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It will pay our readers to become acquainted with our advertisers.
As the Journal goes to press, the teachers of New Haven are presenting to the chief magistrate of our city a reply to his request, made February 2, that we immediately donate another ten per cent of our salaries to the cause of budget balancing, unemployment relief, or salary slashing. (We are not quite sure of the cause.)

The crisis confronting public school education in New Haven is now in such an alarming state that one does not hesitate to say that we have arrived at that point where we feel each impending decision may be the fatal one. Last year, having listened to strong appeals to our patriotism, and believing that those appeals were honestly made, we felt that as citizens we could do nothing less than sacrifice our personal comforts in order that New Haven might maintain its integrity.

Three months before the preparation of the budget for the present year had begun, the teachers again demonstrated their civic loyalty by extending the waiver of ten per cent of their salaries into another year. Coincident with this decision was the vain hope that we were contributing to the welfare of those less fortunate than we were ourselves. Because the appeal was made in the name of charity we responded at once, and with characteristic uniformity in our reply.
Human Rights Versus Money Rights

By Joseph A. Fitzgerald

It is a fundamental concept of ethics that he who labors must in honesty receive a wage adequate to support himself and his dependents in decent comfort according to his station. Any other course brings in its wake social injustice, social inefficiency, and social discontent. If good ethics declares the laborer worthy of his hire what must be its characterization of a policy that results in inadequate wages but none at all, a policy that has inaugurated an era of poverty, bankruptcy, unemployment, suicide, and political upheaval. One fact, one policy, has stood out like a beacon light through these three years, viz., the inviolability of money rights. Wherever clash has occurred between the rights of man as a human being and the rights of money, man's rights have been overcome.

The present instance is directly in point. Business men and taxpayers are groaning under the weight of the expense of government compared to their reduced incomes. Our political representatives in an effort to lighten this load have pared expense so that all that now remains to cut is the salaries of those who carry on the business of the government. There is one other thing, viz., interest charges, but these must be regarded as fixed, immutable, and inviolable. In the clash of human rights and adequate wages with money rights, human rights must suffer.

Not that alone but these inviolable interest rights become higher and more burdensome. Not long ago the short term notes of the U. S. Treasury were over subscribed sixteen times to place money at three-fourths of one per cent for one year, and yet the harried and over-burdened citizens of our municipality are forced to pay Shylock from five to six per cent for short term notes. Where is honesty? Where is patriotism? Should it be found only among those who labor or engage in trade or manufacture?

It has become increasingly evident that what was called in the beginning "The Depression" has now become "The Bankers' Panic". By collective action in the control of credits to business, industry, and government, this group has elected itself the Moses to lead the way out. Where has that way pointed? For the business man, the industrialist, and the worker of every class, this leadership has followed the road to disaster. Business man and manufacturers can obtain no credit; labor can get no employment; and the practical paralysis of any kind of productive effort has ensued. Now having secured despotic control in the fields of commerce and manufacturing, they are showing the same route of salvation to the workers in other groups. Little unofficial, close mouthed, iron-handed "advisory" groups sit to approve or veto the acts of the people's elected representatives. Virtually the power of government has passed from the hands of the people to an oligarchy of bankers who are bringing to bear upon American political institutions an instrument of government that finds no place in our constitutional law. By changing the nature of money from a medium of exchange to a medium of control a new type of tyranny is raising its head in our land.

Quality

By Professor Nicholas Roerich

Nicholas Roerich, writer of this article, is one of the world's most eminent artists and cultural leaders. In New York, the Roerich Museum has been dedicated to his name, and his masterpieces are in the major museums and collections of the world. One of the greatest aspects of his amazing life has been his efforts for peace in the creation of the Roerich Peace Pact and Banner of Peace, based upon the principle of "Peace through Culture", and now being furthered through the Roerich Foundation for Peace, Art, Science, and Labor, with its headquarters in the city of Bruges, Belgium.—Editor.

During a certain period of activity, an imposed curtailment of its volume is not necessarily harmful, if this reduction is used to synthesize the quality of the results. Quantity, as is known, is effective as a messenger for the masses, and is at times admissible in works of the highest Culture; but the movement of Culture never made its imprint either through quantity or through the majority.

A high quality and a sensitive minority have always been the impetus for real achievements of Culture. Very often, in splendid addresses and writings regarding Culture, it is made evident that Culture begins where people know how to utilize their leisure. If, by leisure, we understand the period outside of our routine work, or, as we have sometimes called the period of work, pranayama, then so called leisure becomes a concentration upon finding a high quality in our activity. How beautiful is the sound of these concentrated strokes of an accumulated energy of high quality, and how their resonance awakens the hearts of masses, who were previously stimulated only by quantity.

