various concepts of consciousness.

With the advent of birth we discover activities which have been described as drives and needs. The body presents needs and deficiencies: glandular imbalance, reversals in blood count, asymmetrical brain waves, brain lesions, organic defects, nutritional deficiencies, all forms of bacterial and other organic invasions along with the general trauma of the environment.

All of the so-called "ills of the flesh" are seen in the new environment: hunger and thirst with all of the biological and chemical factors are immediately operative. As soon as the individual is born, the necessities of life--biological and psychological features of living--
are a matter of observation. The individual, stunned by his appearance in this environment, calls upon the resources of his being to adjust to this complicated environment. He gradually discovers or rediscovers the fact that he is an individual separate and distinct from all other individuals. From that time until death overtakes him, he is plagued in one way or another, both in waking and in sleeping, in season and out of season, in sickness and in health, in elation and in depression, in poverty and in wealth, by the haunting, continuing, insolvable, ever-recurring question, "Who am I?"

The answer to this question is like the answer to every other vital question in the experience of man; namely, it is tentative, annoying, and ultimately unsatisfactory. Many elaborate answers are extant, many of them highly charged with feeling and emotion. I shall mention a few. One is that you are a moving, living, biological organism with an integration based on a physio-chemical phenomenon. Your identity or separateness, then, is merely an organizational pattern containing all of the potential of the living cells and their systematic organizations.

If one is to take the revered and honored dictum of science; namely, the law of parsimony, one would say that objective observation, mathematical computation, elemental qualitative description give us the only reliable knowledge. Moreover, information on this subject ultimately arrives at the dead-end because of the limitation of these factors at any given moment or arbitrary point. Limitations of scientific method and mathematical computation are defined by these disciplines themselves. Starting with an end-point and ending with an end-point, they circumscribe definitive limits which shut out the continuation of thought. Recent discoveries leading to Heisenberg's principle of indeterminism have pointed out the
fact that the scientific method constrains the development of thought into the narrow channels of its definitions and excludes thinking of a new, diverse, and creative nature. Thus, we may confide in ourselves at this point that science can never give us the answer to the fundamental inquiry we are investigating tonight.

Theological treatments of this question present many difficulties for the scientist. The position is that one cannot arrive at any understandable answer through metaphysical contemplation. The only answer possible is one of speculation and fancy. Therefore, we are better off if we put aside the question completely, divorcing it from our considerations and thus drive it off as an impossible intruder with all the vigor and violence of our intellectual capacity. The difficulties of the scientist always are in the last analysis that he ultimately can only prescribe contrivances of the intelligence to produce a description which has in it all of the limitations of our limited senses.

Another description is found in the philosophy and literature of many civilizations and is often seen in revivals in thinking in theology, philosophy, and psychology, and recently in the branch of medicine known as psychiatry. This explanation is simply that the individual is merely an individuation of the vast unknowable. The ultimate answer is in the nirvana, the Buddha, the unexplainable and unintelligible void, or the Pauline Logos of the New Testament.

This view has been the open-ended mysticism of the ages. It is found in great religions and in philosophical pronouncements both dogmatically stated and delicately hinted. It is even represented in the fatigue of intellection and grabbed onto in times of theological and psychological collapse as a way of escaping from the complete intellectual abyss of nihilism.
Perhaps a more common means of answering this question is to ignore its potential and start with a given point in time and space. This is the common practice of many philosophers throughout the ages. Descartes' famous explanation: "I will doubt everything, but there is one thing I cannot doubt and that is that I doubt," indicates that he starts with the doubter or the thinker and gave us the famous statement, "Cogito ergo sum."

This position has the respectability of the mathematician who starts with a given point in space, but it is and can only be a contrivance by which we ultimately move both to the right or left of the given point as well as up or down. It helps us begin to understand. However, it lacks continuity with the past and therefore cannot have logical, reliable relations with the future. If this proposition is true, we discover the temporal and fleeting natures of philosophical systems. To answer the question, "Who am I?" no final or conclusive position can be discovered in this fashion any more than a tree can be understood cut off from its roots nor a prize animal be known without its breeding, nor a genius can be comprehended without his heredity.

Any explanation based upon a point consisting of an insisted premise always comes back to an answer with a built-in prejudice. Just as the mathematician in his final reckoning is always plundered by his starting point because his whole world is built upon the platform of infinite smallness, thus the philosophical system, no matter how it may be built with reason and insight, can only be as a ship attempting to master the waves of the sea of learning and can give us only temporary answers to the eternal demand that you know who you are and I know who I am.

Another and more recent product of thinking is that man is merely
a social animal, the product of some fragmentation of each individual from the social whole. This fragmentation is combined into some "spook" called the social consciousness and that social consciousness is as a huge cloud; the individual is the raindrop. Communism is a dramatic example. The logic of this position is that one has no identity except what society has given him or that he can snatch for his being from the great sky of togetherness. This is a dead-end concept because none of these philosophers have ever given us a prescription for, or description of, the nature of society, which would satisfy any serious intellectual demand. It starts with the arbitrary proposition that man is a member of society and any theological explanation of existence of society is only to be a case of miserable meandering in an ever-darkening fog.

Religions have in the past given the answer to this problem in terms of personality. Each individual is a personality because of the fact that he is like the essence of the Deity which is, in effect, personality. It is thus seen that a personality is something metaphysical, although some thinkers have attempted to construct personality out of various concepts of matter. The one notion that has achieved the greatest acceptance in the history of the world is that man is essentially related to the Deity. This relationship is in terms of personality. Although the Latin word for personality means a mask in which the real identity is hidden by the personality. However, it has seemed very satisfying to man to conceive himself as related to the Deity in a familiar relationship. The Greeks and the Romans extended the idea to a race of halfbreeds between deities and men known as demigods. The Christians and the Mohammedan religions have in them the idea of man's kinship with the Deity on a definitely personal basis. Theologically speaking, man is or may become a child of God on the basis of likeness. To the philosopher the concept of
personality as metaphysical consideration solves the problem of Who Are We? The personality of all men presents certain patterns of likeness which would account for the universality of man based on similarity of personal characteristics, organizations, and configurations. It also explains the individuation of this macrocosmic concept into microcosms with all of the problems of individual difference. It has pleased man to believe that he is a small god with an even larger future in eternal life. The demands of religion and ethics have been that man may be given this gift by the Divine Personality or he may be able to earn this reward by activities pleasing to the requirements of the Great Personality.

From a scientific point of view this type of thinking presents impossible difficulties because of the definitive arbitrary starting point of all scientific observation and thinking. Thus, during the last century and the early part of the existing one, a definite conflict between religion and science was part of the intellectual and emotional scene. The development and maturation of the scientific view in the mid-century has washed away many of the preconceptions of science that were early battlefields between two antagonistic forces. This revolutionary concept sets forth that the universe is an open-end intellectual problem, that matter is constantly being created, that any given point in knowledge is transient, that the universe is within proper balance of what is described by the physicists as laws, densities, forces, etc. The modern position of science is one of abandonment of arbitrary prejudicial concepts concerning starting point or postulation. While such intellectual crutches are necessary so that thinking may have an apparent starting point, there is the realization that back of every premise are the assumptions of faith. These assumptions when pressed for full expression are statements of belief about the nature of the universe, its Author, its
rules, and its ultimate starting point. These are assumptions in recent scientific developments. Intellectual effort with reference to the great problem of personality thus becomes easier because of the luxation of bias. However, some accounts in the literature give the impression that personality develops without reference to cause or consequence and that we have an anarchic development of personality without past or future. It is to be seen that this position is fraught with many unanswered problems and many impossible difficulties. The belief that personality is an elan vital, an underlying spiritual essence of divine character and concern, is still the comforting concept of man. When one applies fractional knowledge of nature and systems of logic this beautiful idea and ideal suffers many outrageous blows, and because of this many systems of thought have a tendency to disfranchise this idea. Thus, in the morass of doubt and logical frustration two extremes of intellect are seen, most thinkers gravitating toward one or the other. The first is the nihilistic concept that nothing ultimately can be known and that the intellectual end of man is ignorance and chaos, and therefore the escape of such an unhappy ending is a schizophrenic nullification of thought and the announcement that the question proposed on this paper can never be answered. The other direction is to rise against those systems that have resulted in man's agony of doubt—as Francis Bacon explained, "Man is deluded by dogma and deduction."

Throughout this paper we have seen several points of view with reference to this universal question. One should ask in conclusion what position, then, shall we take? The intellectual point of view is today not one of demanding an arbitrary point of thinking, but rather to open the door for adventures for the spirit of man, adventures old and new.
He may with ultimate dignity and complete intellectual justification select that set of beliefs which will make life intelligible and beautiful. While we still may ask the question with the Psalmist, "What is man that Thou art mindful of him?" we must pause to observe that the asker of the question has postulated many beliefs which have served men well in all ages.

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1The Holy Bible, King James' Version, Psalms 8:4.
WHY AM I?

When a child is old enough to communicate with his elders, he begins to ask the questions relating to the orientations presented in this series of lectures. The most persistent and difficult question that a child asks is why. There is scarcely a parent of an intelligent child who has not been frustrated, confounded, and often completely defeated in an attempt to answer the question of why with any satisfaction, either to the child's or his. The answers in terms of categorical statements of religion, philosophy, logic, and science or answers satisfying the pragmatic fitness of things do not seem to quench the ever-increasing fire of the child's desire to know the why of things. Finally, the enforcement of some such doctrine as "Children should be seen and not heard" puts the wet blanket over the flame, and the question of why is left to smolder through the years. Many attempts to stamp out the burning embers are made in various forms of thinking. One is the nihilistic doctrine that man cannot know. This is implemented by the deterministic concept that he is not supposed to know and that such endeavors of inquiry are useless, exhausting, and ultimately impossible. As indicated in the WHAT AM I? lecture, science takes the point of view that is expressed by Hoyle's quotation, "... But we must then be satisfied. We must not go on to ask why."¹ Although science declares itself outside of the problem, pragmatic philosophy restricts the question of why to functional values, and, furthermore, the

rational systems of thinking have tied up the answers in the supportive steps of the syllogism, the question refuses to die in the ashes of man's difficulty.

From the birth cry to the death rattle, man innately, instinctively, implicitly understands all things in terms of purpose. The phenomenon of perception is always in terms of purpose. One may say that consciousness is only the realization of the purposes of the environment. Thus, it will be seen that all cognition is merely the dawning of the realization of the purposes of that part of the environment that has meaning to us.

One may understand meaning as that function of consciousness which permits us to understand the purposes of the various persons, objects, and influences in our environment that affect ourselves. Without the purposive aspect of our environment, we could understand no meanings. We may say that what we mean by intelligence, understanding, and knowing is merely the recognition of the purposive aspects of those details in the environment to which we are able to react. The question of why, therefore, is always related to those patterns or constructs for which there seems to be need of further elaboration. Consequently, the question of why is fundamental in every aspect of knowing; and regardless of the dogmas of science or the pronouncements of any other system of thought, the fundamental question of why will not be denied. Escape as we will, it finds us in the secret hiding places of our reflection only to taunt and to haunt us.

The religions of the world have undertaken to answer this question, and every religion has its specific treatment of the why of the world and the why of man. In the catechisms and philosophies of religion we find answers to the question of "Why is man?" These answers stretch from personal identity with his God to many forms of relationship, such as the SURRENDER OF ISIAM, the FINAL EMANCIPATION of the Buddhist, dogmas of the
purgatory of personal regenerative punishment, the hell of eternal suffering, and the oblivion of complete extinction. All of these doctrines are related to the larger problem of the why of the Creator. Perhaps all theological systems, no matter how complex, deal with the simple question of the why of man and the why of God. When the little three-year old looks with pensive eyes into his mother's face and asks the simple question, "Why is God?" or when the theologian weary with the years of thought puts down his pen and wonders "Why is God?" we are impressed with the universal nature of the question of why. The dogmas of religion set forth announcements of purpose which are answers sought by all men to be pursued in their particular and peculiar manner by the faithful. The why of God as it relates to the why of man is usually treated in connection with man's activities, his duties, his moral and ethical systems, and his allegiances to that particular scheme of revelation set forth by the particular religion. For centuries these systems have given man most of the answers he may have achieved to his fundamental orientations to life.

The advent and development of science created a system of thinking which set forth to find the answers to the understanding of nature. In order to do this, science has set out certain patterns of thinking which tolerate no violation. Science has had many difficulties and has won many great victories for the mind of man. However, it has never been able to eliminate the scientist from what seemed to be a closed system for the acquisition of knowledge. Professor Albert Weiss remarked in one of his class lectures, "The trouble with physics is that it could never get rid of the physicist." Strictly objective attitudes are sought, but the subjective steals in and even the scientist recognizes that the human personality seems to be ultimately uncontrolled by any system of thinking. This suggestion leads to the fact that even the most convinced mechanist
is unhappy with the restrictions and the credos of his craft.

Sir Charles Sherrington stated:

But though living is analyzable and describable by natural science, that associate of living, thought, escapes and remains refractory to natural science. In fact, natural science repudiates it as something outside its ken. . . .

Thus, science turns upon its parents—mind and thought—and slaughters them with a weapon it declares does not exist.

Perhaps Henry David Thoreau put the desire of the scientist in another way when he said, "I pray that I may walk more innocently and serenely through nature. No reasoning whatever reconciles me to this act."

Although many forms of human thinking have appeared, perhaps none has been as dominant in the control of human activity as deductive reason. With its cause-and-effect sequence it has been for centuries the imperial potentate of the mind, ruling its provinces with an iron hand. This system of thought was beautifully developed by the Greeks and elaborated by the Romans. These civilizations conceived it to be the difference between man and the lower animals. For many centuries reason has been understood as the divine part of man, and even today it is the universal method of justifying our conduct.

However, with the advent of science a new ruler, inductive reason, came to share the throne. Induction has inspired the laboratories of science as well as the explorations and exploitations of the dynamic products of the modern era. Along with deduction, induction has furnished man the tools for what many conceived to be "the good life." Thus, we live in an era of pragmatism with the ultimate aim, production, and the

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final ethic, the consequences.

Nevertheless, this dynamism, attractive as it may be, has failed to
give full satisfaction to man's five great questions. He does not believe
that he is only a producer and that he is here for no other purpose than
what he can do. He is not happy with the idea that his environment is only
for the purpose of exploitation. He will not sit still for the description
that he is only a part of nature, that his being is only an end result.
He does not want to believe that the only time to produce is now and that
the now is all he has.

In a few sentences this attempts to describe the foundations of
western culture as seen in the age of its greatest power over the lives of
men. In recent decades philosophy with its intuitionalism and metaphysical
systems which for centuries has been eclipsed by the two dictators, reason
and dynamism, now again appears and has begun to infect the thinking of
scholars to the point where the old rationalisms now only achieve mile-
stone obeisance as the thinker moves on.

The biologist now sees in living protoplasm a self-contained organ-
ization which is itself the implicit index of purpose. He now speaks of
self-regulation to goals in living things as an explanation of the sepa-
ration of the animate from the inanimate. I quote Professor Sinnott:

If this is so, and if our purposes and choices are simply proto-
plasmic goal-seeking writ large, we are bound to conclude, I think,
that even the lowly goal-seeking of development has an element in
it that is not mechanical, in the ordinary sense of that term. What
its nature is remains the final problem. No one can doubt that
physical processes are involved in the activities of protoplasm, but
just what this added quality may be, this organizing, patterning
factor, is still unknown. To identify it with our own conscious
purposiveness places this greatest of biological problems on a
basis quite different from that which the physical sciences alone
can build for it. ¹

¹Edmund W. Sinnott, Matter, Mind and Man (New York: Harper & Brothers,
It is true that there has been purposivistic thinking developed in the living sciences, such as biology and psychology, as there have been purposive announcements by laborers in the vineyard of the physical sciences.

It is only, however, since the time of the announcement of the Gestalt School of Psychology that experience has been declared to be unanalyzable. This revolutionary concept states that the nature of experience is not that of a logical or engineering construct of elements and processes but of something entirely beyond these explanations. Since that time biological and psychological theories have begun to deal in earnest with the question of purpose. Behavior is seen not in terms of an edifice erected by the building blocks of matter, processes, and elements, but it is viewed as something as something quite different, perhaps as homeostasis, co-relation, polarization, becoming, creativeness, and others. With the advent of the modern concept of purpose, much in the way of philosophical thinking in all of the sciences has taken place. Man "is not only Homo sapiens but much more, Homo prospiciens." Goal seeking is the concept that allows the imagination of man to hunt unhampered and unashamed in the forest of the unknown, bringing back his new-found trophies, those birds of prey called facts. But more, he may seek through the forest for insights concerning darkness and light, beauty and majesty, and those overwhelming joys of the continual hunt for meaning in which he finds understanding and inspiration.

We may, therefore, accept the idea that man is by his very nature a goal seeker. His goals, however, resemble the purposes set up in any mechanism, even a lifeless one. Any goal will help to determine what the mechanism will do. It is to be seen, then, that every goal relates to the

\[1\text{Ibid.}, \text{p. 119}\]
future; and because the future is the only actual reality, goal seeking is at the heart of all understanding of the actions of man and the universe. If it is true that we are to understand life from the activities of its primitive cell through all of its forms to the complex behavior of man in terms of purpose, then we have to consider two aspects of goal seeking. We have mentioned the appearance of the nature of the structure with its built-in mechanical provisions for goal seeking; also we have a larger problem of purposive endeavor which does not have a one-to-one relationship with the material and the engineering contained in the protoplasm. To explain goals by means of the complete descriptions of the mechanisms within the organism leaves the intellect dangling when an attempt to assess the whole situation is made. The central purposive influence in any cell or organism has been labeled as the self by many modern thinkers. Some have felt that the self is the sum of all of the goals of the individual. Probably it is more correct to say that the self is more than all of its goals. There is not only the purpose but the purposer reflecting the organization of the living organism as it moves to the consummation of its end.

I am impressed with the further statement of Professor Sinnott:

... If this is so, a purpose in the mind is not something alien to the deed, a different category of things; part of a system about which we can argue as to whether it is "free" to do the deed or not. In a sense it is the deed for it is our experience of the protoplasmic goal which the deed will realize. There is no compulsion here to act, for the very act is an expression of the self. Obviously, we do what we will to do. Among the various choices open to us, we make the one which we want most to make. Freedom is the coincidence between ourselves and our acts. ¹

This raises the question as to the ultimate nature of purpose and goal seeking; namely, the problem of freedom. If freedom is the selection of

¹Ibid., p. 132.
choices opened up to us and the capability of any organism to act upon its choice, then we lay the foundation for understanding the true nature of purpose as well as the ultimate purposes of the cell as well as of the organism. If we may believe, then, that the individual self enjoys the function of choice within the limitations of the environment as well as the limitations of his capabilities, we have announced our fundamental disbelief in the determinism of science, philosophy, and religion as well as the fatalism of the "man on the street." We are saying that we deny the actuality of the doctrine that we are merely puppets on the world's stage, hopeless atoms in the divine pattern, or driftwood on the sea of circumstance.

