

Ontario Department of Education, first gave examples of an authoritarian social system—Fascism, Nazism and Communism in contrast to Democracy. He explained: "Fascism is based on the doctrine that the state is supreme and that the work of the state is organized best in various types of syndicates representing interest groups and occupational groups. Persons in groups have only such rights as are granted to them by the state. In a Nazi philosophy the race and state are supreme and the state is a machine for advancing the interests of the race . . . The individual is nothing; the race and its state are everything. Communism maintains that there is a certain inevitable sequence in social development for every society . . . In practice, however, Communist states have used their power to ensure the arrival of the inevitable."

The speaker then gave these points to delineate the basic difference between democratic and auth-

★ ★ ★

FROM "AURORA LEIGH"

By Elizabeth Barrett Browning

Women know

The way to rear up children, (to be just.)
 They know a simple, merry, tender knack
 Of tying sashes, fitting baby shoes
 And stringing pretty words that make no sense,
 And kissing full sense into empty words;
 Which things are corals to cut life upon,
 Although such trifles; children learn by such,
 Love's holy earnest in a pretty play,
 And get not over-early solemnized,
 But seeing, as in a rose-bush, Love's Divine,
 Which burns and hurts not—not a single
 bloom—

Become aware and unafraid of Love.
 Such good do mothers.

So, a poem written over 100 years ago says something the child psychologists are stressing today.—Ed.

★ ★ ★

oritarian forms of rule: The basic assumptions within a democracy are the importance of the individual who has power of reason, of choice and of self-direction; the sanctity of the individual is derived from a higher source than the majority; the limit to personal freedom is mainly the freedom and security of others; those exercising authority are subject to recall and accounting for stewardship; all leadership is subservient to the led—the power and authority of leaders and rulers is delegated to them by the people.

"The perpetuation of democracy is not primarily in the interest of those who exercise power," said Mr. Davidovitch; its continuance is vital to the majority and the individual. Those to whom it is most important must then accept the responsibility of ensuring that it survives and thrives. So democracy depends on you and me understanding what sort of behavior and knowledge are required for democratic citizenship and in the light of that understanding taking appropriate action. We are born with a potential to learn, to choose wisely, to live effectively in society; but what happens to this potential depends on the various institutions — the family, the school, the church—which socialize us and later

on our own choices and efforts. The kind of individuals we are ourselves determined the kind of other individuals we will help to mould. This in turn will determine the kind of majorities that emerge around various social problems and their solutions. In the end, these will determine the kind of groups and individuals who will attain power and authority."

The speaker said that passivity, apathy, indolence or slavish obedience are not the virtues of a democratic system; nor ignorance of how a social system works, how government is financed and what public money is spent for. And he concluded:

"If we truly subscribe to a democratic process, then we cannot consistently practise dictatorship in our voluntary associations, our homes and even in our business establishments. If we believe that a democratic relationship between leaders and followers is a good thing, then we must put it into practice wherever we have people working together."

A lively discussion followed this address. Someone asked if it is right for Italians coming to this country to isolate themselves in ghettos. Mr. Davidovitch said that it is not efficient, but the Italians have a strong family feeling and there are so many relatives that the family soon becomes a clan, fairly sufficient unto itself. The Italian wants to follow his own customs when for his own interest he should be learning the skills in line with life in Canada. From our point of view there is no danger in letting them follow their own ways unless they become anti-social. If we do not interfere they are likely to solve the problem themselves. Many Italians now are eager to learn English.

On the question of racial segregation it was suggested that tourist operators are afraid to admit Negroes in case they may lose the business of other tourists. Mr. Davidovitch felt that these tourist operators might be miscalculating the attitude of tourists in general. The question is not "Are people Negroes?" but "Are they decent and well-behaved? Will they destroy property?" If Negroes are kept segregated in slums they'll never learn the social skills of living with another race."

When someone asked if the separate schools set up by the Dutch Reformed Church are a threat to Canadian unity, the speaker argued that they are not a threat. He explained how these people feel about exposing their children to some of our customs such as dancing, using lipstick, and other customs not tolerated in a Dutch home of this religion. These customs would be better understood in time and perhaps tolerated. In the meantime the Dutch elementary school has to give its children a course of study that will enable them to fit into our high school course because they have no separate high schools.

Communication Problems

It would be difficult to give a report of Prof. R. W. Dent's provocative address on "Communication Problems," involved as it was with visual tests and the probing of our own minds. But no