Quality also awakens another characteristic indispensable to evolutionary processes: it arouses a real sense of responsibility for all that happens, be it even a single affirmative or warning, or even if it appear as a new phase of refinement in something already known. The greatest drama often hides in our presumption that something is common knowledge. This "known" is entered in the category of the habitual, about which people no longer think; in other words, not only do they fail to refine, but they do not even elevate this concept.

Striving to quality will lead us to many axioms of life which must be reverted into problems for solution, because they demand refinement, accuracy, and a striving from new angles of our existence. Non multa sed multum—this wise council has been given at certain periods of activity. One cannot

* Regulation of the breath in Yoga practices.
begin the glorification of Culture with silence. The hermits departed from the world for their silences only after a certain activity, when their silence itself became a thundering spiritual call and a cure for the ailments of spiritually hungry humanity.

How beautiful is the concentrated and responsible motion of the sculptor's chisel, when, after the crude modeling, he begins to sculpt the subtlest features, in which the most minute inexactitude in the precision of the hand may result in an irreparable distortion. As long as the sculptor works in the province of the fundamental forms, his hand is permitted the use of either a deep or shallow, curvilinear stroke of the chisel. But as soon as he reaches the final interpretation, any distortion would mean a return to chaos; thus his creative enthusiasm, combined with a great responsibility for each motion of the hand, becomes more exalted. At such moments the sculptor frequently stands away from his work to view it from various positions in order, when coming closer, to impart to it the inimitable touch. Whereas, during the early days of the work, the sculptor could express his intentions in words, during the final strokes he is more silent, more deeply penetrative, knowing his responsibility for that which he completes.

The quality built up by the entire complexity of circumstances infuses into the work of construction an especial spiritual joy. In crossing the mountain stream one cannot afford to make a single false step. Likewise, when crossing the abyss upon a string, we seem to lose something of our physical weight; and when we are attached to a heart by spiritual threads, we almost fly over perilous abysses.

Whether we term it enthusiasm, or spiritual uplift, or perfection in the quality of movement and thought, or a high solemnity in all our feelings, there is no difference in definitions. For him who does not understand solemnity in love, and the exaltation of quality, all other definitions are like stones rolling in the mountain stream. The judgment of high quality does not consist in the resonance of loud words. In a concentrated solemnity of the heart, this judgment of eternity is resolved. If we dare to pronounce the word Culture, it means we are primarily responsible for quality. The root of the word Culture represents the highest service toward perfection. This is also our duty in regard to quality.

In the aggregations of quality, nothing remains unforeseen, nothing remains forgotten, and of course nothing is distorted through reasons of self-interest. Through centuries of perversions and denials, great or petty self-interest has been so enrooted in the life of humanity that it has become one of the chief enemies of everything achieved above the personal quality.

There have been discussions in the press as to whether heroic achievements recognized by humanity were prompted by self-interest. The question has been raised as to whether deeds of the shepherdess Jeanne D'Arc and the fact that she set herself to the thought of the salvation of an entire nation were impelled by egotism. This could occur only to the minds of those who are themselves essentially self-interested. In their opinion, not only the achievement but also the deeds of daily philanthropy are, of course, called forth only by various degrees of egotism and self-interest.

Such is the canon of the heartless who, judging only by their own natures, suppose that each good act is performed either for a self-interestedly warm seat in Paradise or for some other material personal benefit, forgetful that these earthly flowers, like the brilliant blossoms of the cactus, endure but a single day. Convicting everyone of being self-interested, those who are inherently self-interested begin also to assault Culture. They say “These sanctimonious paths are inaccessible to us”, as if the function of Culture demanded some sacred achievements.

Those who disparage always consign the reality, which they hate, to the clouds of inaccessibility in order to thus be rid of it more easily. With pleasure they prompt boxing matches, bull fights, and contests for speed records. They will bring forward the crudest physical manifestations in order to erase at least partially everything subtly creative. They are ready to resign the Temple into the hands of the money-lenders, confident that, in line with the era in which we live, there will be none to expel them from the Sanctuary, and to sustain that by which the human spirit exists.

Happily, the paths to perfection and the highest quality are, in their essence, outside of the hands of the money-lenders. The minority thinks of quality. The young heart can think of quality as long as it remains unsullied; no matter along what byways humanity wanders, the process of the enhancing of quality proceeds notwithstanding, because heroism inhabits the heart of a refined spirit. The accumulations of refinement are beyond recorded laws.