We are challenging the doctrine that, after all, are we not slaves of a totalitarian universe? We are denying this dogma which has been convincingly supported by ponderous and authoritative logical systems. Many men have for centuries occupied the intellectual strait jacket of determinism. This all-pervading belief has had the endorsement of philosophers, scientists, and theologians. It has been embellished in song and story. It has resided in cathedrals, halls of learning, and palaces of state. Its dignities have been announced by Aristotle, Calvin, Marx, Watson, Pavlov, and a host of others. Its propositions have been proclaimed as the immutable laws of the Deity, the meaningless, unyielding, and impersonal web of matter and energy, or the inscrutable laws of chance expressed so well by Shakespeare, "If chance will have me king, why chance may crown me, without my stir."1

1William Shakespeare, Macbeth, Act I, Scene III, line 143.
The thesis of this paper supports those brave men who have from time immemorial defied the apparently inevitable conclusions of reason, of systems, and of organizations. These men have stoutly endured the storm of crushing majorities and have taken their inspirations from men like Bacon, Burke, Jefferson, and Lincoln. Strangely enough, now they find at their side scientists like Eddington, Jeans, Carrel, Sinnott, and many others. These men have believed that man is never so glorious as when he stands with arm raised and breast bared to the elements of time defying whatever gods there be that would enslave him. Free men have through the centuries denied that sacrifice for freedom of the human soul has ever been an illusion.

For what avail the plough or sail
Or land or life, if freedom fail?¹

Russell Davenport remarked:

The achievement of a truly open mind in our time requires courage, and whether enough people in America possess this kind of courage is a question. Americans have courage; as a people they have always responded to challenges. One of their deep troubles today is that, for all the obvious danger of their predicament, they do not quite know what the challenge is. The challenge of an open mind may be a different kind of challenge from what they have been expecting.

If purpose, therefore, is the elan vital of life, what purposes shall we accept as free men? Shall we accept for ourselves the dead end that we cannot know, and should not know, and that we shall wander through the savage forest of life to perish as just another atom in an unintelligent, unexplained, and meaningless universe?

Or shall we accept the agnosticism of the present century which restricts the knowledge of men to the known techniques of thought described

¹Sinnott, op. cit., p. 137.
in reason, science, and their pragmatic applications to the present era? Here man believes he understands the universe through the laws he has discovered and the processes that he sees. As to the matter of knowing, the modern agnostic realizes he has many gaps in his system of thinking, and he merely pursues his schizophrenic life partaking of such things as faith and hope, even though believing that they will in due time be hammered into the inevitable deterministic universe by the technicians of thought.

It has been declared that the ultimate nature of man can be reduced to the values expressed in mathematics. These techniques of thinking are clutched by the believer as the final answers to reality. Through them man shall enjoy the fruits of this world, and even the measure of his enjoyment shall be expressed in a formula which can be manipulated by the laws concerning life for him as an individual and as a member of society. The fundamental process of this system is the conditioned reflex. Under this view communism would, therefore, be the ideal society, for it is a society without ideals in the actual meaning of the word. Their ethic of life is "the most for the most" and the equalization of man for the common good because the common good is the only surviving value in the social universe. The individual under this frame of reference in the last analysis finally meets the same end as conceived by the nihilist. Shall we accept the doctrine that man is in reality a non-entity in this life and ultimately nothing in the life to come? Perhaps we may even dignify this point of view by declaring that he is merely a raindrop in the ocean of the great existence. Shall we finally conclude that life on this earth is relatively unimportant and that the easier and quicker way out is the fundamental ethic of existence?

Some say that the purposes of the personality are better understood, realized, and consummated by the acceptance of a restrictive and inclusively
defined system of thought whose well limited dogmas pave the way through
the desert of life to the greensward of the oasis they describe. In my
opinion, this arrangement is for the convenience of the intellectually
substandard, subverted, and subservient. Or shall we inquire into the
purposes of man's existence and the issues of his life included in the
statement of Jesus Christ when he said, "Ye shall know the truth and the
truth shall make you free"?\(^1\) Or shall we answer the question of Pilate
which expresses the fundamental agnosticism in his question, "What is
truth?"\(^2\) and implement this viewpoint in terms of our present philosoph-
ical milieu that truth is ground out by the techniques of the machine and
can only be the product of the laboratory? Or shall we say that truth is
the "go-getterism" of our practical age to the end that we must have the
biggest and the best of machines, armies, governments, institutions,
universities, and churches? It is possible for us to say that truth is
that one and only philosophical, religious, or theoretical system to which
we ascribe. We proudly declare that we shall live forever in the immensity
of the importance of this system, and the soul will be confined in its
golden walls. We hear its bugles blaze the propaganda of the invincibility
of our own system while its logicians, scientists, philosophers, and
theologians grind out the copy. This enslavement to grandeur is tempo-
rarily comfortable to many. However secure the dogmatist may feel, the
day will surely come when the ghosts of the five great orientations of life
shall visit the slumbering intelligence in the bed chambers of his confine-
ment. There he will know the horror of one who has buried his mind in the
grave of a system.

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1\textit{The Holy Bible}, John 8:32.
Finally, then, shall we say that the purpose of life is fundamentally related to the phenomenon of personality, that science is the inevitable product of the scientist, that logic is produced by the reasoner, and mathematics is a flower of the intelligence of the mathematician? Shall we say that the right to search, to find, to know, to understand, and thus to produce are but expressions of the purposes of man and that truth is the finest revelation given to the human self involving all that science, reason, systems, processes, and machines may contribute? These are great pillars in the edifice wherein resides the human personality. They are erected upon the foundation of freedom. Shall we endow man with the right to believe that the purpose of the human understanding is to build more perfect the temple of wisdom upon the acropolis of human values? Let him with a baser design assail the invincible battlements of this noble ideal.

Shall we believe that life is beautiful, that nature is a challenge to the domination of man as well as an expression of purposive creation? Shall we believe that the ultimate of life may be better understood through the parental relationship with Divinity and that this faith expresses more truly the purpose of man and the purpose of life? Shall we accept the nature of the purpose of the human being in the statement of Jesus Christ, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends. . . . ."\(^1\)

\(^1\)The Holy Bible, John 15:15.
WHERE AM I?

In answer to the questions "Who Am I?" and "What Am I?" a third and interrelated constant is always in the picture; namely, "Where Am I?" If all nature could communicate, this might be the primary question for all living beings. Man catapulted into this world a squalling, brawling mass of protoplasm is reacting to essentially an unfriendly environment, for the environment immediately demands certain compensations for his presence, calling forth what the biologists call adjustments. These adjustments begin to locate his notion of where. He readily recognizes that in some situations he is fed; in some he is warm and comfortable; in others he is irritated and outraged. As he grows older by the minute, recognition or relationships of the various types of places and situations are referred and cross-referred as a part of the business of being alive.

The world is constantly expanding from crib to mother's bosom, to other rooms, to strange manipulations, and ever-changing discords and harmonies of the five senses. The recognition of places associated with his past is gradually developing, and he obtains some differential knowledge of what was and is. Soon anticipatory reactions acquaint him with the future, and continuing disturbances enlarge his environment. This environment, strange and novel, is one not only of sight and hearing but one in which he discovers the ability to manipulate and control. From time to time his experiences are described to him through words, conversations, songs, and stories until he communicates in return. Thus his
environment may be expanded by his communicative capabilities. Man's environment expands with his continuing conquest for control.

While the human animal at birth is helpless, every day is a day of conquest, of control over his environment. His experience with things is often abrupt and dramatic. The acceptance of the environment is at first cognitive. The child accepts the automobile in the same way that the adult accepts the Grand Canyon—as something primary and essentially characteristic of the world in which he lives. He early learns the practical business of cause and effect, consequences of action, beginnings and ends of things. He eventually learns that every object in the environment has a long history, this history extending in the past beyond his knowledge of life. He projects into his imagination recorded racial memories, and he learns about Napoleon, Julius Caesar, Shakespeare, and other great figures of antiquity through imaginal projection of memorial experiences recorded by others. He soon has the concept of the world of three dimensions in length, width, and depth and the world of three dimensions in time—past, present, and future. He discovers that the world in which his feet find rest and his body stands erect is estimated to be from four to six billion years old. He is held erect by the operation of what is described as physical law; the law of gravitation keeps him from flying into space, and in that regard he discovers a whole world of forces, powers, and laws unseen. Somehow much is coming and going. He looks out upon the scene and discovers other animals similar to him and yet different. He observes the world of vegetation—the trees, the flowers,
and all those other living things. Everything seems somehow to have the history of development over hundreds of thousands of years.

The present pastoral scene populated with living things of the vegetable and animal kingdom is itself the product of an extremely long struggle with an almost hostile and yet formulating environment, an environment where cold and heat, wind and rain, and a host of fearsome forces kill off the vast majority of life and allow what seems to be the favorite to survive. Or perhaps only the fierce, able, powerful, and war-like organisms survive. Or perhaps only the clever, the supple, and the crafty remain alive. Or perhaps it was all meant to be by some super law that individuals and species come and exist for their short moment on the stage and pass away. The questions of what? why? when? and where? become those to be answered by the natural sciences, the biological sciences.

Suddenly he discovers the same problems with reference to his own kind; that each individual, like himself, has had a past and is to have a future. He discovers each individual modifies the environment in which he lives to the extent that the social sciences become an important issue.

As life can be either good or bad, the values of the humanities impose themselves and he finds himself day by day in an environment which at best yields only fractional explanations, insights, and other understandings. Libraries are full and universities are spilling over with scientific knowledge, lore, and brief attempts to describe to him the world outside himself as it beats in upon him as he journeys from place to place. One of the early experiences he remembers is that there
is a difference between his memory and his environment, that in the pursuit of the very ethical and righteous activity of telling the truth he discovers that there should be a close correlation of what he remembers and what happened. He discovers that he can project a world which his present environment does not control and that he can live in a divorce-ment from present reality. Thus, daydreams and other imageries follow him during his days and are with him as dreams at night. He suddenly discovers that this world of thought creates an implicit environment which is as real as the explicit environment of the senses. The explicit environment has been a struggle since the beginning of man. He has escaped from enemies, from the tortures of the snows of winter and the burning sands of summer. The defense against his enemies, natural and human, the accomplishments of ease and comfort through the techniques won by intellection, these men have battled and understood to control.

The escape from hunger and loneliness is a thrilling chapter in the history of mankind, but new ghosts enter into his life from time to time—phantoms of the mind—demons that would snatch him from the earth of reality into an unknown and fantastic world, fears that make him cringe by day and nightmares that invade his well-being at night. Confusions unbearable to the point of panic seem to separate him from security when he cannot answer the question, "Where Am I?"

Recorded history gives him some comforts as it connects him with men who have lived, struggled, accomplished, and passed on. This provides him with some rationale for his present predicament and a feeling that
other men have gone this way. The natural and biological sciences and even the astronomical sciences provide him with interesting data about his general position in time, space, and history; but where he is with reference to other people--his family, his tribe, his world--is perhaps a more subtle and demanding influence to the question, "Where Am I?"

In modern culture and in the College of Arts and Sciences the so-called social sciences--sociology, politics, government, etc.--tell him many stories about his relative position with dependence on and dominance over other human beings. When all these data are organized under some relating and integrating form of thought by means of communication of language, literature, art, music, and other forms, he is becoming a philosopher or an organizer of all of these things to present to himself where he stands at any one moment in the sweep of existence. While one may find his understanding based upon large segments of data and intricate processes of interrelation, the ultimate question is to locate himself in a much more complex manner than the simple cave man who makes few inquiries and is satisfied with completely abbreviated explanations of his position. Here one may investigate the place of education. It has been said that education is the profit of experience. Education, experimentation, invention, and every mind and will strive to press back the enveloping fog of ignorance and are constant discoverers of items related to the problem, "Where is Man?" Whether man's abode is in the darkness of the cave or in the beautiful sunlight of Olympus, man's struggle by observation and intellection has ever carved a world more lovely and more beautiful.
He has built a house both made with hands and one not made with hands.

Thus, in one sense of the word, where man is depends to a great degree where he makes himself to be. The man who is a citizen of all time, all places, and all men is a man who has, to a very large degree, by his own efforts made his own answer to the question, "Where Am I?" Thus, in a very real sense education is the quest of every man to find the world in which he lives.

The dinosaur lived appropriately and ruled the world for 86 million years. When the seasons changed and the weather shifted, he could only live in the environment that he had mastered; and when the new environment came, it was too much for him and he perished. Man's existence through perhaps 30,000 generations is relatively short as time is measured by the life of the earth because of his ability to create the world in which he lives and finds the answer to "Where Am I?" He is able to live in the past and the future as well as the present. Every advance of science, every invention, every record of human experience, and every dream of the future make man more equal to the question of where is he and contribute to the making of him a free man rather than a slave to his environment. His answer to this question is as yet primitive, for every thinker has emphasized since antiquity the colossal unknown world that faces man; and even his most magnificent achievements are but insignificant dwarfs in the vast eternity of what there is to know.

Man soon discovers that his environment has an internal as well as an external reference. One of man's early and rather earth-shaking
experiences is the matter of seeing himself reflected in a glass or by other means. Also he sees himself in the behavior of others. This often brings to him many things that have happened to him before, thus giving him a new sense of the fact that somehow he seems to reside somewhere within an internal environment which may give him pain and pleasure along with creations and desires about which he has independent thought. He gradually realizes that he lives in a world which is inside himself and yet has a very externalizing aspect even to the feeling of being foreign to what is crowding in upon him. Like the famous statement of Christ, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," you are anxious for the doctor to cut out the pain. Our internal world often gives us a sense that we are located in a mountain of strength and power or a devastating abyss of weakness and pain. We are reminded of the changing nature of our internal life when we are small. Where we are with reference to our environment is quite different than when we look in the mirror with the pleasure of adolescent discovery and admiration or again in the glass seeing lines appear, hair turning color, and the lustre of life receding.

Where are we with reference to the thing called the span of life? We look into the nursery in the hospital to see the new-born in their cribs. We observe those being lowered into their graves. Where are we

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\(^1\) The Holy Bible, King James' Version, Matthew 5:29.
with reference to ourselves as well as to our environment? We speak of
ages and ask ourselves where are we with reference to such concepts of
time as well as where are we with reference to space. Then we ask further
questions: Where are we with reference to man? Where are we with reference
to the living world? Where are we with reference to the stars, the earth,
the moon, the galaxies, and the vastness of where we are? Then we may now
contemplate upon this disturbing, crass, and extremely uncomfortable fact
that we do not have the answer to a single question. Yes, we have
fragmentary and partial palliatives to soothe our intellect, but the
void is vast and our ignorance overwhelms us.

Yet, we will not live in an abyss for each morning we awake and find
ourselves in an environment which seems to us we know; it is friendly.
Although we lie down at night into oblivion, like the Greek we still
feel cradled by the friendly and loving arms of Morpheus. Man's positive
attack upon experience--his belief that his environment is something that
he can cope with--protects him from dismay and drives him on to new and
astonishing activities. His ability to seemingly locate himself is one
of the satisfying and important achievements of his life. There is no
failure, no disaster, if the answer to the question, "Where Am I?" is
given with the realization of faith. Studies of the nature of experience
have shown that each and every new reaction of the organism to its
environment is resultant of all of the facts of ontogeny and phylogeny.

Perhaps it is true that every action is the after-effect of all the
things that have happened to the individual during his lifetime and
extending throughout his heredity which may even go back to the beginning of time. If every action or reaction is merely one more encroachment upon the vastness of time by all the things that have happened through the channelized branching that reaches to the individual and the psychological moment of his now, can he not approach the next step and all succeeding steps with confidence? One must realize that there is no future without the past, and no past has any meaning without the future.

In fine, every individual at any given moment is the product of the eternal past and the root of the eternal future. The strength of any given man at any given time at any given place is a part of the eternity of the past as well as the eternity of the future. In the real sense he is the maker of the future. For is he not the producer as well as the product? Every man builds the house he lives in, be it hovel or temple.

Where man is, is where he finds himself to be. If he does not like it there, he can go somewhere else, if not physically, at least mentally and spiritually!
WHEN AM I?

As has been suggested the questions asked in this series are closely related, and it is difficult to consider one without considering all of the others. This is especially true with the question of "When Am I?" as it relates to the question of "Where Am I?" Man's experience in time is a continuing one. From the beginnings of our awareness we are conscious of sequences, series, spaces between events. These later become more organized into schedules which bear the characteristic of measurement. As mathematics is a function of space and time, one may consider that time is essentially some form of measurement of environmental sequence. This is definitely related to the fact that life appears in rhythm. Man's concept of time is based on the experiences of his body: his heartbeat; the activities of his arms, legs, head, and other muscles; along with the regular appearance of feelings, needs, hungers, and other phenomena so excellently described by the biologist.

Early in life he is acquainted with the events that occur regularly, such as hunger, elimination necessities, the appearance of light and darkness in regular sequence. He discovers that his life is ordered according to time charts known as schedules, routines, and other regularities. Later on he discovers thermometers, calendars, clocks, and other measures of the organizations of his life. He discovers that the time concept not only rules his waking but his sleeping, his coming and his going; and the whole fabric of society is an immense clock tolling out the measures of his existence.
In further induction into maturity he discovers the time in nature and in human experience. He meets old men who speak of their childhood; he meets young men who speak of their future. He discovers the life cycle with its apparent mathematical framework. He notes the seasons and the regular appearance of nature's activity.

He realizes that man's life is a scale, that life on this planet is a scale, that even the inert rocks, mountains, and running rivers are scaled as to geological and paleontological thinking. Moreover, he reads the time calendar of the stars and calculates the beginnings of suns. His measurements introduce the phenomena of the prediction of the future as well as the description of the past. Time is measured by man. From the life span of the amoeba and the breathing time of the cricket to the travel schedule of the light from distant stars, the constant question of "What is time?" is before us day and night.

So-called timing is an essential part of man's successful adjustment to any situation. We discover its necessity in music, in art, and production of all kinds. The application of any knowledge is largely timing. The same phenomenon is seen in nature as the time seems to be right in nature's appearance before us.

