

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.

Hammurabi—You deserted your post, and you are a traitor.

(Hammurabi runs his finger down his clay tablet of laws. Silence is heard.)

Hammurabi—You have disobeyed one of my important laws, and you shall be punished.

(Court room is silent. Then)—

Hammurabi—Your punishment will be that you shall have your legs cut off so that you will never be able to desert your country again.

(The soldier is led out; two men are led in by the guard.)

Guard *(to Hammurabi)*—The man that you see on my right is a rich man named Akkad who keeps a market. He accuses the man on my left, Belshazzar, a poor man, of stealing some bread from him.

Hammurabi *(to men)*—What do you have to say for yourselves?

Akkad—Belshazzar stole a piece of bread from me.

Hammurabi—Have you any evidence of that statement?

Akkad—Yes, here is a piece of the loaf of bread he dropped when I chased him.

Hammurabi *(to Belshazzar)*—Can you defend yourself?

Belshazzar—No, I was too poor to buy anything, and I needed food.

Hammurabi *(to Belshazzar)*—You have done wrong, so you will have to be punished. Your punishment will be that you shall give to Akkad ten loaves of bread for the one that you stole. If you cannot do this, then you shall be punished according to the law that reads, "If a thief have not wherewith to pay, he shall be put to death."

Hammurabi—Take them out, Guard, and bring in the next case.

(The guard takes the two men out and returns with a man and wife.)

Hammurabi *(speaking to the man)*—Now, what do you want?

The Man—My parents chose me a wife, and when she uncovered her face after the

marriage ceremony, as is the custom of your people, I found to my horror that she was ugly. I am positively disgusted. I want a new wife and I want to see her before I marry her.

Hammurabi—Have you any evidence of her being ugly?

The Man—Yes, here she is. What more evidence would you want?

(The man brings his wife forward. Up until this time she has been in the background.)

Hammurabi—That is evidence enough. *(Turns to wife.)*—Have you anything to say?

The Wife—He promised to be my husband, and so he should be. My parents arranged the marriage without my consent and I cannot help it that I am his wife.

Hammurabi *(to man)*—You have not lived up to your promise. You shall for forty days and forty nights have a treatment given to your face that will make it green and ugly, even uglier than your wife's. From now on, you will never be able to say anyone else's face is ugly, because yours will be so, too.

(The man and woman are led out and a doctor named Hezekiah, and a nobleman named Darius return with the guard. The nobleman's eyes are bandaged.)

Hammurabi *(to Nobleman)*—What is wrong with your eyes?

Darius—This doctor, Hezekiah, put some medicine in them, and as a result, I am blind.

Hammurabi *(to the Doctor)*—Hezekiah, this man says that you put his eyes out. What did you use?

Hezekiah—I used crocodile blood with ground-up finger nails and goat hair.

Hammurabi—From where did you get the idea of that medicine?

Hezekiah—I learned of it from a great Egyptian physician.

Hammurabi—But why did you put this one kind of thing in his eyes?

Hezekiah—Darius came to me and said that he wanted something to make his eyes beautiful, so I gave him this treatment. I did not want to do it, but he begged so hard that I did it anyway.

Hammurabi—According to the big principle upon which these laws are based—an eye for an eye and a tooth for a tooth—you shall have both of your eyes put out. (*To the Guard*)—Take these men out and bring the others in. (*The guard returns with two men quarreling and mumbling to each other.*)

Hammurabi—What is the cause of this wrangling?

First Man—This man here is a builder who built a house for me and did not make it strong. Consequently, the house has fallen and has caused the death of one of my best slaves.

Second Man—But, Sir, it was not my fault. The house was as strong as the usual ones, but a strong gale took it down.

Hammurabi—Gale or no gale, my Code says: "If a builder have built a house for a man, and have not made it strong, and the house built shall have fallen and have caused the death of the owner of that house, that builder shall be put to death. If he has caused the death of a son of the owner of the house, they shall put to death a son of that builder. If he has caused the death of a slave of the owner of the house, he shall give to the owner of the house slave for slave." Now, there is nothing else for you to do but to give this man one of your slaves.

Second Man (*to First Man, while leaving*)—Very well! Take your choice.

Hammurabi (*stretching himself*)—If I don't get some relaxation from this day's work, I don't know what I'll do!

Lord High Commissioner—Your Majesty, why don't you see the court dancers?

Hammurabi—Good suggestion, Commissioner. Go get the dancers.

(*Dancers enter, headed by the main dancer. They dance and then leave stage. Hammurabi stands up and stretches again.*)
I call that a full day's work, don't you?

THE CHALLENGE

Teaching faculties of the higher studies must become education-minded in a broader sense than that concerned solely with the problems of individual students or of individual institutions. They must look before and after over the whole life of our people, which they are inevitably remaking. They must survey, criticize, and amend their own contributions to that life, in the light of a consistent educational theory and purpose. They must overhaul their pedagogy of instruction, to meet the requirements of large classes, coming from all manner of social antecedent and environment. They must become aware of their part, along with that of other institutions, in the discharge of a nationwide and nation-deep responsibility—to say nothing as yet of a still more inclusive responsibility. They must become, in their spiritual unity throughout the land, the chief organic agency in the shaping of the America that is to be, at least so far as its conscious aims and ideals are concerned.—ELMER ELLSWORTH BROWN, Chancellor of New York University.

PLAYING THE GAME

Almost all the rules of childhood are the rules of training for any sport. Spinach and carrots taste better when the child knows they are on every athlete's menu. Early to bed doesn't seem so bad when one realizes that the cardinal rule of training is plenty of sleep.

The reason that lots of children are spoiled is not because they have so many toys, but because they have so many that they don't want and never thought of asking for, declares *The Parents' Magazine*.