

thought associations common to your group. I suspect that it was when they got around to interpreting the art of the Tower of Babel, its architecture, its educational or its social significance, that the people discovered that each was speaking in an unknown tongue, incomprehensible to the others. Words are uncertain containers of meaning. Their cubic content differs with differing habits of thought and use. We become addicts of our own terminologies. The bridges of communication between one profession and another are of limited capacity. We have difficulty in getting the significant essence of our meanings across to each other.

I have chosen, therefore, to write out and mimeograph what I am going to say. If it happens to stimulate a responding vibration which calls for reflection on your part, you can get a copy after I'm through. That will enable you at your leisure to ferret out the more obscure meanings which seem to have possible significance to your own thinking. And you may then forgive me for following a manuscript.

There's one other consideration. I must speak with only a lay person's knowledge of modern education. Laymen as we are, we are proud of American education, of its freedom in a world of dictated ideologies. We take our hats off to its liberal spirit, its desire to make sound and healthy progress.

An outsider cannot look at all closely at education today without noting the unrest expressed in its experimental schools, its progressive education conferences, its adult education movements. Its exponents are engaged in critical self-analysis. Its Kilpatricks and Deweys, its army of research experimenters, give it almost the steam shovel and open ditch aspect of a W.P.A. field project. When volunteering comment or suggestion, an onlooker cannot be sure that the very thing he proposes may not already be going forward over in the next excavation.