The concept of time, so universal in experience, has its ramifications in every expression of thought. From micro-measurements to astronomical calculations time is always with us. The scriptures state: "... that one day is with the Lord as a thousand years, and a thousand years as one day." ¹ Even Shakespeare's immortal statement tell us:

¹The Holy Bible, King James' Version, 2 Peter 3:8.
She should have died hereafter;  
There should have been a time for such a word.  
Tomorrow, and tomorrow, and tomorrow, 
Creeps in this petty pace from day to day 
To the last syllable of recorded time, 
And all our yesterdays have lighted fools 
The way to dusty death. Out, out brief candle! 
Life's but a walking shadow, a poor player 
That struts and frets his hour upon the stage 
And then is heard no more: it is a tale 
Told by an idiot, full of sound and fury, 
Signifying nothing.2

Our children are taught to make good use of their time, while as we grow older we are constantly reminded of the slogan, "Time marches on." As man discovers and participates in the rhythm of sequential events, the measurement of those rhythms is called time. He extends his thinking backward as he listens to the stories of the men that were. Generation after generation he goes back to what is called the beginning of time, or shall we say the beginning of recorded history. As he recounts the history of the race, he finds himself a product of this ever-occurring phenomena. The centuries go by in magnificent retrospect, and the sweep of time gives him a feeling beyond the now. As he looks backward, as is the cult of the historian, he sees the oneness of the when and the where as far as his own existence and the existence of other men are concerned.

As any experience is an arbitrary point in time, he may not only look backward but forward. Here he does not have the records to help him in his thinking. His imaginal projections are the "stuff" out of which the future is conceived. Dreams, hopes, fears, and extensions of his own importance constitute the future of man.

2William Shakespeare, Macbeth, Act V, Scene V.
When one considers the experience of man, there have been three concepts of time; namely, past, present, and future. These are well understood by "the man on the street." Everybody knows what now is; everybody knows what the past is; everybody knows what the future is. This triune concept of time is one fixed by our common language, communications, etc. There have been languages in which there has been, as the Greek, the fourth verb expressing time; and there have been primitive languages in which there is no past. When one considers the ordinary description of experience in terms of our common language, the idea of the now is perhaps the clearest. However, upon analysis, one may realize what is thought of as the past is really an experience in the present concerned with memorial items and imaginal fill-ins. In reality one may say that there is no such thing as the past as such. What we mean by the past is an experience in the present concerning what has transpired or is alleged to have transpired either seconds or centuries ago.

A peculiarity of the present is that the instant an experience happens, it is then past. One may say that our present experiences are actually past experiences with a short time lapse. The point of actual happening, which is an arbitrary point, is the only now because the actual moment of its occurrence consigns it immediately to the past. In a very real sense it may be said that there is actually no past and no present but that each experience is really the future at its point of explosion into the past. The past and present are illusions; in fact, man lives in the future alone, and what he believes to be the present and past are merely aspects of the future. While this concept of experience may challenge our present views the cogency of its position gives us a new view of the nature of man.
There is nothing sure but the future. Man is, therefore, a living being located in the future and oriented by the concept of past and present. Man's life, therefore, is not what he is but what he will become. This position does not deny the past, nor its after-effects, nor the present, nor its realities. It merely states them to be his orientations in the future because he lives in the future, as the future is the only place he can live. What happens to man is only an integrated part of what is yet to happen. Any happenings may be described in terms of schedules, laws, and predictions, which are strangely enough only incidental inclusions in the future.

What, then, shall we say of the man who lives in the past and lives only in the present with no thought of the future? We may say that he is ignorant of the actualities of experience and the nature of life. We may state further that the delusory world in which he lives gives rise to many of his ills for he worships the past as real when it is actually unreal, as is the present, for he is only a creature of the future. He worships the present which in itself is of such a fleeting nature as to be an arbitrary unreality, and he interprets the truth of existence; namely, the future in delusory terms. One may expand upon the oddity of the man who actually lives in the future thinking that it is the backwash of the past, or the man who locates himself in the pragmatic present which is merely a re-editing of the past. The difficulty with this school of thought is that it leads nowhere, ending in the aorist of life.

How shall we summarize the four great orientations of man? I trust that you will pardon my precepts if I may state the following:
The answer as to who you are depends upon your faith and what you elect for yourself. As has been pointed out, the basis of all science and the basis of all human experience shows that the fundamental and most important of all aspects of human living is belief.

That which will bring you happiness, security in life, and an outlook for new and more beautiful experiences is surely as tenable as any which will cause you to listen to the loose-lipped spirit of despair, whose condemnation of life has no ultimate intellectual basis.

One may choose positive or nihilistic positions and surround his life with the demands of those two poles in our existing mental world.

He may locate himself in the pleasant fields of hope, work, and confidence in the future, an appreciation of the beautiful, and even of the beauties not seen by the eye nor heard by the ear. Or he may live in the hell of fear, frustration, ignorance, and crime constantly upbraiding whatever gods there are and whatever past there has been for his present plight and the fact that his future is dismal indeed.

It is possible to live in the ever-present anticipatory future with confidence and in continual surprise. Each day may be a voyage of discovery into ever-appearing lands of enchantment.

There is no time but the future and no reality but the continuing experience which is always new.

Each individual chooses and, although he may not realize it, this choice determines how he will live.

The temple of thought is erected upon the pillars of five questions. We have discussed four of them. As John Dewey remarked, "Thinking is like loving and dying. No one can do it for you."
WHY AM I?

When a child is old enough to communicate with his elders, he begins to ask the questions relating to the orientations presented in this series of lectures. The most persistent and difficult question that a child asks is why. There is scarcely a parent of an intelligent child who has not been frustrated, confounded, and often completely defeated in an attempt to answer the question of why with any satisfaction, either to the child's or his. The answers in terms of categorical statements of religion, philosophy, logic, and science or answers satisfying the pragmatic fitness of things do not seem to quench the ever-increasing fire of the child's desire to know the why of things. Finally, the enforcement of some such doctrine as "Children should be seen and not heard" puts the wet blanket over the flame, and the question of why is left to smolder through the years. Many attempts to stamp out the burning embers are made in various forms of thinking. One is the nihilistic doctrine that man cannot know. This is implemented by the deterministic concept that he is not supposed to know and that such endeavors of inquiry are useless, exhausting, and ultimately impossible. As indicated in the WHAT AM I? lecture, science takes the point of view that is expressed by Hoyle's quotation, "... But we must then be satisfied. We must not go on to ask why."\(^1\) Although science declares itself outside of the problem, pragmatic philosophy restricts the question of why to functional values, and, furthermore, the

rational systems of thinking have tied up the answers in the supportive steps of the syllogism, the question refuses to die in the ashes of man's difficulty.

From the birth cry to the death rattle, man innately, instinctively, implicitly understands all things in terms of purpose. The phenomenon of perception is always in terms of purpose. One may say that consciousness is only the realization of the purposes of the environment. Thus, it will be seen that all cognition is merely the dawning of the realization of the purposes of that part of the environment that has meaning to us.

One may understand meaning as that function of consciousness which permits us to understand the purposes of the various persons, objects, and influences in our environment that affect ourselves. Without the purposive aspect of our environment, we could understand no meanings. We may say that what we mean by intelligence, understanding, and knowing is merely the recognition of the purposive aspects of those details in the environment to which we are able to react. The question of why, therefore, is always related to those patterns or constructs for which there seems to be need of further elaboration. Consequently, the question of why is fundamental in every aspect of knowing; and regardless of the dogmas of science or the pronouncements of any other system of thought, the fundamental question of why will not be denied. Escape as we will, it finds us in the secret hiding places of our reflection only to taunt and to haunt us.

The religions of the world have undertaken to answer this question, and every religion has its specific treatment of the why of the world and the why of man. In the catechisms and philosophies of religion we find answers to the question of "Why is man?" These answers stretch from personal identity with his God to many forms of relationship, such as the SURRENDER OF ISLAM, the FINAL EMANCIPATION of the Buddhist, dogmas of the
purgatory of personal regenerative punishment, the hell of eternal suffering, and the oblivion of complete extinction. All of these doctrines are related to the larger problem of the why of the Creator. Perhaps all theological systems, no matter how complex, deal with the simple question of the why of man and the why of God. When the little three-year old looks with pensive eyes into his mother’s face and asks the simple question, "Why is God?" or when the theologian weary with the years of thought puts down his pen and wonders "Why is God?" we are impressed with the universal nature of the question of why. The dogmas of religion set forth announcements of purpose which are answers sought by all men to be pursued in their particular and peculiar manner by the faithful. The why of God as it relates to the why of man is usually treated in connection with man's activities, his duties, his moral and ethical systems, and his allegiances to that particular scheme of revelation set forth by the particular religion. For centuries these systems have given man most of the answers he may have achieved to his fundamental orientations to life.

The advent and development of science created a system of thinking which set forth to find the answers to the understanding of nature. In order to do this, science has set out certain patterns of thinking which tolerate no violation. Science has had many difficulties and has won many great victories for the mind of man. However, it has never been able to eliminate the scientist from what seemed to be a closed system for the acquisition of knowledge. Professor Albert Weiss remarked in one of his class lectures, "The trouble with physics is that it could never get rid of the physicist." Strictly objective attitudes are sought, but the subjective steals in and even the scientist recognizes that the human personality seems to be ultimately uncontrolled by any system of thinking. This suggestion leads to the fact that even the most convinced mechanist
is unhappy with the restrictions and the credos of his craft.

Sir Charles Sherrington stated:

But though living is analyzable and describable by natural science, that associate of living, thought, escapes and remains refractory to natural science. In fact, natural science repudiates it as something outside its ken. . . . .

Thus, science turns upon its parents—mind and thought—and slaughters them with a weapon it declares does not exist.

Perhaps Henry David Thoreau put the desire of the scientist in another way when he said, "I pray that I may walk more innocently and serenely through nature. No reasoning whatever reconciles me to this act."

Although many forms of human thinking have appeared, perhaps none has been as dominant in the control of human activity as deductive reason. With its cause-and-effect sequence it has been for centuries the imperial potentate of the mind, ruling its provinces with an iron hand. This system of thought was beautifully developed by the Greeks and elaborated by the Romans. These civilizations conceived it to be the difference between man and the lower animals. For many centuries reason has been understood as the divine part of man, and even today it is the universal method of justifying our conduct.

However, with the advent of science a new ruler, inductive reason, came to share the throne. Induction has inspired the laboratories of science as well as the explorations and exploitations of the dynamic products of the modern era. Along with deduction, induction has furnished man the tools for what many conceived to be "the good life." Thus, we live in an era of pragmatism with the ultimate aim, production, and the

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final ethic, the consequences.

Nevertheless, this dynamism, attractive as it may be, has failed to give full satisfaction to man's five great questions. He does not believe that he is only a producer and that he is here for no other purpose than what he can do. He is not happy with the idea that his environment is only for the purpose of exploitation. He will not sit still for the description that he is only a part of nature, that his being is only an end result. He does not want to believe that the only time to produce is now and that the now is all he has.

In a few sentences this attempts to describe the foundations of western culture as seen in the age of its greatest power over the lives of men. In recent decades philosophy with its intuitionalism and metaphysical systems which for centuries has been eclipsed by the two dictators, reason and dynamism, now again appears and has begun to infect the thinking of scholars to the point where the old rationalisms now only achieve milestone obeisance as the thinker moves on.

The biologist now sees in living protoplasm a self-contained organization which is itself the implicit index of purpose. He now speaks of self-regulation to goals in living things as an explanation of the separation of the animate from the inanimate. I quote Professor Sinnott:

If this is so, and if our purposes and choices are simply protoplasmic goal-seeking writ large, we are bound to conclude, I think, that even the lowly goal-seeking of development has an element in it that is not mechanical, in the ordinary sense of that term. What its nature is remains the final problem. No one can doubt that physical processes are involved in the activities of protoplasm, but just what this added quality may be, this organizing, patterning factor, is still unknown. To identify it with our own conscious purposiveness places this greatest of biological problems on a basis quite different from that which the physical sciences alone can build for it.¹

It is true that there has been purposivistic thinking developed in the living sciences, such as biology and psychology, as there have been purposive announcements by laborers in the vineyard of the physical sciences.

It is only, however, since the time of the announcement of the Gestalt School of Psychology that experience has been declared to be unanalyzable. This revolutionary concept states that the nature of experience is not that of a logical or engineering construct of elements and processes but of something entirely beyond these explanations. Since that time biological and psychological theories have begun to deal in earnest with the question of purpose. Behavior is seen not in terms of an edifice erected by the building blocks of matter, processes, and elements, but it is viewed as something as something quite different, perhaps as homeostasis, co-relation, polarization, becoming, creativeness, and others. With the advent of the modern concept of purpose, much in the way of philosophical thinking in all of the sciences has taken place. Man "is not only Homo sapiens but much more, Homo prospiciens."\textsuperscript{1} Goal seeking is the concept that allows the imagination of man to hunt unhampered and unashamed in the forest of the unknown, bringing back his new-found trophies, those birds of prey called facts. But more, he may seek through the forest for insights concerning darkness and light, beauty and majesty, and those overwhelming joys of the continual hunt for meaning in which he finds understanding and inspiration.

We may, therefore, accept the idea that man is by his very nature a goal seeker. His goals, however, resemble the purposes set up in any mechanism, even a lifeless one. Any goal will help to determine what the mechanism will do. It is to be seen, then, that every goal relates to the

\textsuperscript{1}\textit{Ibid.}, p. 119
future; and because the future is the only actual reality, goal seeking is at the heart of all understanding of the actions of man and the universe. If it is true that we are to understand life from the activities of its primitive cell through all of its forms to the complex behavior of man in terms of purpose, then we have to consider two aspects of goal seeking. We have mentioned the appearance of the nature of the structure with its built-in mechanical provisions for goal seeking; also we have a larger problem of purposive endeavor which does not have a one-to-one relationship with the material and the engineering contained in the protoplasm. To explain goals by means of the complete descriptions of the mechanisms within the organism leaves the intellect dangling when an attempt to assess the whole situation is made. The central purposive influence in any cell or organism has been labeled as the self by many modern thinkers. Some have felt that the self is the sum of all of the goals of the individual. Probably it is more correct to say that the self is more than all of its goals. There is not only the purpose but the purposer reflecting the organization of the living organism as it moves to the consummation of its end.

I am impressed with the further statement of Professor Sinnott:

... If this is so, a purpose in the mind is not something alien to the deed, a different category of things; part of a system about which we can argue as to whether it is "free" to do the deed or not. In a sense it is the deed for it is our experience of the protoplasmic goal which the deed will realize. There is no compulsion here to act, for the very act is an expression of the self. Obviously, we do what we will to do. Among the various choices open to us, we make the one which we want most to make. Freedom is the coincidence between ourselves and our acts. ¹

This raises the question as to the ultimate nature of purpose and goal seeking; namely, the problem of freedom. If freedom is the selection of

¹Ibid., p. 132.
choices opened up to us and the capability of any organism to act upon its choice, then we lay the foundation for understanding the true nature of purpose as well as the ultimate purposes of the cell as well as of the organism. If we may believe, then, that the individual self enjoys the function of choice within the limitations of the environment as well as the limitations of his capabilities, we have announced our fundamental disbelief in the determinism of science, philosophy, and religion as well as the fatalism of the "man on the street." We are saying that we deny the actuality of the doctrine that we are merely puppets on the world's stage, hopeless atoms in the divine pattern, or driftwood on the sea of circumstance.

We are challenging the doctrine that, after all, are we not slaves of a totalitarian universe? We are denying this dogma which has been convincingly supported by ponderous and authoritative logical systems. Many men have for centuries occupied the intellectual strait jacket of determinism. This all-pervading belief has had the endorsement of philosophers, scientists, and theologians. It has been embellished in song and story. It has resided in cathedrals, halls of learning, and palaces of state. Its dignities have been announced by Aristotle, Calvin, Marx, Watson, Pavlov, and a host of others. Its propositions have been proclaimed as the immutable laws of the Deity, the meaningless, unyielding, and impersonal web of matter and energy, or the inscrutable laws of chance expressed so well by Shakespeare, "If chance will have me king, why chance may crown me, without my stir."1

1William Shakespeare, Macbeth, Act I, Scene III, line 143.
The thesis of this paper supports those brave men who have from time immemorial defied the apparently inevitable conclusions of reason, of systems, and of organizations. These men have stoutly endured the storm of crushing majorities and have taken their inspirations from men like Bacon, Burke, Jefferson, and Lincoln. Strangely enough, now they find at their side scientists like Eddington, Jeans, Carrel, Sinnott, and many others. These men have believed that man is never so glorious as when he stands with arm raised and breast bared to the elements of time defying whatever gods there be that would enslave him. Free men have through the centuries denied that sacrifice for freedom of the human soul has ever been an illusion.

For what avail the plough or sail,  
Or land or life, if freedom fail?\(^1\)

Russell Davenport remarked:

The achievement of a truly open mind in our time requires courage, and whether enough people in America possess this kind of courage is a question. Americans have courage; as a people they have always responded to challenges. One of their deep troubles today is that, for all the obvious danger of their predicament, they do not quite know what the challenge is. The challenge of an open mind may be\(^2\) a different kind of challenge from what they have been expecting.

If purpose, therefore, is the elan vital of life, what purposes shall we accept as free men? Shall we accept for ourselves the dead end that we cannot know, and should not know, and that we shall wander through the savage forest of life to perish as just another atom in an unintelligent, unexplained, and meaningless universe?

Or shall we accept the agnosticism of the present century which restricts the knowledge of men to the known techniques of thought described

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\(^1\)Sinnott, op. cit., p. 137.

in reason, science, and their pragmatic applications to the present era? Here man believes he understands the universe through the laws he has discovered and the processes that he sees. As to the matter of knowing, the modern agnostic realizes he has many gaps in his system of thinking, and he merely pursues his schizophrenic life partaking of such things as faith and hope, even though believing that they will in due time be hammered into the inevitable deterministic universe by the technicians of thought.

It has been declared that the ultimate nature of man can be reduced to the values expressed in mathematics. These techniques of thinking are clutched by the believer as the final answers to reality. Through them man shall enjoy the fruits of this world, and even the measure of his enjoyment shall be expressed in a formula which can be manipulated by the laws concerning life for him as an individual and as a member of society. The fundamental process of this system is the conditioned reflex. Under this view communism would, therefore, be the ideal society, for it is a society without ideals in the actual meaning of the word. Their ethic of life is "the most for the most" and the equalization of man for the common good because the common good is the only surviving value in the social universe. The individual under this frame of reference in the last analysis finally meets the same end as conceived by the nihilist. Shall we accept the doctrine that man is in reality a non-entity in this life and ultimately nothing in the life to come? Perhaps we may even dignify this point of view by declaring that he is merely a raindrop in the ocean of the great existence. Shall we finally conclude that life on this earth is relatively unimportant and that the easier and quicker way out is the fundamental ethic of existence?

