

A SOCIAL SYMPOSIUM

A SMALL group¹ of Seniors at Harrisonburg, studying sociology, were given certain questions on which to make written reports; at the same time they were requested to give an answer to each question in a sentence or two. Below are tabulated some of the sentence answers, for what they may be worth, without names and without comments.

I. *What Is Civilization?*

1. Civilization is the whole sum of man's achievements, resulting in social order in place of lawlessness.

2. The sum total of social character and achievement.

3. All the cultural, social, industrial, and political achievements of humanity, resulting from accumulated experience.

4. The humanization of man in society.

5. The constructive use of mental and physical powers by each individual for the improvement of mankind.

6. That state of culture or progress by which society may utilize the arts and sciences.

7. The highest form of man's development. It is founded on the grit and endurance of those who put duty before inclination, and it embraces the achievements of man from savagery to the present time.

8. It is the outcome, or flower, of human progress.

9. It is the manipulation and mastery of all forces of both man and nature.

II. *What is the Social Goal?*

1. The social goal is a harmonious working together of individuals, groups, and nations, for the good of mankind.

¹The class, an even dozen, was made up of the following individuals: Frances Bell, Sarah Bowers, Rowena Crush, Catherine Markham, Clarinda Mason, Martha Moore, Chloe P. Oakes, Elspeth Peyton, Robbie Quick, Wellford Smith, Virginia Thomas, and Eleanor Wrenn.

2. Correct living and happiness for all.

3. Co-operation and happiness.

4. To attain happiness by promoting health and wealth, increasing intelligence and knowledge, and strengthening religion and morality.

5. Improvement of the group through the individual, resulting in the greatest happiness and usefulness.

6. A general recognition of the brotherhood of man.

7. Correct living, enjoyment of the best in life, and social harmony.

8. To promote health and wealth, to cultivate morality, to establish justice, through a social machinery that is effective and benevolent because it bases on personal work and individual efficiency.

9. Providing happiness and more complete living for the greatest possible number of people.

III. *What is Social Progress?*

1. Social progress is growth mentally, physically, and morally, with a wise application of this growth.

2. It is the more complete adaptation of society to the conditions of life.

3. The gradual emancipation of man and his elevation from the selfish plane.

4. That unity of progress that involves all mankind and concerns itself mostly with the improvement of social order and government.

5. The development or going forward of the group and of the average individual.

6. The steady elevation of standards and ideals.

7. The work of geniuses followed up by social action.

8. Harmonizing powers—co-operation towards higher goals.

9. A development of the individual that becomes evident in the race.

IV. *What is Human Nature?*

1. Human nature comprises the inborn,

spontaneous qualities of man, which time cannot alter or change.

2. The sum total of the inherent tendencies of mankind.

3. The characteristics common to mankind.

4. Human nature embraces original instincts, capacities, and tendencies with which we are endowed when we enter the world.

5. The faculties, sensibilities, and powers inborn in the race of mankind, that distinguish men from other beings.

6. A spontaneous and impulsive expression of innate, instinctive feelings.

7. Human nature—the sum total of those physical and psychical factors that tend to repeat themselves in mankind from generation to generation.

8. Human nature is that beneath the surface in each of us, which, if we were stripped of convention, clothing, and manners, would make us like Adam.

V. *What is Religion?*

1. Religion is that indefinable something within each human being that makes him keep faith with God and man.

2. Religion is man's filial relation to, union with, and faith in God.

3. Religion is that instinct of deep-felt want within the human breast, involving a sense of faith in and dependence on some higher power.

4. Religion is faith in and devotion to one's ideal of a Power higher than man, and the desire to strive for that ideal.

5. Religion is a faith in some supreme power on which man regards himself as dependent and to which he feels responsible.

6. Religion is worship of a Supreme Being, with faith and ethical relationships implied.

7. Religion is conscious dependence on and devoted faith in a Supreme Goodness.

8. Religion involves the recognition, worship, and adoration of a higher being,

to whom one owes obedience, honor, and service, faith being fundamental.

