ably as uniquely American as the development of quantity production by machines that is technology, or the profits system that is business, or the conception that people shall not go hungry or cold in a land of plenty. The remaining step for education— it may not be so far away or even now—is further changing needed to make a harmony with other leading institutions and ways of living, those best adapted to the profits system and machine production. We may with certainty predict adjustments in educational organization and practice to fit in with the rest of national development. The possibilities here are too vast even for speculation. It has always been so!

Paul Hounchell

FOLK TALES OF OLD DOMINION
PRESERVED FOR POSTERITY

A REPORT OF WORK IN PROGRESS UNDER THE DIRECTION OF THE WORKS PROGRESS ADMINISTRATION

FOLK tales and folk ways of Virginia are being recorded in final written form for eventual publication as the result of the completion of a study of Old Dominion folklore by the Federal Writers' Project of the Works Progress Administration. From every section of the Commonwealth has come interesting material to enrich the nation's knowledge of Virginia folk ways, it is stated in a report just received at Washington WPA headquarters. Among the hundreds of contributions received in the Richmond office of the Federal Writers' Project are folk-songs and ballads, occupational and sectional songs, Negro spirituals and songs, ghost and witch stories, legends and superstitions embodying the elemental traditions of the race.

Exploration of the folk ways of the state is only a part of the work being done by the Federal Writers' Project in Virginia, however. The Virginia Guide, the major undertaking, is now ready for publication. Sectional material for a History of Virginia is being gathered, and several sectional books are nearing completion. In addition, Negro workers have completed a History of the Negro in Virginia. Historical radio skits are being written by project workers and produced over a Richmond station. The project in Virginia is under the direction of Eudora Ramsay Richardson.

The work of coordinating the folklore material has been placed in the hands of Miss Miriam M. Sizer, Folklore Consultant. Miss Sizer is a native of Orange County and holds a B.A. degree from the University of Virginia and has done post graduate work at Columbia University.

It was while studying Chaucer and medieval life at the University of Virginia that Miss Sizer became interested in folklore. Later, while teaching a vacation school in the Shenandoah National Park area, near Skyland, she was given an opportunity to begin the studies of mountain folk, which have carried her into many sections of the Virginia mountains.

Miss Sizer's knowledge and understanding of the mountain people led to her appointment in 1932 by the National Park Service to conduct a survey upon which was made the present basis of resettlement for the mountain people forced to move from the Park area as Shenandoah National Park neared completion. Having heard in the mountain homes the songs and ballads, the old superstitions, witch tales, ghost stories, and legends, Miss Sizer is now classifying and editing the material that is being sent to the headquarters of the Federal Writers' Project by a score of workers throughout the state. After Virginia folklore is checked, it is forwarded to Washington, where it will be included in the several folklore books which the Federal Writers' Project expects to have completed in the spring.

The formation of a Joint Committee on Folk Arts to "explore the folkways of America" was announced in Washington
recently by Ellen S. Woodward, former Assistant Administrator of the Works Progress Administration. The committee will be made up of experts employed on the Arts Projects of the WPA, and its principal work will be to coordinate and develop the folklore studies of the Federal Writers' Project, the Federal Theatre Project, the Federal Music Project, the Federal Art Project, the Historical Record Survey, and the Recreation and Education Divisions of the WPA.

The materials already collected include legends and folktales, folk music, games, dances, rituals and folk art. Plans for the work include the use of recording apparatus by the Federal Theatre Project to record folk songs, folk tales, and conversations. The material recorded will be used in plays and broadcasts. The Archive of American Folksong, in the music division of the Library of Congress, has placed its facilities at the disposal of the committee so that the materials can be classified and indexed, and preserved.

Educational and artistic institutions, including Columbia University, University of Pittsburgh, and the Chicago Art Institute have offered to act as depositories for all or part of the original drawings and photographs made by the Federal Art Project.

THE AMERICAN'S CREED

The complete proceedings in regard to the official acceptance of "The American's Creed," on April 6, 1918, may be found in the Congressional Record, 65th Congress, 2nd Session (April 13, 1918), from which is taken the following explanation of the doctrinal origin of "The Creed":

"I believe in the United States of America"—the first clause—is from the preamble to the Constitution of the United States; that the second clause—

"A government of the people, by the people, for the people"—is from the preamble to the Constitution of the United States, Daniel Webster's speech in the Senate of January 26, 1830, and Abraham Lincoln's Gettysburg speech.

"Whose just powers are derived from the consent of the governed"—is from the Declaration of Independence.

"A democracy in a republic"—is in substance from No. 10 of the Federalist, by Madison, and Article X of the amendment to the Constitution of the United States.

"A sovereign nation of many sovereign states"—from "E pluribus unum," the great seal of the United States, and Article IV of the Constitution of the United States.

"A perfect union"—goes back to the preamble to the Constitution.

"One and inseparable"—Webster's speech in the Senate of January 26, 1830.

"Established upon those principals of freedom, equality, justice, and humanity"—from the Declaration of Independence.

"For which American patriots sacrificed their lives and fortunes"—from the Declaration of Independence and Lincoln's Gettysburg Address.

"I therefore believe it is my duty to my country to love it"—in substance from Edward Everett Hale, The Man Without a Country.

"To support its Constitution"—from the oath of allegiance, section 1757 of the Revised Statutes of the United States.

"To obey its laws"—from Washington's Farewell Address and from Article VI of the Constitution of the United States.

"To respect its flag"—the national anthem, The Star-Spangled Banner; Army and Navy Regulations; War Department circular on Flag Etiquette, April 14, 1917.

"And to defend it against all enemies"—from the oath of allegiance, section 1757, of the Revised Statutes of the United States.

—Congressional Record, Vol. 56, Appendix, p. 287.

"If I had my life to live over again, I would make it a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness."—Charles Darwin.