Some say that the purposes of the personality are better understood, realized, and consummated by the acceptance of a restrictive and inclusively
defined system of thought whose well limited dogmas pave the way through the desert of life to the greensward of the oasis they describe. In my opinion, this arrangement is for the convenience of the intellectually substandard, subverted, and subservient. Or shall we inquire into the purposes of man's existence and the issues of his life included in the statement of Jesus Christ when he said, "Ye shall know the truth and the truth shall make you free"?1 Or shall we answer the question of Pilate which expresses the fundamental agnosticism in his question, "What is truth?"2 and implement this viewpoint in terms of our present philosophical milieu that truth is ground out by the techniques of the machine and can only be the product of the laboratory? Or shall we say that truth is the "go-getterism" of our practical age to the end that we must have the biggest and the best of machines, armies, governments, institutions, universities, and churches? It is possible for us to say that truth is that one and only philosophical, religious, or theoretical system to which we ascribe. We proudly declare that we shall live forever in the immensity of the importance of this system, and the soul will be confined in its golden walls. We hear its bugles blaze the propaganda of the invincibility of our own system while its logicians, scientists, philosophers, and theologians grind out the copy. This enslavement to grandeur is temporarily comfortable to many. However secure the dogmatist may feel, the day will surely come when the ghosts of the five great orientations of life shall visit the slumbering intelligence in the bed chambers of his confinement. There he will know the horror of one who has buried his mind in the grave of a system.

1 The Holy Bible, John 8:32.
2 Ibid., John 18:38.
Finally, then, shall we say that the purpose of life is fundamentally related to the phenomenon of personality, that science is the inevitable product of the scientist, that logic is produced by the reasoner, and mathematics is a flower of the intelligence of the mathematician? Shall we say that the right to search, to find, to know, to understand, and thus to produce are but expressions of the purposes of man and that truth is the finest revelation given to the human self involving all that science, reason, systems, processes, and machines may contribute? These are great pillars in the edifice wherein resides the human personality. They are erected upon the foundation of freedom. Shall we endow man with the right to believe that the purpose of the human understanding is to build more perfect the temple of wisdom upon the acropolis of human values? Let him with a baser design assail the invincible battlements of this noble ideal.

Shall we believe that life is beautiful, that nature is a challenge to the domination of man as well as an expression of purposive creation? Shall we believe that the ultimate of life may be better understood through the parental relationship with Divinity and that this faith expresses more truly the purpose of man and the purpose of life? Shall we accept the nature of the purpose of the human being in the statement of Jesus Christ, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends. . . ."¹

¹The Holy Bible, John 15:15.
WHAT IS AN EDUCATED MAN?

What I have to say this evening comes from a proposition or hypothesis that undergirds everything considered in this paper. This thesis is that every view of education ultimately rests upon some concept of the nature of the mind. It is from this point of view that I wish to develop this theme, and I might point out that most statements about the nature of education carry with it assumptions about the nature of the mind which too often are hidden from the understanding of their advocates. As we shall see, many lofty statements about the nature of education rest upon definite theoretical positions that develop through the centuries. I shall consider education from several of these viewpoints.

I shall start with a famous statement by Plato, "The object of education is to give the body and the soul all the beauty and all the perfection of which they are capable." The idea of perfection was prominent in Greek thought, and the idea of sano in psyche, sano in corpore made clear that a finely balanced and adjusted mind in a perfectly conditioned body was the ideal of the educated man. He was an athlete and a philosopher. The perfection of the Greeks has always been an inspiration to thinking men. The object of life was to attain perfect balance or the golden mean between the two essential parts of man. Virtue was a type of perfection, and happiness was achieved through virtue. Aristotle said, "The true aim of education is the attainment of happiness through perfect virtue," and "The whole end and object of education is training for the right use of leisure." It is to be seen that this view of education, although overwhelmed through the assault of years by many conflicting concepts of life, has persisted. Perhaps the modern counterpart of this view is Robert M. Hutchins who said, "It is the purpose of higher education to unsettle the minds of young men, to widen their horizon, to influence their intellects. And by this series of mixed metaphors I mean to assert that education is not to teach men facts, theories or laws . . . It is not to reform them or to amuse them, or to make
It is to teach them to think, to think straight if possible, but to think always for themselves."

This suggests the famous statement of Socrates, "The aim of education is to know thyself." He further states, "The health of the mind is the supreme concern of education." I quote Joseph Addison, "What sculpture is to a block of marble, education is to a human soul." Epictetus states that true education lies in learning to wish things to be as they actually are; it lies in learning to distinguish what is our own from what does not belong to us. It will be seen that all of these statements regard the mind as the Elysian field for the accomplishment of virtue, knowledge, and ability to think and that in these halls of learning there is achieved happiness because the mind partakes of the nature of the Eternal Mind. Philosophical books indicate that the microcosm, which is man, is a small edition of the macrocosm, which is the Divine. This concept of education is still with us. It is sometimes ridiculed by more practical segments of society as being "academic." This, I would remind you, is the conception of many of the finest minds of the ages that education essentially is the development of the divine aspect of man for his own understanding, happiness, and kinship with the eternal and divine realities.

To such great men as Des Cartes the ability to think was the very proof and essence of existence, for his famous statement, "Cogito ergo sum," (I think; therefore, I am) is a statement of the fact that thought and the power to think as a function of the mind was the beginning of all things for man. According to this view of the mind, therefore, education is the concern of the mind, it is growth, it is beauty, it is understanding, it is the elan vital of life. It raises man in eminence and majesty as a partaker in the Divinity.

With the impact and development of scientific thinking, it was inevitable that the scientific processes of thought be applied to mind as well as matter. The
idea that the methods of science gave us the only true and dependable view of not only our environment but ourselves stimulated a review of all of man's concepts in light of the scientific method. The mind was conceived to be an object of nature--its natural laws controlled with the same finality as was observed in other natural phenomena and that the way to understand the nature of the mind was through the process of analysis and its counterpart, synthesis. The mind was conceived as being composed of elements the same as a chemical compound. There is in psychological literature the concept of the chemistry of thought that any given experience of the mind was a building of elemental sensations, feelings, images, etc. The mathematician had decreed that the whole was equal to the sum of its parts and the scientist maintained that any given material was only a building made up of its elemental bricks. Such statements as the following became the motif of every educational consideration:

"Education is the sum total of one's experiences, skills, concepts, attitudes, and appreciations."—Webster H. Pearce

"Education is the sum total of all those influences and agencies by which we understand, assimilate and improve our inheritance."—Leslie Pinckney Hill

"Education is the residuum of pure gold left in the retort of civilization after the gases of learning and training have burned out."—Sam H. Cohn

"Education is the sum total of one's nature and nurture."—Sidney B. Hall

The laws of nature were a part of this intellectual structure. Huxley remarked, "Education is the instruction of intellect in the laws of nature; under which name I include, not merely things and their forces, but men and their ways; and the fashioning of the affections and the will into an earnest and living desire to move in harmony with their laws." Thus, we have the development that education should carefully guard and develop the proper curricula so that the minds of men should be "stuffed" with the proper items for their ultimate good. We train the mind of man by giving him the proper elements and aggregates by which he may create
his universe. We teach him the laws by which he thinks, and he becomes educated because he has built the building of culture which exists under the laws of nature. He knows the times table and the way it works, its techniques, and its series of dependencies. In like manner he builds the world for himself. Education becomes the business of pushing the proper curricula into the minds of the young, whether receptive or not. The great concepts of training—extension of the data of instruction—came with the development of science and the science of learning, the science of thinking, and all the other means by which the mind of man is full to overflowing. He develops scientific attitude toward nature and experience and believes that the ultimate fact of life is the law of cause and effect.

The curricula of our schools began to show the effect of this when all of the sciences were introduced. Languages were pushed back almost to extinction, and the humanities were tolerated as a plaything of the past. School administrators were constantly challenged to justify their existence in light of modern knowledge of man. The inevitable conflict between religion and science developed because the mind was no longer that breath breathed into the clay of matter by God, but it was a natural phenomenon ruled by the natural laws of the universe. We may build our world out of the fundamental "stuff" of experience much the same as the chemist discovers new substances, and the scientist in the laboratory builds into the minds of each individual child the right ideas and the right attitudes of scientific discrimination. Thus, an educated man was a man of wide information properly constructed with the scientific and rational methods of thinking, and the ultimate of education was the acquisition of knowledge and the tough-minded ability to think in scientific terms.

Up to this point it is to be seen that man has been thought of for the most part as a dualistic phenomenon. With the advent of science came another important concept of the mind; namely, that the mind is understood in terms not of ideas
built by means of images, sensations, and feelings, but the mind is conceived in
terms of the function of the individual, that education is the organization of
acquired habits of action such as will fit the individual to his physical and social
environment, that the actual value of education was what could be accomplished.
Henry Ford remarked, "The man who learns to do a useful thing and has learned to do
that thing perfectly has attained the summit of real education."  Everet Dean
Martin said, "Education is simply philosophy at work."  The success motif, the
"go-getter" philosophy, the pay-off became great ideals in education.  Job stated,
"He that is wise is profitable unto himself."  Rousseau remarked, "Education does
not make a man good, it only makes him clever."

Education is full of resultant purposes. The National Education Association
set up seven primary objectives of education, which they called the Cardinal
Principles of Education. These principles express clearly the objectives of modern
schools. These aims or objectives are the following:

1. Health
2. Citizenship
3. Command of Fundamental Processes
4. Preparation for Vocation
5. Worthy Use of Leisure Time
6. Ethical Character
7. Worthy Home Membership

C. Lloyd Goodrich said, "Education is a process of development through which
an individual gains control of his mind and body, enabling him to function efficiently
in the environment where he finds himself."  Education, then, becomes something a
little different. The supreme question is where is the pay-off?  Education is not
knowing things, but knowing how to do things worthwhile, how to appear, behave,
and speak so that those with whom we come in contact shall wish to behave, appear, and speak so also. Education is self-activity; it is activity leading to further activity. Harris Hort states, "Education of common school grade is that process of training which attempts to fit the individual in elementary fashion for social and economic living." This pragmatic view of life in which practical issues are the only important matters in the curricula and the success motif is dominant leads to two views of success. One is expressed by Ralph Waldo Emerson, "Write it on your heart that every day is the best day in the year." The other view is by Bruno who said, "Ignorance is the most delightful science in the world, because it is acquired without pain or labor and keeps the mind from melancholy." We have the Benjamin Franklin concept of personal struggle with the universally-known "Early to bed and early to rise makes a man healthy, wealthy, and wise." The get-rich objective has gone along with the get-by objective. Our schools are organized on the basis of a grade structure which points out the necessity for success. Our athletic teams must win. Our point averages must be high. Life belongs to those who prepare for it, and only the strong in mind and in body survive. "By their fruits ye shall know them," and the material pay-off, intellectual success, is the ideal of the educator and the statement of the practical aims of education. Walter W. Anderson speaks thus: "Education: Preparing one's self to live most efficiently, most comfortably and most happily in a given environment. A life long process in which one makes some friends, a few enemies and a great many varying impressions on those who come in contact with him . . . ." We are living in a period where education is the guarantee of success. We have bigger buildings, bigger faculty, bigger student bodies, bigger athletic teams, bigger libraries, and "Mr. Big" is the ideal. Is he not successful; has he not acquired the processes, aims, knowledge, and goals to be the leader and thus to be admired and imitated? His knowledge is often
judged by his financial statement; his character by his position and title, and his understanding wears the halo of achievement and success. We attend school in order that we may make a living and a good living, that we may adjust to society successfully, and that all the objectives of education will be successfully realized. We even have developed a theory of success in failure—the beatnik phenomenon—successor to the tramp horde. The king of the hoboes used to insist that their great success was that among all men they were the greatest failures. We have even magnified failure in terminology, "juvenile delinquent," being a classification of early failures on the early end of life and inhabitants of skid row at the end of life. Education, then, means success, ability to do, to adjust, to serve. Education is the acquisition of those techniques that magnify one's capacity to achieve the "good life." One may not leave the subject of the moral of success without mentioning that our system of education has produced results because we have preached results from birth to death. John Dewey remarked, "The ethics of our time can be stated in one word; namely, the consequences." Therefore, we have become the most powerful nation on earth, the most comfortable, the most wealthy. We may mention that our education is learning, earning, and yearning. For what do we yearn? Success. The philosophical statement of the day is Who will criticize success? Life is an immense accounting system with the pay-off on the bottom line. We demand success everywhere, all the time, and in high places; and in low places we are intolerant of failure. We build institutions for the unsuccessful, the crippled, the feeble-minded, the insane, the criminal, the ill in order to institutionalize failure and to separate them from the society of success.

At this point I wish to superimpose some opinions of my own gathered from nearly a half century in the classroom. To begin with may I say that I have taught under all of the existing philosophies herein enumerated and have observed many administrators and teachers as they attempted to carry on the indescribably immensity of education of the youth. From my microscopic and myopic position I
seemed to have observed what has been described by Shakespeare as the "divine discontent" among all thinking operators in the great vineyard of education. Lord Bertrand Russell says, "The question is Will man acquiesce to survival?"

The call for a new view of what is important in the educative process and today perhaps more than any time in the history of the world all reasonable men are forced into a position of examining the fundamental tenets of experience. We are in the position of the rich man in the Scripture who had many barns, great herds, and satisfied with himself, he would tear down his present barns and build greater ones, and the objective of life was more and more comfort and enjoyment.

The story goes on: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20) Any child able to read the ghastly stories of the H-bomb knows that any night mankind may greet the morning in extinction. These crass and compelling facts may help us to review our present concept of education in view of its own products; namely, the power to destroy man himself. Perhaps the very dragon that we fear may force us into some better concept of learning and of living. The same scientific achievements that gave us the atomic bomb and the H-bomb have also given us an interesting release from the chains of cause and effect. The law which we forced the Deity Himself to subscribe to along with its accompanying set of eternal unchangeable laws has been discovered to operate only within certain limits in the universe. We have discovered the further fascinating fact that the universe is something much more than a set of aggregates constructed from building blocks organized by pre-determined designs and cemented with the sticking power of cause and effect, that all of man's understanding cannot be included in analysis and synthesis, and that experience is greater than the sum of its parts. Recently scientists have discovered the fact of the creation of matter and its consequent destruction. We are now to understand--the universe is larger than our little minds.
What does this mean to education? The issue of education is the totality of experience. We must realize that each experience from birth to death is a new one, and in each experience is the organic whole of all of the capacities and capabilities of strength and weaknesses of the inheritance from the beginning of the race. Superimposed upon this is the residual of every experience of the individual person, and with this equipment each person faces every new stimulation.

To put it in more simple terms, education rather than being so distraught in its attention to curricula, to facts, to methods, to techniques, to end results should rather turn its attention to the individual. There is no course of study, no set of facts, no curriculum that is an end in itself, but rather they are only partners in the great enterprise of the achievement of understanding and insight. I submit that this great objective of our educational institutions should not be smart men, clever men, powerful men, but the end result should be free men, men who are free from ignorance, free from prejudice, free from the enslavement of self-contained systems of thought, men who understand it is more important to believe than to know, it is more important to know than to do, and it is more important to strive than to succeed.

The educated man is one whose quest is always for insight into the world without and the world within. He grows to know what he fears and why. He gradually discovers the invincible and imperial nature of the mind. He becomes reconciled to the issues of life. He, by his own divinity chooses the good and the beautiful. He has become educated who has learned that the three pillars of his world are Faith - Hope - Love.
To the Alumni Association
Upon the Occasion of the
Recipient of the Nineteen-Sixty Alumni Achievement Award
THROUGH THE YEARS
June 2, 1960
THROUGH THE YEARS

I appreciate this honor with the depth that extends through my entire adult life for I have been identified with the University of Omaha for 47 1/2 years. This, I remind you, is 5 semesters less than a half century. This identification has been that of a student, alumnus, and faculty member. I am sure you will appreciate my position this evening as I speak a few words to you out of this long experience. It is, perhaps, needless to say that I have experienced the infancy, the adolescence, and the growing maturity of this institution from a position that has involved me personally for a longer time than perhaps any living man. There are certain things in my heart that I would say to you as alumni as I write the final words of this chapter, and I hope you will bear with me while I take advantage of this time to talk about a few of my experiences as they relate to the Alumni Association.

When I became a student at Omaha University, I was greeted at the door by Dr. Jenkins, the founder of this institution. I discovered that the largest freshman class in the history of the institution had assembled. If my memory is correct, there were 18 of us. We were oriented to the University by a series of meetings in the library which had been converted from the living room of the Redick Mansion. This rambling house was the University of Omaha. We were told to wear our coats in class because the coal supply was low and that education was not a matter of buildings nor material conveniences, but was a matter of individual devotion to learning the truth. In the midst of our poverty of body we were rich in soul.

We dreamed of a great University. We were implemented in those dreams by the prayers and the addresses to the study body at the chapel exercises by two men, Dr. Daniel E. Jenkins and Dean Walter N. Halsey. As I look back upon it, it seems as though I had the privilege of a great reward when I realize that many of those dreams have been consummated and that I have lived to see this become a great University.
I shall not bore you younger alumni with the privations and difficulties of the early life of this infant University. I shall not mention the days when we came on Monday morning to see if this school would be closed, nor shall I describe at any length her devoted men and women, such as the Edwards family, the Harmons, the Graham family, the Vances, the Shearers, my parents, and many others. They knocked on doors begging money to keep the University open. How the beliefs, dreams, and prayers of that early group have been realized through years developing into a great institution such as we now enjoy is one of the thrilling stories of American education. I do not have time to tell you all that I would like to tell you this evening.

After much intense living, the fierce struggle for existence, and the beneficence of the faculty, I was graduated on a beautiful spring day. I recall the platform that we built in the old gym upon which we were elevated to the great position of graduation. If my memory serves me correctly, there were about 18 in our graduating class, the largest class up to that time. I then became a member of the Alumni Association.

The University had prospered in the matter of the size of its student population and went through many of the vicissitudes that small liberal arts colleges experience, especially those colleges with no financial foundation and little patronage from the usual sources of money. I shall skip many of the experiences that the Alumni Association had in the days after the first World War and up to the time of the great depression and the decision to offer the University to the citizens of this community. In order that the election would be successful and thus result in the continuity of the University, the Alumni Association, student body, the faculty, parents, and friends of this University were enlisted and gave unstinting and sacrificial service that this institution might survive as a municipally supported university. This great victory was won in the rain and mud, but I am sure that our spirits were not damp on that day.
The University then entered into a new phase of existence. Against all of the advice of our academic friends and well wishers, several of us came from the University of Nebraska with the hope that we might help to build a great university. I mention the names of President Sealock, Dean Hosman, and myself. Others were enlisted to complement the existing faculty, and the theory was to add to the existing values and achieve new ones. The Alumni Association, after its labors in the election to establish a municipal university, fell into a state of weakness and in one of those moments I was elected president after all other available candidates had refused the position.

During my several terms of office, many exciting things happened. I shall mention a few. One was the decision to accept the tradition of the Omaha Indians and develop it in the life of our student activities. This was done by the Alumni, and today the mark of the Indian and its tradition in our student life is the outcome of that activity.