9. Faith that acknowledges a supreme being, and a courage that stands for truth and right.

10. Religion is the result of man's effort to express a compelling, worshiping impulse within him—a faith and adoration that are natural in the presence of Infinity.

VI. *What is a Good Government?*

1. A good government is one that serves the great human needs.

2. One that is integrated in a well balanced code of laws, that stands for truth and justice, and that is executed by intelligent and impartial officers.

3. One that promotes the highest standards of citizenship through law and order.

4. One that fits the needs of a given country or people.

5. One that is intelligent, impartial, and practical, stimulating the individual to a habit of civic thinking.

6. One in which all laws are just, the officials intelligent, capable, and impartial, and all the people co-operate for the general welfare.

7. One in which the principle of the Golden Rule is made effective.

8. The political machinery by which a community or a state exercises fair and effective control over its public affairs.

9. One in which just laws are administered by broad-minded and efficient officers.

10. A good government is of the people, enabling them to live more completely, because it is progressive, educational, and responsible.

VII. *Why Has Monogamy Prevailed?*

1. Monogamy has prevailed because of the economical, biological, and ethical demands of society.

2. It has stood the test of time better than any other form.

3. It harmonizes with the natural instincts.

4. By a trial-and-error process, monogamy has been found to fit best the nature and needs of progressive civilization.

5. Because of feminine sentiment, property rights, and grocers' bills.

7. Family relations are definite and strong. It affords the best conditions for rearing and training children. It ministers to natural affection and sentiment. It is favorable to the lives of both parents and children.

VIII. *Why Has Sociology Been So Late Taking Shape as a Science?*

1. Because it has been only through experience that its value and importance have been discovered.

2. Being an inexact science, its principles were elusive.

3. It has had to win over human pride and prejudice—adverse "mental-set."

4. Sociology, though as old as the human race, has been late in taking shape as a science because people have only recently realized the significant place it holds in human welfare.

5. Sociology, being so comprehensive and so complicated, required the previous development of all other sciences as its aids.

6. In former times more thought was given to the individual, but with more advancement it has been found that full and happy living depends on one's relations in the human group.

THE LONG ROAD TO TRANQUILITY

It takes an endless amount of history to make even a little tradition, and an endless amount of tradition to make even a little taste, and an endless amount of taste, by the same token, to make even a little tranquillity.

HENRY JAMES

A DAY IN THE COURT OF HAMMURABI

IN THEIR study of ancient history, the 8b grade of the Harrisonburg Junior High School became much interested in the law code of Hammurabi, and one proposed a dramatization. The play was written and presented by the pupils, with the aid of their teacher, Miss Virginia Thomas, under the supervision of Miss Stockberger.

Setting—Throne Room of Hammurabi.

Time—About 2100 B. C.

The story opens in Babylon when Hammurabi was king. Hammurabi is seated on his throne talking to his attendants.

Hammurabi (*to attendants*)—I have some very important things to do, but the most important is doing justice by my people. I have written this code of laws which I have in my hand in order that I might judge my people. I think that I have done justly by them. Yet, there are those who will not obey and will have to be punished. That is what I have to do today.

King's High Commissioner (*to Hammurabi*)—My Master, in the other room are many people who have come to you for justice.

Hammurabi (*to guard*)—Show one in, and I shall decide what is to be done.

(*The guard goes out of the room into the outer one and returns, leading a soldier.*)

Guard (*to Hammurabi*)—Oh, King, this man has betrayed his country.

Hammurabi (*to soldier*)—What is your name?

Soldier (*in low voice*)—Shadrach, my king.

Hammurabi (*in loud voice*)—You are accused of betraying your country.

Shadrach—I know, sir.

Hammurabi—Are these things true? Did you leave your place when you saw that your side was losing?

Shadrach—I did.