But let us not enter into the spheres that are inexpressible. Now one must reiterate precisely about the concrete concept of quality in all actions and in all productivity. Those who do not strive to quality had better not speak of Culture. Culture is not modish, not a fashionable conception. It is the deepest base of life attached by the most sensitive silvery threads to the Hierarchy of Evolution. Hence, those who have realized the striving to quality are not afraid of derision, and they repeat the words of the Apostle Paul—“when you think us dead, we are nevertheless alive”. And not only alive, but each one striving to Culture, in other words, to quality, finds in himself an inexhaustible source of strength and opposition to everything wrathful and destructive. He can repeat the wise saying, “Blessed be the obstacles; through them we grow.” For him each manifestation of an obstacle is a possibility of elevating the quality.

Through what else then will be conquered the coarsest forms, if not in the radiation of the spirit which is reflected in the quality of each action, each day, each thought. Thus, striving to the highest forms of civilization, daring to think even about Culture, let us not forget that the vitality of civilization is created out of the high quality of all action. Our responsibility for Culture lies not in dreams; it is manifested in life. And this responsibility verily extends not only to dreams beyond the clouds of some rare festive days, but must be imprinted in every-day life. Quality, beauty, solemnity in love in all its impetuosity and limitlessness, weave the unbreakable wing of spirit. Quality, quality, quality, in everything and everywhere!

Of course there will be found satanic elementals who will hiss at everything spiritual and beautiful. “To hell with Culture! Place the cash on the table.” The sad fate of such satanists is not enviable. Happily, “Light conquers darkness.”

But, what hearty expressions of salutations one can send those who disinterestedly and self-sacrificingly fight for Culture! How, then to greet those
who through their noble battle help the State to inscribe unforgettable pages of the best achievements? This battle, as a battle with the densest darkness, is unusually difficult, but at the same time it is that true achievement which will remain imprinted for ages, and which represents the best guiding milestone for the young generation.

A noble battle creates also the inexhaustibility of strength and cultivates that radiant enthusiasm with which the eyes glow and the human heart resounds. In the name of the depthless beauty of the human heart, let us gather and become strong in the luminous victory of Culture.

The Citizens Conference on the Crisis in Education

[The following are excerpts from the complete report of the Committee—
Editor.]

The President of the United States opened the Citizens Conference on the Crisis in Education with the following words of welcome:

"I wish to thank you for giving of your time and coming here to Washington for this meeting. I trust that out of it will come recommendations that will be of national significance. Above all, may I ask that throughout your deliberations you bear in mind that the proper care and training of our children is more important than any other process that is carried on by our government. If we are to continue to educate our children, we must keep and sustain our teachers and our schools."

This Conference was called by the President and presided over by the Secretary of the Interior. It met in the National Academy of Sciences Building in Washington, January 5-6, 1933. It was organized by the cooperative effort of the American Council on Education, American Farm Bureau Federation, American Federation of Labor, National Association of Manufacturers and the National Grange. These organizations, acting through an Agenda Committee in Washington, selected the delegates to be invited, chose the topics for the agenda, and arranged the details of the program.

Delegates were invited from twenty-eight states. Each was known to the members of the Agenda Committee to have particular interest in the matters which the Conference was called to consider. They represented widely different points of view. Of the one hundred and twenty invited, seventy attended. These came from the following twenty-one states: California, Connecticut, District of Columbia, Florida, Georgia, Illinois, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Virginia, Washington, West Virginia.

Among the seventy who attended, there were eleven labor leaders, eleven agricultural leaders, six leaders in business and industry, four experts in taxation and budget making, two economists and political scientists, two lawyers, six leaders of civic organizations, ten university presidents and professors, ten state and city superintendents and other leaders of public education, two government officials, and six men of various other professions but interested in this topic.

As an introduction to the business of the Conference, Secretary Wilbur stated that the mission of the Conference, as defined by the President, is to recommend readjustments in education and reductions in Government expenditures that recognize the right of way of the children of America and the necessity for their adequate protection in whatever is done.

In closing the Conference, Secretary Wilbur said:

"We have all met here to discuss a very practical question, a question that is going to be decided in a thousand or more places, by school boards, by legislature, perhaps by Congress, by superintendents of schools, and the decisions made by all of these individuals are going to determine in a large measure just what will happen to this generation of American children."

"The likelihood of suddenly coming out to clear skies is not very great. We have to think, it seems to me, in terms of an emergency that will last over the decisions of this year. So that I ask you as you go back to your various communities and to your responsibilities to bear in mind that you came here for just one purpose, and that was to see what could be done under our American system to be sure that our boys and girls of this particular period are not robbed of their birthright in education. That is what this is all about…"

"I stated here that I thought highways less important than schools. I still think so. You didn't think it worth while to do anything about that. You now have the responsibility for proposing something just as practical as that,