Up to this time those who had opposed the continuation of this University were still active. There was a bill introduced in the Legislature to abolish the University. The Alumni Association was instrumental in killing this bill, and I understand the children of its introducer have attended this University. The University of Omaha had a Law School which met downtown, and a number of our distinguished members of the Bar are graduates of this college. There was a movement by the members of the Bar and some members of the Supreme Court to abolish this school as part of the University. The Alumni Association fought and lost this battle, and the University Law School no longer exists. In these formative years many pains and strains developed. I suppose that one should call it colic in the infant years.

The Alumni Association became involved in a number of the political struggles of this young institution. One very violent struggle was the procurement of the present site. This proposal was resisted by many powerful elements in our community including the mayor and some of the council. They were strongly supported in their opposition by the press. The leadership of this effort was spearheaded by the
 Alumni Association and adequately supported by the Board of Regents and the University administration. Perhaps some of you recall the day when the Council Chamber was jammed to the roof when the proposition was presented to secure this present site by including it in the boundaries of the city. I recall the drama of that fateful day when the mayor obviously against the proposition and several councilmen reacting to the clamor of the press delayed the matter. This situation was rather involved with the granting of a federal loan.

I should like to take advantage of this time to tell a dramatic incident that I believe should be incorporated in the annals of this institution. The election of Franklin D. Roosevelt in 1932 changed a great many things. I recall soon after the election I met Mr. Ray F. Myers, who was principal of Thomas Jefferson High School in Council Bluffs and under whose administration I served five years as teacher and athletics director. Mr. Myers said, "You better get your Alumni Association busy, your administration busy, and your Board of Regents busy because money is going to be spent for buildings. This may be the opportunity of a lifetime for the University." Although being a lifetime and rather bitter Republican, I felt that this might be one good thing that might come out of the New Deal. I proposed the thing to President Sealock who suggested that the Alumni get up a proposal to the then Public Works Administration. This proposal was drawn up for the amount of a million dollars. This was submitted to Washington with the personal approval of the President but without the support of the Board of Regents.

I made two trips to Washington to inquire about the fate of this bill. The first time I went to inquire about it the office of Public Works Administration could not find it and declared it was not submitted. I called up an alumnus and dear friend, Stanton Salisbury, who was at that time an Admiral in the Navy. He made a few calls, and suddenly it was discovered that the proposal was in one of the files and had been overlooked.

The attitude of the Board of Regents at that time was extremely conservative, and they delayed by one method or another any action upon either a proposal of the
Alumni Association or the pressure of the friends of the University. In the early days things were rather unorganized, and finally we were told that the Board of Regents would have to O.K. the proposition before it could be submitted to the Regional Board acting upon all Public Works requests. Through a series of delays by the Board, nothing was done. Finally, the deadline which had been set by the P.W.A. was rapidly approaching for all requests to be submitted in proper form. The Alumni request had the complete support of the President, administration, faculty, student body, alumni, and a minority of the Board of Regents. With this deadline facing us, the Alumni Committee decided to try to convince the Board of Regents that this was the thing that would be a harbinger for the future, even though the future site had not been decided.

The committee decided to ask a very prominent gentleman whose name I shall omit because of his other services to the University to make the plea. A committee composed of Pansy Williams Daniels and myself went to call on this gentleman, thinking that our request would be merely a matter of formality, with the request that he go before the Board of Regents in a meeting before the deadline to plead for its support of the alumni request before the Board of Public Works. This gentleman said he would certainly do this for us. We were to write his speech and he would deliver it on the morning of the Board meeting which was just a few days prior to the meeting of the Public Works Board. I wrote the speech, poor as it was. Pansy Williams had been an instructor in home economics and a very close friend of Dr. Jenkins. I believe she was a member of the first graduating class. To go on with our narrative--- Pansy Williams Daniels was not only a beautiful woman but her allegiance to the University was completely dedicated. When we took the speech down to this man, he gave us this statement, "I am sorry that I promised you that I would do this, but I find that it is impossible for me to appear before the Regents for this cause." We were dumbfounded, disappointed, and disillusioned. In our frustration I said to Pansy, "What in the world shall we do?" She said, "I have one idea. Judge Wright once made a promise to us that if ever we wanted anything, I should just come and ask him."
Judge Wright at that time had served as president of the Board of Education, he was a most prominent member of the Democratic party, and was a dominant and important member of this community. We went with our speech in hand as well as our frustrations to see Judge Wright. He was very warm in his greeting to Pansy and me. He sat back in his chair and said, "Pansy, why do you come to see me?" Pansy said, "I have come to ask you to do something," and she reminded him of his promise. "Well," said the Judge, "just name it." Pansy described her request. Judge Wright's face began to freeze. He then told her of the many reasons why he could not appear before the Board of Regents, and our spirits seemed to sink lower than they already were, which I thought was the absolute bottom. Pansy Williams Daniels sat there and looked at him and began to cry. I have never seen more telling tears fall on the face of a beautiful woman. A strange silence pervaded the office. I looked at the Judge. He looked at Pansy and then I observed what we speak of in psychology as a psychological collapse. He said, "Pansy, I'll do it. Give me the damn speech." The next morning the faithful of the alumni were in attendance at the Board meeting, and we heard Judge Wright deliver one of the most eloquent and telling speeches that probably has ever been delivered before any Board of Regents. He spoke for over an hour; and when he finished, the opposition had been overwhelmed, and the Board agreed to present the request to the Public Works Administration. I tell you this incident because it only illustrates some of the human incidents that go to determine the fate of institutions and the fate of men. This University will never really understand the debt that is owed Pansy Williams Daniels.

For the reasons that I shall now set forth, this was a critical happening that determined future activity but for which none of us had any anticipation. Some time after this matter the Board of Regents instructed the President to make a request for a smaller amount. If my memory serves me correctly, it was less than half the amount asked by the alumni. Neither request received any activity until a series of
political events occurred that fashioned the history with which we are now familiar. In the campaign of 1936 Mr. Roosevelt came to Omaha to be greeted by a hostile press. This press also carried a condemnatory screed about the proposal for the location of the University on its present site. Shortly after Mr. Roosevelt left town, President Haynes received a telegram, much to the surprise of everyone, that the University was to receive a P.W.A. grant. This coerced the council into favorable action, for the money was contingent upon the acquisition of a site. The site was subsequently taken into the city, the amount of the building was secured, and what has happened in the matter of our first building is history.

I wish to mention one more important matter that was featured by alumni activity. Through a series of misfortunes, on which I shall not elaborate, the then President of the University found himself faced with a student strike. The strikers were well supported by a fraction of the faculty, including several administrative officers. The President was supported by the Board of Regents, and many of the faculty were fearful and apprehensive. The press and non-sympathizers became very vigorous, and at this point things became critical for the future of the University. It was at that time that the Alumni Association through the vigorous activity of its President, Olga Jorgensen Strimple, effected an end to the strike; and peaceful relations were at last restored. Since that time the alumni have increased in number and have steadily supported the leadership of our present President whose energies and wisdom have been an important factor in the growth of this institution. It is now out of its swaddling clothes into the estate of a powerful and majestic educational, civic, and moral force. Why do I say these things at this hour? Simply because the alumni in this institution have been a continuing, constructive force for the development of this University. Its faculty and its administration change with the years. Each personality makes its own contribution, for I remind you that a university is the product of many men. The efforts and devotion of its alumni are the one continuing influence that is always a factor in guiding its destinies. Its faculty and its
administrations come and go, each man leaving his footprints on the sands of time, adding his contribution, be it great or small, to the ever-continuing edifice dedicated to the learning, culture, and growth of the children of men who march down the concourse of years. The challenge, then, is to the alumni and their responsibility to their alma mater.

I have recited the exploits of a few, and I am sure there are many others who have been mighty givers and meager takers. Like every institution, we have had the man who has trod our halls and enjoyed our campuses with no feeling of thanksgiving. Here at this very place his life was spared from the ignominy of ignorance, his horizons were made wider, his understandings improved, and his whole life changed. This is the alumnus who has failed to appreciate the fact that from any point of view not only the good things of material advantage, the beautiful expressions of the human spirit, not only today but through the centuries, have been given him for only a pittance and the seeking he may have in his own soul. The priceless gifts of the centuries have been his for the asking. Is there one honest alumnus who can walk amidst our now beautiful halls of learning and be ungrateful for the institution that has saved him from that fate which is described in the words of Aristotle when he said, "The difference between education and ignorance is the difference between life and death."

I should like to close these remarks with these statements: Let us fix our eyes upon the greatness of the University as you have it before you day by day. Let us fall in love with her; and when we see her rise in beauty and splendor, remember that this greatness was won by men of courage with the knowledge of their duty. Let us then not only be responsive in her time of need, but let us also gather around in the happiness of her prosperity to enjoy her finest hours.
To the Class of 1960

Upon the Occasion of the Baccalaureate Address

WHAT IS TRUTH?

June 5, 1960
WHAT IS TRUTH?

It is with satisfaction that I participate in this religious ceremony, and I am reminded that religion in its original meaning has to do with those forces which influence human activity. One may say that religion is the great binding force which ties man to his beliefs, and in the last analysis ties him to those things he conceives to be the ultimates in life. It is very understandable that religion has been the source and inspiration of education and that education has been a development of the religious impulse of man. One may review that beginnings of education in this country and in others and find that its beginnings, its inspirations, and its continuing embellishments have come from great personal and institutional insights of religious organizations and religious men.

It is fitting to call attention to the fact that this very institution was conceived and born by men of great religious faith, and it was my privilege to sit under the instruction of some of these men. My appreciation of them has always been great, and it is my personal hope that the great faith that founded this institution with its attending inspirations will never be lost. Inasmuch as education was by these men conceived to be the handmaiden of religion, both of these great activities are creators in the final product, an educated man.

In this world of complexity and continuing difficulty, education has assumed many avenues of activity. There are many definitions of education; and as you are completing this formal phase of your education, I should like to speak more directly upon the subject of the often seemingly artificial relationship between religion and education. Perhaps I should like to enter into this discussion by quoting from the founder of this institution, Dr. Daniel E. Jenkins, in his inaugural address when he became President of Parsons College in the year 1896. He made the following statement:
That education therefore will always be best which is directed to the development of the whole man; which leaves no aptitude or faculty without the quickening touch; which enables man to realize all that he has in himself to be or become, or, in other words, which enables him to approach the full stature of manhood as the world has seen it in the man Christ Jesus; which creates a widened power of sympathy with the sentiments, problems and needs of all mankind in all times and places; which gives a ready insight into the various affairs of human interest; which develops a power of accurate and comprehensive judgment in matters which are apt to perplex and mislead the untrained mind; and which enables one to appreciate and love what is good and true and beautiful in the world.

Such are the results roughly defined that must always be contemplated in a liberal education, however enlarged and diversified the curriculum may become and however flexible it may be made in order to meet the different tastes, aptitudes and ambitions of students.

Thus, we are introduced to the basic philosophy of education as announced by the founder of this institution. While these words fell from his lips in the year 1896, we may say that they still have meaning in the year 1960. But 1960 presents a world quite different from the one found by those graduates of the university in 1896. There is today a sense of peril that includes the fuse points of a world nuclear explosion. We know that the giant pieces of a seeming inevitability are falling into place, and we feel impotent. In fine, the spirit of helplessness is abroad in the land.

In the time of Pericles, the answer was simple. If you were a citizen, you went down to the Assembly and stated your case. In the time of Jefferson your problem could be brought up before a Town Meeting or a State Legislature, but today's world is far less cozy and outlets for personal rights are far less accessible. The very size of the problem creates its remoteness from the individual. He feels connected to the danger but not to the means of meeting it.

Whatever the worries of the Athenian citizen or the citizen of the Constitutional period of America, the problem of human destiny was somewhat removed. This was given to philosophical inquiries and to questions brought up in theological thought. It was not a pressing issue for the individual citizen. Today this peril is the central issue to which all others are subordinate. Yet even the individuals who recognize it
as the central issue are uncertain about their own ability to become relevant and to help. The means are now at hand for purging the earth of life in human form, or, failing that, to lacerate it so severly that joy will be separated from the human heart. Today the individual feels cut off, for he is paralyzed in a way that never before existed.

Lord Bertrand Russell says, "The question is, will man acquiesce to survival?" Any child who is able to read the ghastly stories of the H-bomb knows that any night mankind may greet the morning in extinction. These crass and compelling facts may help us to review our present situation in view of its own products; namely, the power of man to destroy himself and the power to survive. In my judgment, there never was a day when man needs more desperately to review the fundamental problems of where is he and what of himself?

If I were to select a question for consideration which is vital to the solution of the supreme need of man in this hour, it would be the question posed by Pilate: "What is truth?" If I were to select a text for this discourse, it would be the statement of Christ when he said, "Ye shall know the truth, and the truth shall make you free." Tomorrow you will face this platform and receive a diploma which has some certification relating to education. I ask you: Are you educated and prepared for the world you face? Your presence here is an indication that you believe that the truth as expressed in science, the humanities, and the social disciplines has value for you. Now it is fair to ask the question: Have these values prepared you for the complexities of the new life?

If you have not already, you will soon have forgotten most of the details of all of the courses in the curriculum that you have pursued. The curve of forgetting teaches us that most of what we learn is soon forgotten and there remains only a residue. But in this residue is to be found your fundamental attitude toward the truth. For I submit to you that the answer to not only the question of survival but of every other human issue resides in truth and what man conceives to be the truth.
I would like to discuss with you some attitudes that you may have or may possibly acquire. One is the cynical attitude of Pilate when he said, "What is truth?" This is the nihilistic concept that nothing ultimately can be known and that the intellectual end of man is ignorance and chaos. Therefore, the escape from such an unhappy situation is the schizophrenic nullification of thought and the announcement that the fundamental question proposed in this hour can never be answered. There is today abroad in the land that fundamental agnosticism which declares that the great issues of mankind can never be answered and what we know only entertains us as we stagger on to the inevitable end. Perhaps the most eloquent expression of this position was made by a 19th century writer, Bruno, who said, "Ignorance is the most delightful science in the world because it is acquired without pain or labor and keeps the mind from melancholy." If you are to believe that this point of view gives you any strength and hope for the future, your belief will have confounded all of the rules of thought.

Another point of view for one to take is that he may find the practical issues of life in a larger and larger extension of learning, the great concepts of training, the extension of the data of instruction in the sciences and the other fields of learned pursuit. It is enough to become a man of wide information properly fortified with the scientific and rational methods of thinking; the ultimate of education is the acquisition of knowledge and a tough-minded ability to think in scientific terms. Henry Ford remarked, "The man who learns to do a useful thing and has learned to do that thing perfectly has attained the summit of real education." The success motif, the "go-getter" philosophy, the pay-off have become great ideals in education. In an early day Job stated, "He that is wise is profitable unto himself." Rousseau remarked that education does not make a man good; it only makes him clever. The supreme question of life becomes "Where is the pay-off?" This pragmatic view of life, in which practical issues are the only important matters,
the curriculum and the success motif are dominant. This idea leads to two views of success: the get-rich objective and the get-by objective. Our institutions must be colossal ones, and our notions of power are now being extended to the heavens. Perhaps you will some day visit the moon. In the academic world we must have bigger buildings, bigger faculties, bigger student bodies, bigger libraries; and Mr. Big is the ideal.

Knowledge is often judged by one's financial statement and one's character by his position and title. We have even developed a theory of success in failure—the beatnik phenomenon, successor to the tramp horde. The king of the hoboes used to insist that their great success was that among all men they were the greatest failures. As is often quoted from the Scripture, "By their fruits ye shall know them." John Dewey remarked, "The ethics of our time can be stated in one word; namely, the consequences." The philosophical statement of the day is, who will criticize success? Life is an immense accounting system with the pay-off on the bottom line. This point of view is based upon the concept that we can know the laws of nature, that we can manipulate them, that by techniques and diligence we are able to reach the truth because the truth is always on the bottom line. The truth is the result of the relentless law of cause and effect, a law which we have forced the Deity Himself to subscribe to. Shall we accept the agnosticism of the present century which restricts the knowledge of man to the known techniques of thought described in reason, science, and their pragmatic applications? Here men believes he understands the universe through the laws he has discovered and the processes that he sees.

It is possible for us to say that truth is that one and only philosophical, religious, or theoretical system to which we ascribe. We proudly declare that we shall live in the immensity of the importance of this system, and the soul will be happy in its confinement within its golden walls of security.
We hear its bugles blaze the propaganda of the invincibility of our own system of thought while its logicians, scientists, philosophers, and theologians grind out the copy. This enslavement to grandeur is temporarily comfortable to many. However secure the dogmatist may feel, that day will surely come when the ghosts of his slumbering intelligence shall find him and haunt him in the bed-chambers of his self-accepted mental jail. There he will know the horror of one who has buried his mind in the grave of a given system of thought. Shall we say that truth is not to be found locked up by any self-contained or even fractional arrangement of thought? Francis Bacon's immortal statement tells us, "Man is deluded by dogma and deduction."

There is no course of study, no set of facts, no curriculum that is an end in itself, but rather they are only partners in the great enterprise of the achievement of understanding and insight. I submit that this great objective of our educational institutions should not be smart men, clever men, powerful men, but the end result should be free men. They are men who are free from ignorance, free from prejudice, free from the enslavement of self-contained systems of thought. They are men who understand it is more important to believe than to know, it is more important to know than to do, and it is more important to strive than to succeed.

What, then, should be our attitude toward the truth? I should like to propose that the truth is understood when we realize that man is more than his ideas, his experiences, his capacities, his strengths, and his weaknesses. The truth ultimately is discovered in terms of personality, that science is the inevitable product of the scientist, logic is produced by the reasoner, and mathematics is the flower of the intelligence of the mathematician. Truth is more than any system, technique, or style of thought; and it is discovered in the searching, knowing, understanding of the human self as it struggles with the purposes of life. When Jesus Christ spoke the words, "I am the truth," he announced the fact
that truth is the finest revelation given to the personality. It involves all that science, reasons, systems, processes, and machines may contribute. It is more—it is discovered in those insights which illumine man and make him more divine. These inspirations are nourished from the breast of freedom.

In summary, what have I said? There are three possible answers to the question, what is truth?

1. The negative, the cynical, and the finally destructive attitude.

2. The pragmatic—the practical and the pay-off points of view with their attendant danger of the incarceration of the mind into the jailhouse of rewards and punishments, systems of thinking, and power plays.

3. The discovery of the truth in, through, and by means of the personality as it seeks wider horizons and lovelier expressions.

Finally, shall we then endow man with the right to believe that the purpose of the human understanding is to build more perfect the temple of wisdom upon the acropolis of human values? Let him with a baser design assail the invincible battlements of this noble ideal. Shall we believe that life is beautiful, that nature is a challenge to the domination of man as well as an expression of purposive creation? Shall we believe that the ultimate of life may be better understood through the parental relationship with Divinity and that this faith expresses more truly the purpose of man and the purpose of life? Shall we accept the nature of the purpose of the human being in the statement of Jesus Christ, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends . . . ."?
FAREWELL REMARKS BY WILLIAM HERTZOG THOMPSON

Retiring Dean of the College of Arts and Sciences

University of Omaha

June 1960
To the Faculty

Upon the Occasion of the Dean's Breakfast

FAREWELL REMARKS

June 2, 1960
FAREWELL REMARKS

Inasmuch as this is my last appearance as your Dean, I am constrained to offer a few confessions to you, my colleagues. I am sure that you have suspected these matters during the years of our association, and now I should like to state with some academic noblesse oblige that I have observed with superlative gratification the working out of some very basic philosophical positions in the great enterprise of education.

1. As all of you know, I have believed that he governs best who governs least. In these days the believers in this concept of the use of power have dwindled to an almost invisible minority. However, this just happens to be my idea of leadership.

2. I have recognized that administration, accounting, bookkeeping, maintenance, and all of the undergirding issues of institutional life are in these days necessary and supporting accomplishments to the main business of education. But an institution may exist as a majestic mental mausoleum without the elan vital of learning.

3. The vital issue in education is not where you are, but where are you going? The Great Teacher pointed out that the strategy of learning amounts to simply this: "Seek and ye shall find. Knock and it shall be opened unto you." No scientist or researcher, in my judgment, has improved upon this statement. We have curricula, catalogs, plans, programs, ad infinitum. I recognize their use, but I submit that they are but merely stage props for the living needs and the purposes of the personality.

4. After all is said and done, all the speeches are made, the books are all read, the committees have issued all their reports, and the great men have thundered from Olympus, education is simply this: someone who wants to learn something from someone who wants to teach it to him. This good thing can only happen in the Garden of Scholarly Enterprise and the Freedom of Teaching. This has been the atmosphere and the accomplishment of the College of Arts and Sciences as I have observed it through these many years. My colleagues, I salute you not only for the past but for the future that I know is in capable hands.
Twelfth Annual

ACHIEVEMENT DAY BANQUET

honoring

DR. WILLIAM H. THOMPSON
B.A. 1917

UNIVERSITY OF OMAHA ALUMNI ASSOCIATION
Thursday, June 2, 1960
Student Center Ballroom
William H. Thompson
B.A. 1917

Dr. William Hertzog Thompson has served the University of Omaha as a student, as an alumnus and for many years president of the Alumni Association, and as a faculty administrator.

He began his lifetime association with the University in 1913, only five years after his friend and teacher, Dr. Daniel E. Jenkins, founded the University and became its first president.

Dr. Thompson received his bachelor of arts degree in 1917 from the University, his masters degree in 1925 from the University of Nebraska and his doctorate from the Ohio State University in 1930.

His early teaching days were in secondary schools at Bancroft and David City in Nebraska and at Thomas Jefferson in Council Bluffs, Iowa. His college teaching background has been at Kingfisher (Oklahoma) College, Iowa State College (Ames, Iowa) and the University of Nebraska.

He returned to the University of Omaha campus as Chairman of the Department of Psychology and Dean of Men in 1931, the year Omaha citizens voted the University municipal. Presently he is Dean of the College of Arts and Sciences, Professor and Chairman of the Department of Psychology and Director of the Child Study Service for Omaha Public Schools, located at the University. After retiring in August, Dr. Thompson will continue psychological testing and consulting services in an agency bearing his name.

In 1937 he established the Child Study Service for the city of Omaha and in 1941 he established the City Civil Service System and the Police Civil Service System. He has initiated personnel systems for industrial firms and has been active as a psychological consultant for members of top management, educational and governmental administrators.

Dr. Thompson has achieved highest honors in his profession: nationally as a Diplomate in Clinical Psychology and locally as a Certified Psychologist in Nebraska. He is on the American Board of Examiners in Professional Psychology and the American Board for Psychological Services. He is listed in the following publications: American Men of Science, Directory of American Scholars, Who’s Who in American Education, Directory of American Psychological Association.

The University of Omaha will further recognize his lifelong service by conferring upon him an Honorary Doctor of Laws degree at the fifty-second Commencement.
Program

Presiding ................................................................. Virgil Sharpe, '34
Instructor of Speech, University of Omaha

Invocation ......................................................... The Reverend Dr. Benjamin F. Schwartz
Pastor, Hanscom Park Methodist Church
Instructor, Ethics and Religion

Introduction of Special Guests .......................... Mr. Sharpe

Presentation of Athlete of the Year Award ............... Donald J. Pflasterer, '41
Dean of Students, University of Omaha

Presentation of Scholarships .............................. Richard J. McFayden, '48
Daniel E. Jenkins Memorial
Glenn L. Martin
Alumni Liberal Arts
Bootstrap

Presentation of Alumni Fund Recognition Award .......... Dr. Milo Bail
President, University of Omaha

Presentation of Citation for Alumnus Achievement ...... Mr. McFayden

Address: "Through the Years" ............................... Dr. William H. Thompson, '17
Dean of the College of Arts and Sciences,
Professor and Chairman of the Department of Psychology

Special Presentation ........................................... Gloria Kurtz Sinnett, '43
Administrative Assistant, College of Arts and Sciences

Benediction .......................................................... The Reverend Dr. Schwartz

Program Chairman ............................................... Dr. Francis M. Hurst, '51
Associate Professor of Psychology
THE CITATION FOR ALUMNUS ACHIEVEMENT

1949
REAR ADMIRAL STANTON W. SALISBURY (ret.)
B.A. 1913, LL.D. 1949
Former Chief, United States Navy Chaplains

1950
MRS. MARGUERITE HARMON BRO, 1912-13
Author and Lecturer

1951
DR. WILLIAM L. SHEARER, B.A. 1921
Oral and Plastic Surgeon

1952
ADOLPH J. SCHNEIDER, 1930-35
Former Director of NBC-TV News and Special Events

1953
W. ROBERT JENKINS, 1920-22
President, Columbian Mutual Life Ins. Co.

1954
JOE ARENAS, B.S. 1951
Halfback, San Francisco 49'ers Professional Football Team

1955
THE HON. ROMAN L. HRUSKA, 1923-25
United States Senator from Nebraska

1956
GEORGE C. PARDEE, 1921-23
General Counsel, Metropolitan Utilities District

1957
THE HON. GLENN C. CUNNINGHAM, B.A. 1935
United States Congressman, Nebraska 2nd District

1958
ALFRED J. EGGERS, JUNIOR, B.A. 1944
Chief of the Supersonic Wind Tunnel Branch of the National Advisory Committee for Aeronautics

1959
HELEN F. HANSEN, B.A. 1913
Nursing Educator and Writer
Fifty-first
Annual

COMMENCEMENT
EXERCISES

FIVE O'CLOCK, MONDAY AFTERNOON, JUNE SIXTH
IN THE YEAR OF OUR LORD NINeteen HUNDRED AND SIXTY
AND OF THE UNIVERSITY THE FIFTY-FIRST

University of Omaha
Stadium
THE UNIVERSITY

THE BOARD OF REGENTS

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Mr. Harry Barber, D.D.S.
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Philip Milo Bail, Ph.D. L.L.D.
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Rowland Haynes, LL.D.
President Emeritus

THE COLLEGES

William H. Thompson, Ph.D.
Dean, The College of Arts and Sciences

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Dean, The College of Applied Arts and Sciences

Frank H. Gorman, Ph.D.
Dean, The College of Education

John W. Lucas, M.B.A.
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Dean, The College of Adult Education and
Director, The Graduate Division

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MARY SCHOEP
JOYCE STOLLEY
PATRICIA VAN VOORHIS
MARIE WALTER
PROGRAM

PRELUDE

FOLK SONG SUITE FOR MILITARY BAND ............................. R. VAUGHAN WILLIAMS

University of Omaha Concert Band
Jack A. Malik, M.S. Music Educ., Conductor

PROCESSIONAL

PROUD HERITAGE .................................................... WILLIAM P. LATHAN

University of Omaha Concert Band

The audience will please rise when the academic procession enters the Stadium and remain standing through the invocation

THE UNIVERSITY MARSHALS

THE CANDIDATES FOR THE DEGREES

THE FACULTY OF THE UNIVERSITY

THE REGENTS OF THE UNIVERSITY

THE DEANS AND THE COMMENCEMENT SPEAKER

THE PRESIDENT OF THE UNIVERSITY

AND THE PRESIDENT OF THE BOARD OF REGENTS

THE NATIONAL ANTHEM

University of Omaha Concert Band

INVOCATION

The Reverend Lloyd L. Behnken
Pastor Bethany Lutheran Church
Omaha, Nebraska

COMMENCEMENT ADDRESS

"'Bread and Butter' and Idealism"

Jay B. MacGregor, Ph.D.
Dean, Student Personnel
University of Omaha
DOCTOR OF LAWS, *honoris causa*

**WILLIAM HERZOG THOMPSON**

Thinker, student, teacher, clinical psychologist, consultant, politician, and author who, as a student, professor, and dean at the University of Omaha, has for thirty years been a staunch pillar of the institution and one who has contributed significantly to its growth.

Thus reads the story of the boy from Greeley, Colorado, who came to Omaha with his parents at the turn of the century to enter the public school system, to graduate from the Omaha High School and in 1917 from Omaha University, earning his bachelor's degree with an outstanding record in both the academic area and the athletic arena.

Immediately upon graduation, he embarked upon a teaching career, gaining valuable experience in the high schools of Bancroft and David City, Nebraska, and Council Bluffs, Iowa. In each locality, he is remembered as an outstanding high school teacher and athletic coach. During this period he began his graduate work earning his Master of Arts degree at the University of Nebraska in 1925. Later, as an instructor of psychology at Ohio State University, he continued his graduate studies earning his Doctor of Philosophy degree in psychology in 1930.

After serving as instructor at Kingfisher College and the University of Nebraska, Dr. Thompson returned to his alma mater in 1931 to become Head of the Department of Psychology and Philosophy and Dean of Men. Since 1942, he has rendered distinctive service as Dean of the College of Arts and Sciences.

The Child Study Service Clinic was established by Dr. Thompson in 1937 as a cooperative venture between the Omaha Public Schools and the University. He has continued to serve as its Director since that time. In 1941, he developed the City Civil Service and the Police Civil Service systems for the city of Omaha, serving as Director of these services for many years.

Dr. Thompson, the psychologist, has served as a consultant for business management groups, for governmental organizations, and has organized and developed personnel systems for numerous businesses and industries.

Currently, Dean Thompson holds a Diplomate in Clinical Psychology in the American Psychological Association; is a member of the American Board of Examiners in Professional Psychology and the American Board for Psychological Services; and is a certified psychologist in the Nebraska Psychological Association. He has been recognized by inclusion in the *American Men of Science*, the *Directory of American Scholars*, *Who's Who in American Education*, and the *Directory of American Psychological Associations*.

Dr. Thompson is a member of Phi Delta Kappa and Alpha Psi Delta, honorary education and psychology fraternities, and has been noted for his writings in both education and psychology. His articles have appeared in *School and Society*, *Journal of Educational Research*, the *Journal of Abnormal and Social Psychology*, the *American Annals of the Deaf*, and several others. For several years, he was contributing editor for *The Nebraska State Teachers Association Journal* and for *The Association of Teacher Journals*.

The influence of this outstanding educator continues to spread through the students he has inspired. His outstanding achievements as psychologist, as professor, as Dean, and as Omaha citizen have brought many honors to Dean William H. Thompson, to the Department of Psychology, and to the College of Arts and Sciences. We are indeed proud of his contributions to the University and to the City of Omaha.
AIR FORCE ROTC DETACHMENT 470

MUNICIPAL UNIVERSITY OF OMAHA

USAF RESERVE COMMISSIONS

Edward William Akeyson
Wayne Edward Christensen
Loren Edward Timm

James Russell Hannibal
John Richard McKulsky
PLEDGE

TO THE UNIVERSITY

IN GRATITUDE to my University, I pledge myself to fulfill her high hopes in me to the best of my ability; to work for, support and encourage her progress in higher education; to maintain a close interest in her welfare, and to assist her every endeavor. These things I pledge in the belief that my University shall always move forward.
University of Omaha Leaflet

NOVEL LABORATORY FACILITATES
CLINICAL PSYCHOLOGY
INSTRUCTION
laboratory and lecture room, the observation room can be made 48 feet longer. This third room is also equipped with light-proof shades. The total observation area, 63'6"x24', permits observation of testing and testing activities by as many as 100 persons at a time.

Microphones hidden in inkwells on a table transmit sounds made in the testing room to the observation room through a loud speaker. Observers are able, therefore, not only to see all activity but also to hear all sounds occurring in the testing room. Language responses, so necessary in observation of many situations, can be included in a way heretofore not possible. In other laboratories, the observer must maintain complete silence in the observation room in order to escape detection by the individual being tested. In the University of Omaha laboratory, sounds from the observation chamber do not penetrate to the testing room. Consequently, decisions and questions, even lectures and instructions, are possible in conjunction with observation without disturbing the testing procedure. Observations can be made with small or large groups with equal facility.

Photographic and phonographic records of activities in the clinic may be made without creating any distractions.

Many observation rooms have been extremely uncomfortable because of poor ventilation in the darkened room. Air-conditioning in the entire University of Omaha plant has obviated that problem in this laboratory. Comfort is possible at all times, both in the observation room and in the testing room.

The laboratory has adequate facilities for testing and all the advantages ordinarily found in such clinics. Experimental situations of many kinds can be planned for observation.

TESTER WORKS WITH CHILD

NOVEL LABORATORY FACILITATES CLINICAL PSYCHOLOGY INSTRUCTION

Observation synchronized with lecture and recitation is a novel approach to the teaching of clinical psychology made possible in the new University of Omaha psychological laboratory, which consists of rooms specially equipped for observation and for testing.

The animal psychologist has claimed that the opportunities for objective investigation were superior in his field; but the laboratory arrangement at the University of Omaha is particularly adapted to studies in human psychology and incorporates most of the advantages long since available to the animal investigator.

The practical lecture for clinical psychology may develop from this plan, because the University of Omaha makes available an advanced method for teaching the technical individual interview. The "grandstand" situation view, and yet the present—observers procedure without seen or heard.

This laboratory for the teaching of psychology, according to Dr. William H. Thompson, head of the department of psychology of the University of Omaha and author of plans for the laboratory. Dr. Thompson believes that the teaching of general, child, experimental or vocational psychology can be improved by this method of synchronizing observation with classroom instruction.

In addition to a new method of teaching, the possibilities for experimentation in human psychology are a further advantage of the University of Omaha laboratory plan. As a municipal institution, this university has a special relationship to its community. Psychological study of children is one phase of the several experimental services available to Omaha citizens.
Under Dr. Thompson, the University of Omaha psychology department has developed a Child Study Service, a program of cooperation with the Omaha public school system for the testing of school children and the clinical treatment of psychological obstacles to learning.

In the wall separating the testing and the observation rooms are six hinged glass windows, 3 feet by 4 feet in size, which are covered with a 40-mesh copper screen on the testing room side. These screened windows so reflect light that when the observation room is darkened, persons in the testing room cannot see observers. During testing and observation, the observation room is darkened, while the clinical chamber remains under normal lighting. No special lighting, such as is frequently necessary in other clinics, is required here. In daytime, large windows on two sides of the room provide light at an angle comfortable for those in the clinic.

Dimensions of the testing chamber are larger than is usual: 23'6'' x 15'6''. Informally arranged, the room has small tables and chairs for younger children and ordinary chairs and tables for others. There is a small blackboard, a desk and some minor office equipment. This spacious and comfortable room lends itself to such decoration as may be suitable.

The adjoining room, from which observers watch testing activities,
"The most outstanding purpose of this arrangement is a new approach to the teaching of psychology, psychiatry, medicine and all other branches which require objective observation of human relationships," Dr. Thompson has said.

"It may be possible by the development of this program to realize the educator's dream of relating experimentation and instruction in a functional manner."

CHILDREN ARE NOT LIKELY TO SUSPECT PRESENCE OF OBSERVERS

ONE SECTION OF UNIVERSITY OF OMAHA PSYCHOLOGY LABORATORY

1. TESTER; 2. CHILD; 3. INKWELL MICROPHONE; 4. 40-MESH SCREEN; 5. MINED GLASS SAND; 6. LOUDSPEAKER; 7. BLACKBOARD; 8. LIGHTPROOF SHADE; 9. FOLDING LIGHTPROOF PARTITION.
WILLIAM H. THOMPSON
AND
ASSOCIATES

PSYCHOLOGICAL SERVICES
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To Management:
William H. Thompson and Associates offers professional services in the following fields:

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Market research of the type that tests opinions, attitudes, motives, ideas, and habits of consumer, employer, competitor, sales people, executives, and the populations involved in industrial enterprise.

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Installation and reorganization of Personnel Departments, testing procedures and programs, job descriptions, job evaluations, wage surveys, employee selection and placement, incentive programs, safety programs, on the job development and training, reading improvement, performance standards, labor relations, and personnel research.

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CLINICAL DIVISION

WILLIAM H. THOMPSON, PH.D.
Diplomate in Clinical Psychology
American Board of Examiners in Professional Psychology
American Board for Psychological Services
Certified Psychologist--Nebraska

FRANCES M. EDWARDS, M.A.
Diplomate in Clinical Psychology
American Board of Examiners in Professional Psychology
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PSYCHOLOGICAL SERVICES
WILLIAM H. THOMPSON, Ph.D., PRES.

306 50.57TH STREET
OMAHA, NEBRASKA
TELEPHONE WA. 5144
## Lesson Two

### Factors of Personality

<table>
<thead>
<tr>
<th>Flight</th>
<th>Repulsion</th>
<th>Curiosity</th>
<th>Pugnacity</th>
<th>Self-Abasement</th>
<th>Self-Assertion</th>
<th>Parental</th>
<th>Sex</th>
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<tbody>
<tr>
<td>Fear</td>
<td>Dismay</td>
<td>Wonder</td>
<td>Anger</td>
<td>Subjugation</td>
<td>Blation</td>
<td>Tender</td>
<td>Lust</td>
</tr>
</tbody>
</table>

- **Loathing**
- **Scorn**
- **Admiration**
- **Envy**
- **Gratitude**
- **Reproach**

- **Fascination**
- **Contempt**
- **Awe**

### McDougall's List of Instincts and Emotions

**Note:** Liebe and Hate are Sentiments.
to give added strength to the main conclusions of this work. Differences are to be found between the results obtained in the two years, but they do not conflict with the general results.

**SUMMARY**

1. The experiment attempted to compare the progress of children in grades V, VI, VII, and VIII of the Demonstration School conducted by Miss Helen Parkhurst for the Ohio State University during the summer sessions of 1928-29 under the Dalton Laboratory Plan with that of the pupils in the Columbus, Ohio, public schools.

2. Progress was determined by a battery of standardized tests.

3. The initial status of the schools showed the experimental group to be younger in chronological age, superior in intelligence, and advanced in achievement in composition, spelling, arithmetic, reading and handwriting quality.

4. Group comparisons for each year indicated differences but these differences were not consistently in favor of either school.

5. Paired comparisons corroborated the findings of the group comparisons.

6. The Demonstration School situation may not have furnished an adequate opportunity for suitable comparison, and the number of cases was relatively few.

7. It appears that pupils in a school using the Dalton Laboratory Plan failed to show to advantage in the formal school functions when compared with an ordinary school system, although they were superior in ability.
TABLE I

<table>
<thead>
<tr>
<th>School</th>
<th>Grades</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dalton</td>
<td>16</td>
<td>62</td>
</tr>
<tr>
<td>1928</td>
<td>1929</td>
<td></td>
</tr>
<tr>
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<td>9</td>
<td>54</td>
</tr>
<tr>
<td>1928</td>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>McKinley</td>
<td>15</td>
<td>67</td>
</tr>
<tr>
<td>1928</td>
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</tr>
</tbody>
</table>

A battery of standardized tests, composed of the Illinois General Intelligence Scale, Sangren-Woody Reading Test, Gates Reading Test, Pressey Reading Test, Lewis Composition Scale, Ayres Handwriting Scale, Morrison and McCall Spelling Test, and Compass Survey Test in Arithmetic, was given to each group at the beginning and at the end of each session. The results of these tests were compared as to the achievement of the groups. Individuals were then paired by means of equating as to chronological age, mental age, and grade placement in school. In the 1928 comparisons, it was possible to equate further by using the reading age as a variable together with the three mentioned. Gains were calculated and comparisons made, but no gain was considered significant unless it was larger than three times the probable error of the difference.

TABLE II

<table>
<thead>
<tr>
<th>1928</th>
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<tbody>
<tr>
<td>Median—(Average of Grades V, VI, VII, VIII)</td>
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<table>
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<th>Arithmetic</th>
<th>Reading</th>
<th>Composition</th>
<th>Spelling</th>
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<tr>
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<tr>
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<tr>
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<td>McKinley</td>
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<td>30.5</td>
<td>49.5</td>
<td>56.7</td>
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<tr>
<td>First</td>
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<td>11.8</td>
<td>12.5</td>
<td>62.0</td>
<td>36.3</td>
<td>30.5</td>
<td>49.5</td>
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<tr>
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<td>12.5</td>
<td>62.0</td>
<td>36.3</td>
<td>30.5</td>
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<td>Gain</td>
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<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
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<tr>
<td>Grade Interval Gain</td>
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<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
<td>0.3</td>
</tr>
</tbody>
</table>

2. The results of this work are concerned with comparative progress as shown by standardized tests. The tests used present only approximations of the functions they claim to test; and no absolute statements in regard to performance can be made except to say that only in so far as these results are showings of a given reliability and validity made on tasks in various elementary school subjects they may be considered as indications of achievement.

3. The Demonstration school may not represent a fair opportunity for the demonstration of the Dalton Laboratory Plan. The handicaps under which the school was operated may have circumscribed it to such an extent that it presented a very artificial situation. It is conceivable that the results of this experiment may present only the aspects of an educational upheaval. Just how far these assumed difficulties militated against the complete operation of the Plan can only be conjectured. It should be stated, however, that many hindrances normally present in situations where new schemes are attempted were not present in this instance. Just how far the Dalton Laboratory Plan can be held responsible for the results obtained in this experiment is difficult to state with accuracy.

In regard to relative progress made by the schools in the school subjects, the factor of intelligence must be taken into consideration. The Dalton group was the select group in both years. In the equated pair technique, an effort to balance this factor was made. In the group comparisons, no such attempt could be made. Other things being equal, it is to be assumed that the Dalton School would make more progress as a group than would the control groups. The relative failure of the Dalton group to show a central tendency that indicated consistently superior progress is the outstanding feature of the results. It is certain that if any superior results are expected from a group of children having relatively superior intelligence, these comparisons do not show that such results were achieved by the Demonstration School.

Viewing the total aspects of this experiment, it is evident that a controlled situation fails to show any consistent support for the contention that the Dalton Laboratory Plan is conducive to superior achievement in the common school branches. In fact, the indications are that the school conducted as a Demonstration School under the Plan is shown at a disadvantage in some instances when compared with the ordinary unselected city school. The fact that the results of the 1929 comparisons corroborate in a general way the findings of the 1928 comparisons seems
Dalton group lost .4 of a grade compared with the figures for the control group which showed a gain of .1. In this function the chances of a true difference are 91 in 100. The Dalton group in the first test was nearly the same in average standing as the control group, but the final showing was .6 grade below the control group. In arithmetic, the Dalton School made a gain of .2 grade as compared with a control group gain of .4 grade. The chances of this being a true difference are 88 in 100.

The average grade status gain for the Dalton group is .5 as compared with .2 for the control group, or an advantage of .3 of a grade. Marked superiority in one subject by the Dalton group is again one of the dominant factors in this result: in the 1929 instance, it was reading instead of composition. If the reading score were subtracted from the average of each school, the total result would be in favor of the control group. Twelve individuals in the Dalton group and ten in the control group showed a gain in grade status, while six in the Dalton and eight in the control group indicated a loss in grade status. In all subjects, the experimental groups made 41 gains and 21 losses, while the control groups made 35 gains and 23 losses.

The situation as presented by the use of the equated pairs indicates the following considerations to be noted:

1. The limited number of cases successfully paired discounts the value of this comparison for both years. The 1929 paired comparison is less significant than that of the previous year because of the smaller number of cases and the less rigorous equating of the pairs.
2. The outstanding advantage of the experimental group in composition in 1928 and in reading in 1929 appears to be the result of specific and local conditions in each situation, as the results are not found for both years in the case of either subject.
3. Differences in progress between the two types of schools are indicated, but these differences are not consistently in favor of either group. They suggest that outstanding superiority in any subject in either year is the result of factors other than the type of school organization.

**DISCUSSION**

The results of this experiment are of course difficult to interpret. There were several factors limiting the results:

1. In the first place, the number of cases in the experimental group was too small to constitute a basis for far-reaching conclusions. The larger number of cases in the 1928 findings render the comparison procedure more adequate and the results more stable than the 1929 findings.
dence relative to the comparative progress of each school by grade and by subject as determined by the tests given.

**TABLE III**

1929

<table>
<thead>
<tr>
<th>MEDIAN—(Average of Grades V, VI, VII, VIII)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Chronological Age</th>
<th>Mental Age</th>
<th>Arithmetic</th>
<th>Composition</th>
<th>Spelling</th>
<th>Reading Speed</th>
<th>Reading Gain</th>
<th>Reading Significance</th>
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</thead>
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<td>12.0</td>
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<td>29</td>
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<td>.2</td>
<td>4</td>
<td>-.6</td>
<td>.7</td>
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</tbody>
</table>

Tables II for 1928 and Table III for 1929 indicate the following differences in gains:

1. Differences in progress between the two types of schools were apparent, but were not consistently in favor of either school. This suggests that on the basis of group comparisons, progress in the formal functions is not shown to be affected by the type of school organization.

2. Advantages of more than a year in grade status appearing in 1928 in composition and in 1929 in reading for the Dalton School are not repeated in consecutive years.

**PAIRED COMPARISONS**

The method used was that of pairing individual cases, using one individual in the experimental group and one individual in a control group for each pair, matching the cases as nearly as possible, and yet obtaining enough pairs to have some possible significance. The pairs were equated for the 1928 data on the basis of chronological age, mental age, reading age, and grade status. Any pair selected showed a total variation of no more than six months in the first variables named, and not more than a year in grade in school. Thirty-two complete pairs were selected from the 1928 data. The median chronological age for the experimental group in 1928 was 11 years and 3 months; for the control group 11 years and 4 months. The difference in the medians for the mental age of the groups was two months. In an effort to secure as many pairs as possible, the procedure in 1928 was extended to the fourth grade, from which ten individuals were selected. As the Dalton School did not include the fourth grade in 1929, and the paucity of cases did not permit the matching of any individuals in the ninth grade, the results of the second year include only grades five to eight. Table IV gives comparative averages for the two groups, so that the gross findings for both years may be seen.

**TABLE IV**

**PAIRED COMPARISONS**

<table>
<thead>
<tr>
<th></th>
<th>Reading</th>
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</table>

On account of the smaller total number of cases in both groups, the 1929 data did not lend themselves to the equating of more than eighteen pairs on the basis of three variables: that is, chronological age, mental age, and grade status. No pair was selected that showed a total variation of more than one year. The median chronological age for the Dalton group was 11 years and 5 months; for the control group, 11 years and 7 months. The difference in the medians for the mental age of the groups was 3 months. In an effort to secure as many pairs as possible, the procedure in 1928 was extended to the fourth grade, from which ten individuals were selected. As the Dalton School did not include the fourth grade in 1929, and the paucity of cases did not permit the matching of any individuals in the ninth grade, the results of the second year include only grades five to eight. Table IV gives comparative averages for the two groups, so that the gross findings for both years may be seen.

Inspection of Table IV shows that in 1928 the reading gains were identical for both groups. In composition, the Dalton group showed an outstanding gain of 1.8 grade, while the control group showed a gain of .2. The obtained difference of 1.6 grades appears a significant one as the chances are 99 in 100 in favor of this being a true difference. This is the greatest difference in any subject between the two groups. The gain in composition by the Dalton group may have been caused by the great amount of written work that is required under the Dalton Laboratory Plan. It is thus conceivable that each teacher in 1928 in each laboratory functioned rather effectively as a composition teacher in conjunction with the subject that was her specialty. In spelling, the
A DESCRIPTION OF THE NEW PSYCHOLOGICAL CLINIC AT THE UNIVERSITY OF OMAHA

By William H. Thompson, Ph.D.

University of Omaha

WHEN the new building of the University of Omaha was planned for a new campus, the matter of a psychological laboratory and clinic was considered. After an investigation as to what other institutions had included in the way of housing and space arrangements together with a survey of the possible needs of the institution as it related to the community, several purposes were established. Means were taken to incorporate these aims into the planning of the building. President Rowland Haynes, the Board of Regents of the University, and the architects, Latenser and Sons, cooperated with the writer in making the plans for the laboratory and clinical arrangements.

The University of Omaha being a municipal institution has certain problems of relationship with its community. It seems reasonable that psychological service for the children of the community should be one of the experimental and service features of its work. The emphasis is placed, because of the nature of the institution, upon experimentation in human psychology rather than in animal psychology. The animal psychologist has believed that he had certain superior opportunities for objective investigation not applicable to the ordinary arrangements for experimentation with human beings. It is suggested that the arrangements herein described demonstrate a set-up which incorporates most of the advantages of the animal investigator in the realm of objective observation.

There are a number of objectives in any clinical outlay. Some considered by those planning this building program were:

1. Facilities adequate for all kinds of individual testing.
2. Opportunity for objective observation of testing, teaching, and other activities by students, teachers, parents, and others who may be interested.
3. Provision for improved teaching situations in psychology.
4. Arrangements for research.

Plans were made for a clinical testing room of dimensions larger than the ordinary. The testing room is 23 feet 6 inches by 15 feet 6 inches with large windows on two sides of the room which provide for adequate light to fall in a very comfortable manner for the tester and the one being tested. There is also adequate electric light for use on dark days and at night. This room is informally arranged. It is equipped with small tables and chairs for small children and ordinary tables and chairs for others. It has a small blackboard, a desk, filing cabinets, and some minor office equipment. It is spacious and
comfortable and lends itself to such decoration as may be suitable. On the wall adjacent to the adjoining room there are six hinged glass sash windows 3 feet by 4 feet, which open out into an observation room. These windows are provided with a 40 mesh copper screen. This permits adequate observation area and excellent reflection of light so that when the observation room is darkened, the testing room has the appearance of being completely separated from the adjoining room.

The observation room is a room of similar dimensions to the testing room, being 24 feet by 15 feet 6 inches. It is equipped with light-proof shades on the outside windows, on each of the hinged glass sashes, and on the entering door. The observation room has a blackboard and all other ordinary classroom furniture. The observation room has, instead of the regular partition to an adjoining room, a folding light-proof partition so that it is possible to fold the doors back to enlarge the observation room with the addition of another room 48 feet longer, making the total observation space 63 feet 6 inches by 24 feet. This additional room is equipped with light-proof shades and permits observation of testing and testing activities by a large group.

One advantage of this building plan is that it permits microphones hidden in the ink wells on the table to transmit the sound into the observation room through a loud speaker located in the center of the wall above the hinged windows. This arrangement permits not only observation of the behavior, but also observation of all sounds occurring in the testing room. Heretofore in observation rooms the observer had to maintain complete silence to escape detection by the individual being tested. Under this arrangement, noise from the observation room does not penetrate to the testing room. All sounds can be transferred from the testing room to the observation room. The outstanding feature of the arrangement is that discussions and questions concerning occurrences in the testing room can take place without the individual in the testing room being aware of anything transpiring in the observation room. This permits instruction, lecture work, and discussion coincidental with events in the testing room. Observations can be made by small or large groups with equal success.

Most observation rooms have been very uncomfortable because of poor ventilation in the darkened room. This has been obviated by air conditioning of the entire building. Comfort is possible at all times both in the observation room and in the testing room.

This arrangement includes adequate facilities for testing and has all the advantages ordinarily found in clinics. It is possible to carry on teaching while the testing is being executed. Experimental situations of many kinds can be set up for observation. Objective observations of different situations are possible. Language responses can be included in observations in a way heretofore not possible.

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This arrangement permits an entirely new approach to the teaching of psychology, namely, observation synchronized with lecture and recitation. This plan furnishes a new tool for the teaching of psychology whether it be general psychology, child psychology, experimental psychology, or vocational psychology. This set-up permits the teaching of the technique of the individual interview in a manner heretofore not possible. It completely removes the "grand stand" situation during the interview and yet permits the grand stand to be present.

Perhaps the most outstanding purpose of this arrangement is the opportunity for experimentation. The observation of the natural relationship of human beings to a given environment and to each other in that environment is impossible without some observational opportunity as is here afforded. It is quite possible to conceive of facilities like these as being the practical psychological laboratory of the future.

This set-up comprises an excellent method of studying the problems of the mentally deficient. Many institutions have one way vision arrangements and have recognized their value. This arrangement has a special significance in the study of the problems of the mentally deficient, especially those who are borderline cases.

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Given at the Sixty-fourth Annual Meeting of the American Association on Mental Deficiency, Atlantic City, New Jersey, May 24, 1940.
BRAIN SURGERY AND PSYCHOLOGY *

BY WM. H. THOMPSON

UNIVERSITY OF OMAHA, OMAHA, NEBRASKA

THE report of J. Laraboulet, describing the operation of James Gardner, who accomplished a true experimental resection of the right cerebral hemisphere, 1933, appearing about the same time as the report of Dr. W. E. Dandy, whose similar feat startled the complacent world of psychological theorists, stimulates the contemplation of the meaning of extirpation operations to psychological theory. A review of reports of brain surgeons will reveal that the right cerebral hemisphere has been removed with no observable permanent defection in the higher mental processes. The right frontal lobe, except the pre-rolandic area, the left frontal lobe, except the pre-rolandic and Broca's area, have been removed with no apparent loss of function. In fact, both frontal lobes, except pre-rolandic and Broca's areas, have been resected with no permanent loss of function. The removal of the pre-rolandic area (motor centers) is accompanied by some loss of facial movements. The excision of the post-rolandic area (sensory centers) was accompanied by some loss of facial sensations, but the deep sensations remained. The resection of the right temporal lobe was accompanied by a homonymous hemianopia, but no demonstrable disturbance of speech or mind. A similar situation was reported with respect to the extirpation of the left temporal lobe with the addition that there was a temporary anomia and an incomplete homonymous hemianopia. The removal of the uncus causes disturbance of the taste and smell functions. The excision of the right occipital lobe and the left occipital lobe are accompanied by complete homonymous hemianopia. The right parietal lobe has demonstrated no known function, excluding a sensory function of the parietal region, contributing to the higher forms of thought. The left parietal lobe apparently contains centers for sensory speech. Its removal is accompanied by apraxia. The entire length of the corpus callosum has been divided without demonstrable mental loss. Broca's area may be removed with a temporary motor disturbance to the depth of two centimeters. Removal of

* Received and acknowledged May 17, 1935.
the area to four or five centimeters is followed by permanent loss of speech. The first temporal convolution, where the supposed auditory centers exist, shows no disturbance after excision.

To quote J. D. Dusen de Barenne, "The classic localization theory must be changed. The great problem of today is: To what extent? Many neurologists agree that with regard to the higher psychic activities the classic conception is wrong. They can look no longer to the classic speech diagrams of Wernicke and Lichtheim and their numerous modifications of the true representation of the neurodynamic processes going on in the brain of man when he talks, understands speech, reads, writes, and thinks."

This modern scepticism has its forerunners. In 1876, Brown and Séquard doubted the possibility of cerebral localizations. Observations of Gall and Spurzheim indicated that they thought cerebral localization was a fact. Goltz decerebrated dogs, which walked without motor weakening. Two hundred cases demonstrated that hemiplegia occurred on either the homolateral or contralateral side of the brain, apparently indiscriminately. The brain worked "as a whole". In 1876, Brown and Séquard's publication stated, "Clinical observation teaches that paralysis, as an effect of brain disease, as regards its place, its extent, its duration, and its association with other symptoms, has no absolute relation with the seat, the degree and extent, the kind and the rapidity or slowness of appearance of disease in or injury to the brain."

Dr. Dandy remarks, "If the left anterior cerebral artery is injured by any chance, the patient can never regain consciousness. There seems to be evidence to show that this artery and its adjacent area is definitely a necessary part of function of the individual described as conscious, and with it the ability to speak."

To some, the evidence which here is only partially surveyed will merely mean that either cerebral hemisphere is capable of usurping the functions of the opposite side or that one part of the brain may take over the function of the portion which is lost or disabled. Broadbent of England stated this view, and it is a ready

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current mechanistic explanations of experience may cause a reinspection of dualism for new possibilities. A realization that a system based upon such a theoretical construct as energy is fully as difficult in the last analysis as one erected upon mind seems at last to overwhelm us.

In any event, students of psychology will continue to use the empirical basis for the extension of human knowledge. Its extensions are not bounded by theoretical implications. However, the inquisitive propensities of man will continue the struggle with the ever intriguing task of discovering the real nature of man as he experiences the world about him.

The age-old problem of the mind-body relationship seems destined for a new turn if the conclusions of the foregoing products of modern surgery are sustained by further research. The doctrine of specific neurological patterns definitely functioning with a given response has suffered serious reverses with each assault upon the theory of brain localization. The work of Pavlov, Lashley, and other animal experimenters seemed to pave the way for the abandonment of this explanation of experience which has been the tenet of over a generation of thinkers. It would seem that the feats of modern surgery are destined to cause its complete collapse.

The advent of the theory of "mass action," "conditioning," as well as the implication of the Gestalt school, has definitely captured the interest of the scientific world.

With its demise would go many of the cherished speculations of psychology. Many of the explanations which have been tenaciously held by the apostles of structuralism, functionalism, and behaviorism would find many of their basic assumptions sinking into the limbo of the historical past. The full account of the reverberations of this will not be fully chronicled for many decades after the establishment of a new understanding of the relation of the function of the organism and experience.

If the left anterior artery of the cerebral hemisphere is definitely established by surgery as the sole "sine qua non" physiological support of what has been understood as "consciousness" or "mind," many questions which have been formerly raised will disappear. New ones rise in their place. We may now ask if the world of mental events has its real dependence upon circulation phenomena. Is this the bridge between the shadowy world of
thought and experience and actual physical processes? Is the nervous system only primarily motor in its service to the whole organism? Is the nervous system merely subsidiary in the whole balance of affairs during the reactional picture at levels which have been described as higher? We may further inquire if thought is the product of the nervous system any more than the vascular system. In fact, is there any somatic system that is anything but contributory to the whole state of being that we call being alive to the world about us?

It is fair to challenge the assumption of a world of mental events which have a causal relationship to objective behavior on the grounds that there is now no satisfactory scientific evidence that is able to substitute an understandable explanation. Science has predicated that the simplest explanation which was consistent with all of the known facts should be accepted. In the field of behavior, scientific men have depended upon neurological theory rather than metaphysical speculation for obvious reasons. The present situation indicates a necessity for a re-evaluation of the facts of neurology, physiology, pathology, and allied sciences as they relate to the fundamental issue of the nature of experience. Psycho-physical parallelism and interactionism must be re-edited. Behavioristic, dynamic, organismic, and other related schools of thought must reckon with the results of cerebral extirpation.

The recasting of hypotheses has several possibilities. One may assume that a complete knowledge of the structure-function story of Broca's and the pre-rolandic area with supporting evidence of the subsidiary functions of the rest of the brain will reveal the story of experience. While such knowledge will doubtless add valuable information, yet those hopeful of this approach hold on in spite of the appearance of recent major reverses of crushing significance. The hope of psychology that this avenue of scientific inquiry may establish it on firm ground in its eternal quest for the understanding of the nature of experience seems to fade farther away with each new feat of brain surgery. What had included the function of a whole system in its possibility now finds its focus restricted to a small area of that system for a physiological explanation that will be consistent with the apparent function of structure.

The biological aspect of the problem has attracted the thinking of many scholars who have recognized the unified nature of man's reactions with its interplay of various systems of structure. If the structural parallelism of function in the brain is wiped out for the world of mental phenomena, there will be many who are attracted by the organismic description which has been borrowed from the biologist. The amoeba reacts as living protoplasm apparently accomplishing its necessary ends, independent of discrete systems in function. Theorists holding such views as "mass action" and other forms of totalism will be quick to see in these the biological explanation of the mind. It is fair to ask if much hope is to be expressed for such explanations because of their complexity. When pushed to their foundations, these doctrinaires retreat to the realm of theoretical physics from which they disperse into the forests of metaphysics. An example will suffice to demonstrate the agility of the imagination of a scientist in another field as he treats with this problem.

Dr. Berry says, "It will be observed that this process of gradual infection of successive groups of cortical brain-cells with the potential energy resulting from a constant stimulation does not in the least resemble that so generally believed and which, as the pathological theory of cortical function, Ashby has adversely and justly criticized. It is much better expressed in his own slightly modified simile of a cerebral pond in which millions of successive ripples (successively charged neurons) are produced by a constant throwing in of stones (stimuli) at three independent points. Eventually these ripples fuse, coalesce, and weave themselves, within the parietal associational center of the pond, into those innumerable kaleidoscopic neuronic patterns or engrams essential to the production of mental phenomena."

Interesting as are these descriptions, the modern psychologist finds himself as deeply involved in theoretical quagmire as his ancient predecessor was when he cried out to the man of science to rescue him from the quicksands of philosophy. Until the biologist can solve the mystery of the cell in terms of structure-function, what hope can psychology obtain in seeking for the story of experience by attempting to build a superstructure upon foundations that include all of the difficulties of the biologist with the addition of more stumbling blocks equally as formidable?

Many scholars have felt that the postulation of a world of mind defied careful analysis and hobbled scientific inquiry. The abstruse problems attending this approach have been emphasized, and the literature is abundant in portrayals and critiques. An observation may be risked at this point. The collapse of

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5 Berry, R. J. A. Brain Structure in Relation to the Mind. Journal of Neurology and Psychopathology (see p. 3), p. 108.
INTELLIGENCE TESTS IN AMERICAN COLLEGES

It had been suggested from several quarters that the intelligence of the student body of our universities and colleges has been increasing since the onset of the depression years. An Ohio College Association bulletin\(^1\) indicates that this situation has been observed generally in the colleges of that association. Following up this suggestion, the author sent the following questionnaire to 123 colleges which use intelligence tests other than those of the American Council on Education:

1. Do you use an intelligence examination for entering freshmen?  
   Yes ...... No ......

2. Have you used the same intelligence examination or different forms of the same intelligence examination during the years 1930, 1931, 1932, 1933?  
   Yes ...... No ......

3. Have you noticed any significant increase in the average scores of the entering freshmen?  
   Yes ...... No ......

4. If so, how much? ........................................

5. Have you noticed any significant difference in the location of the first Quartile and the third Quartile during these years?  
   ............................................................

Remarks: ............................................................

One hundred and twenty-three colleges and universities responded to the questionnaire. With the results of this inquiry, data were included from 70 additional colleges which used the American Council Test during the years 1930, 1931, 1932 and 1933, appearing in the Educational Record for April, 1931, 1932 and 1933, and from 45 more colleges of the Ohio College Association, as reported in Bulletin No. 91.\(^2\)

Table 1 indicates the number of colleges reporting by means of the above questionnaire, as well as the American Council group. Definite gains, losses, those not giving tests, those reporting no variations and those which changed their tests during the last three years are indicated.

An investigation of Table 1, which is a summary of the report on the American Council Tests and the results of the questionnaires to colleges using other intelligence tests, indicates that out of 193 colleges reporting a population of 466,472, 112 institutions reporting population

\(^{1}\) The Ohio College Association Bulletin No. 91, page 2017.

\(^{2}\) The Ohio College Association represents a membership of 45 institutions, with a student population of 58,575 in 1931.
These facts indicate that the 1931 edition is somewhat easier than the 1932 edition. This difference in difficulty was not at all expected. The test, with the exception of the analogies test, had been carefully equated in difficulty. The 1932 edition will be somewhat different from previous editions, but it is hoped that gross scores will be directly comparable to those of former years. The changes will be only minor changes in the form to facilitate scoring.

For several years, the successive editions of the Psychological Examination have been comparable in difficulty, but a few changes in the 1932 test have resulted in scores not directly comparable to last year's edition. The difference between the gross score norms for the 1931 and 1932 gross scores does not, however, represent the difference in difficulty between the two examinations. This is because of a selective factor in the colleges sending in records.

Equivalent scores in the 1931 and 1932 editions indicate, at the fiftieth percentile rank, 12 points in favor of the 1932 edition. These differences are interpreted as accounted for in the test itself on the assumption that the true intelligence level for each year is the same. This supposition is without defense, and no evidence is offered for its justification.

Reports of the Ohio College Association Bulletin No. 91, page 2017, are to the effect that "evidence has been discovered pointing to the existence of an increasing quality of intelligence of this college generation is superior to that of former years. The college men feel that the students are becoming more "test-wise." Our elementary and secondary schools are using more objective tests, and thus the students are becoming more familiar with the requirements of examination performance. A recent small decline in the student population throughout the United States has resulted in raising the probability of the elimination of the lower division students. It has also been rather timorously suggested that intelligence of this college generation is superior to that of those past. It appears that all or many of these reasons may operate. Further investigation of this problem seems necessary, if we are to discover the significance of this rather dramatic increase.

### TABLE 1

<table>
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<tr>
<th>Number reporting</th>
<th>Number with definite gain</th>
<th>Number with definite loss</th>
<th>Number with no variation</th>
<th>Number giving no test</th>
<th>Number having no available data</th>
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The trend demonstrated in this inquiry shows need for more research on the problem. If the major trend is substantiated by such future research, important educational outcomes are to be expected.

Interest in this problem is manifested by the fact that a large percentage of the colleges and universities responded to the questionnaire on examination performance.
SOME CHARACTERISTICS OF THE LISTENING HABITS OF A CITY OF 225,000

by

William H. Thompson, Ph. D,
University of Omaha

The problem of the shift of habits of listening of the radio audience from time to time from station to station from program to program has been a matter of importance to students of psychology as well as commercial workers in the various fields of radio. Many radio surveys of various kinds and varying extent have been made in both urban and metropolitan localities. While the matters of expense, time, and the purpose for which the survey is used are a directing factor in commercial activity in this field; nevertheless careful workers have been reluctant to accept with confidence the findings of such character as is evident in the ordinary survey.

While one may discover in some commercial surveys shoddy efforts, poor designing, and often dishonesty, in the scientific sense of the word; nevertheless it must be admitted that the problem of habit in radio listening has loomed large and to some degree has defied even the effort of the designing designer. The rate of change, the characteristics of change have been noted in many efforts both commercial and scientific. The psychology of habit formation and habit destruction, although not always successfully used, is a very definite factor in the matter of radio programing.

To study the change in the radio listening habits of a city the size of 225,000 during a period of six months of intensive competitive activity between rival stations and networks is the attempt of this experiment. The first study began the first of November, 1939, and the second survey was started the first week in April, 1940. The community surveyed has three local stations carrying Columbia Broadcasting System, National Broadcasting Company Blue Network, and National Broadcasting Company Red Network. These stations are highly competitive and are owned by different proprietors. Considerable advertising is resorted to in order to stimulate listening to the respective stations. Stations outside of the community receive some patronage and certain programs originated by the Mutual Broadcasting Company are heard.

The problem of survey of the radio audience enlists many problems which have been previously recognized and abundantly treated in the literature of the field. It was felt that the best results obtainable with the resources at immediate command could be obtained by the face to face interview, using the method of aided recall, that is, having the interviewer place before the interviewee the radio log of the previous 24 hours as an aid to his response. The interviewers used were experienced and were of the type required by the Psychological Corporation and were definitely trained in the technique of the interview. Care was exercised in that the interviewer was used only if he demonstrated definite ability in interviewing in the economic group or the social level to which he was assigned. It has been our experience that some interviewers are unable to interview successfully and adequately among the lowest economic groups and some are quite inadequate in the interviewing of people in the upper economic brackets. It is the opinion of the author that any interviewing program or system is only as good as the integrity of the individual interview. Great care was exercised to achieve a maximum soundness in the individual interview. A system of checking was instituted as an aid.
in sustaining the quality of the interview. In as far as was practically possible the personnel of the interviewing crew was held constant.

The problem of sampling has long been recognized as of utmost importance in any survey and has been a matter of some considerable experimentation. For the purposes of this experiment a sampling the size of 1.5% was used. Smaller samplings may have been possible, and some experimentation was made with the sample the size of .15% and also of .05%. It is here to be noted that with the sample as large as the last two figures, the results obtained did not agree with statements made by Dr. George Gallup in his recent book called the *Pulse of Democracy*.

It was decided that the sampling should be made according to economic stratification into five groups. Criteria for the five groups are the same as are used by the Psychological Corporation of America. This stratification has been widely described and used. The economic grouping was facilitated by the fact that certain definite sociological and economic studies have been made of this community thus permitting criteria for the sampling structure to be accurately based. The quota for each economic group was determined by the fraction of the population in that economic group in the city. These quotas were rigidly held in both surveys so that the matrix of the sampling procedure was competently achieved from the point of view of its inception.

The surveys listed the audience every 15 minute period from the hours 7:00 A.M. to 12:00 P.M. every day in the week. The profiles for the composite day for Table I showing differences between the April and November surveys has a mean difference of 2.27%. The Standard Deviation of the difference is 2.28%.

![Table I - Weekly Average](image1)

It is to be noted that these differences are gross differences and disregard the matter of gain or loss. Perhaps it is more significant to notice the similarities of the profiles. It should be noted that in most instances elevations and depressions follow the same general trend. This appears to be true also with Table II which has a mean difference of 2.05% and a Standard Deviation difference of 1.76%.

![Table II - Weekly Average](image2)
The daily profile is characterized by depressions and elevations at similar times. Table III with a difference of 1.58% and a Standard Deviation of 1.40% shows a somewhat similar picture.

Table III -- Weekly Average

While the profile for this station does not follow as completely the characteristics of the other stations, it is to be noted that this is a new station and joined a national network between the time of the two surveys. Apparently it has not secured its regular audience. While comparative gains and losses in the different stations are to be noted, the outstanding characteristic is that the profiles are similar in shape and follow the general characteristic pattern. Table IV shows the total audience.

Table IV -- Weekly Average

It seems reasonable to assume that as far as this community is concerned two surveys of the character here described show a definite and consistent listening picture for the radio audience. The similarity of these configurations suggests, that in spite of an intensive campaign to build up the radio listening audience, the change in listening habits is not greatly affected. One may conclude that, with many changes in program structure and many efforts to lure listeners, in spite of promotional and advertising efforts of many kinds and great intensity, there seems to be a definite inertia in the radio audience. While such a statement does not hold true for an individual program or an individual time location during the day; nevertheless, great changes from time to time are definitely the exception and not the rule. It is perhaps true that one selects his daily radio program as much on the basis of habit as he performs many other customary activities of his life. This would seem to suggest that the proper attack on the problem of building up a radio audience at a given time for a given program must be primarily concerned with the psychology of habit formation. This experience may recommend that advertisers and all those concerned with the competitive commercial aspects of radio listening should be experts in the psychology of habit construction and destruction if success is to be attained.
AN ANALYSIS OF ERRORS IN WRITTEN COMPOSITION BY DEAF CHILDREN

by WILLIAM HERTZOG THOMPSON, Ph.D.

The Municipal University of Omaha, Omaha, Nebraska

[Reprinted from the American Annals of the Deaf
March 1936, pp. 95-99.]
### AVERAGE NUMBER OF ERRORS PER 1,000 WORDS MADE BY DEAF CHILDREN

#### Status of deafness and quality of work

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<tr>
<th></th>
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<td>80</td>
<td>34</td>
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<tr>
<td>Total</td>
<td>578</td>
<td>306</td>
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The errors of those who have lost their hearing after the age of five more closely resemble the errors of the public school children than do the children who have lost their hearing below the age of five.

On the basis of these results, it would appear more necessary for the teacher to spend time and effort on the right use of words rather than on the treatment of structural grammar, as the written expression of deaf children is more likely to be mechanically correct than it is to have the words correctly used.
Errors in Written Composition by Deaf Children

Pronouns
1. Wrong case
2. Wrong number
3. Vague reference
4. Wrong gender

Nouns
1. Wrong number
2. Wrong meaning

Adverbs (adj)
1. Used for each other
2. Wrong modification
3. Excess or unnecessary

Sentences
1. Run-on
2. Incomplete
3. Improper
4. Repetition
5. Choppy
6. Incoherent

Clauses
1. Dangling or mixed reference
2. Disconnected

Syntax and Case
4. Wrong article
5. Double negative
6. Omission of article
7. Excess article

Conjunctions
1. Used with wrong type of clause

Prepositions

Verbs
1. Wrong tense
2. Wrong case
3. Wrong number
4. Wrong voice
5. Split infinitive
6. Wrong use of gerund, participle
7. Wrong form

Clauses

2. Lack of connection with rest of sentence

Phrases
1. Not clear reference

Word Order

Lack of Proper

Punctuation
1. Wrong use of period or question mark
2. Wrong use of comma
3. Wrong use of semicolon
4. Wrong use of colon
5. Lack of period or question mark
6. Lack of comma
7. Lack of semicolon
8. Lack of colon
9. Quotation marks
10. Apostrophes
11. Capitalization
12. Paragraphing

Twenty papers from each pupil were analyzed. The ability of each pupil was rated by his teacher, and a statement of the age at which deafness occurred was included for each pupil. This enables a statement to be made relative to the occurrence of error in reference to the factors of amount of hearing, age at which hearing was lost, and the scholastic ability. The table at the close of this paper will show these relationships.

Findings
Children who lost their hearing after the age of five made fewer errors than those in the other groups.

Pupils who were rated fair in ability usually made more errors than either the good or poor students. It is apparent that the good students had a better command of language and made fewer errors; the poor students wrote compositions of much simpler nature.

The differences between the compositions of those who were of the congenitally deaf and those who lost their hearing before five years of age is not so great as might be expected. In general, the differences do not appear significant between the two groups. However, it should be pointed out that the children who have had hearing and who lost it at five or before have a better command of words, although their handling of the structural aspect of language is not superior.

In the mechanical features of composition, it is interesting to note that the partially deaf usually make more errors than the totally deaf. This suggests that the totally deaf rely more upon pure mechanics and that the partially deaf are "corrupted" by hearing speech. This same difference is more striking in the use of words than in the structural features of composition.

The vast majority of the errors in written composition fall into relatively few classifications. This indicates that the emphasis on teaching written language should be shifted to that part of English composition which will help the child to overcome his mistakes.

The omission of necessary words, the use of wrong words, and the addition of excessive words are outstanding characteristics of the errors by those children who have lost their hearing before five or who are congenitally deaf. Scholastic ability in these groups apparently is not a factor in these difficulties.

The findings of this experiment indicate that the type of error made by deaf children parallels the kinds of errors made by school children as found by Filliers. This suggests that the teaching of English composition is in its larger aspects much the same problem whether the child is deaf or hearing.

October 15 and 16, 1958

To the Friends of the University of Omaha:

As a part of the 50th Anniversary of the University of Omaha, the College of Arts and Sciences welcomes you to view the exhibits prepared for you by the administration, faculty, and students of the College.

The title, "The Education of Free Men," is an expression of the liberal aim of the pursuit of learning in those areas of culture seen in the free world in this century. It is more—it is a statement of the longing of men for the good life.

The College of Arts and Sciences is today a trustee of the learning of the centuries. It carries the obligation to the children of men to bear witness faithfully to the accomplishments of man. It tells the story of his disasters, his victories, his heartaches, and his exultations as he struggles upward against ignorance and evil.

It gives inspiration to those who would break every bond of enslavement prepared for the mind of man. It preserves, develops, and transmits knowledge from generation to generation. From its granaries the intellect is fed; from its springs the soul is refreshed; from its humanities comes the vital hope that man shall not perish from the earth.

In behalf of all who labor in this cause in this place, I extend to you our greetings and trust you will enjoy our show.

William H. Thompson
Dean, College of Arts and Sciences