

The World Wide Listener

W · R · U · L — WORLD RADIO UNIVERSITY

World Affairs

Technical Radio

Literature

Economics

Music

Youth

Sciences

Aviation

Languages

World Peace



WORLD WIDE BROADCASTING FOUNDATION
UNIVERSITY CLUB • BOSTON, MASS. • U. S. A.

WRUL • A WORLD RADIO UNIVERSITY • WRUL

PRESENTS NON-COMMERCIAL PROGRAMS DIRECTED TOWARDS

INTERNATIONAL AUDIENCES

Program Features Guide for January

(See Pages 11 - 18 For Detailed Listings)

MUSIC

Understanding Music — Wednesdays at 8 p.m.; Thursdays at 5.30 p.m.

Symphonic Hours: — Sundays at 3 p.m.; Mondays at 4 p.m.; Tuesdays at 4 p.m.

Music for the Dinner Hour, every week day at 6.30 p.m.

A Forum on World Folk Music, on Friday at 7.15 p.m.

SCIENCES

Harvard Series on Tuesdays at 7.30 p.m.; Saturdays at 4.30 p.m.

Astronomy: Looking Starwards on Tuesdays at 8 p.m.; Thursdays at 4.30 p.m.

World of Science Research Review on Mondays at 7.00 p.m.

Meeting of the American Academy of Arts and Sciences, January 10, at 8.30 p.m.

LANGUAGES

Basic English Lessons, every week day, Monday through Friday, at 2.30 p.m.; Wednesdays at 5.30 p.m.

Latin American Programs, Monday through Friday, 8.45 to 10.30 p.m. (In Spanish and Portuguese).

TECHNICAL RADIO

Modern Radio Course, Mondays at 7.30 p.m.; Fridays at 4 p.m.

Instruction and Training in Morse Code Mondays at 7.15 p.m.

YOUTH

World Youth Speaks on Thursdays at 4 p.m.; Saturdays at 7.30 p.m.

AVIATION

Elements of Aviation on Fridays at 8 p.m.; Saturdays at 5.30 p.m.

GOOD WILL PROGRAMS

International Group Programs on Sundays at 2 p.m.

Czechoslovak Goodwill Program at 7 p.m. on Saturdays.

Greek Goodwill Program at 4 p.m. on Sundays.

Inter-American Goodwill Programs, nightly.

WORLD AFFAIRS

International News Pages of The Christian Science Monitor. Every week day, Monday through Friday, 3.30 p.m.

World News. (In English) Every day, Monday through Saturday, 6.00 p.m.

Commentary on world events (In Spanish), every week day, Monday through Friday, 9.00 p.m.

U. S. Junior Chamber of Commerce Program,—“Young Men At Work”, Tuesdays at 5.30 p.m.

LITERATURE

Splendors of Literature, Professor John C. Scammell, Boston University. Sundays at 5.30 p.m.; Tuesdays at 7.00 p.m.; Wednesdays at 2.00 p.m.

The Geography of Literature, Professor A. Bertram de Mille, Thursdays at 7.00 p.m.

The Poetry Corner, Sundays at 4.30 p.m.

The Boston Public Library Series, Wednesdays at 4 p.m.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

PSALM 121:8

THE WORLD WIDE LISTENER

VOL. II No. 4.

JANUARY, 1940



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★ Purpose ★

The World Wide Broadcasting Foundation, a non-profit organization, is formed

To foster, cultivate and encourage the spirit of international understanding, and to promote the enlightenment of individuals throughout the world.

To develop, produce and broadcast programs of a

cultural, educational, artistic and spiritual nature, and to arrange for the interchange of constructive radio programs throughout the world.

To study, develop and disseminate radio programs which will enhance the cultivation of spiritual values, and tend to promote the growth of individual character.

— Extract from the Charter of the Foundation

A publication of the
WORLD WIDE BROADCASTING FOUNDATION
University Club - - Boston, Massachusetts, U. S. A.

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Photograph by
Philip D. Gendreau
of New York

Photo,
Courtesy of THINK,
Magazine, N. Y.

"The Christ of the Andes" — Erected on the long unfortified border
between Chile and the Argentine

World Peace — or Chaos?

by WILLIAM B. DICKSON

"Pathways to Peace" Series each Sunday at 2.45 p.m., E. S. T.

See Sunday Program page 12, for details.

Sherman was right; offensive "war is Hell" and recent events in Europe and Asia prove that there are no limits to the ensuing barbarity. Experience has shown the futility of any attempt to control the savagery of warfare.

The familiar text: "Peace on Earth, Goodwill toward Men," has always been the hope of the right-thinking people. The first recorded attempt by international agreement, to achieve this ideal status, was the First Hague Conference, which was called by Nicholas II, Czar of Russia, May 18, 1899.

Sixty-one articles for the "Pacific Settlement of International Controversies" were adopted and approved "tentatively" by twenty-six nations who appointed representatives to the "Permanent International Tribunal". Great hopes had been aroused. The United States sent the first case to the Tribunal; and for the first time in history, all of the principal nations were represented at one time and at one place, for four months debating ways and means to achieve international peace.

The Second Hague Conference met

June 15, 1907, with delegates from forty-four nations. Secretary of State Root said: "The achievements of the Conferences justify the belief that the world has entered upon an orderly process through which, step by step, in successive conferences, each taking the work of its predecessor as its point of departure, there may be continual progress toward making the practice of civilized nations conform to their peaceful professions." Toward the close of the Second Conference, a notable event was celebrated in the laying of the corner stone of the Inter-

national Palace of Peace at the Hague, made possible by the generosity of Andrew Carnegie.

The Third Hague Conference originally scheduled for 1915 was never held. By that year, the world War had been raging for a year and lasted over four years, leaving behind it the ghastly record of the death of over eight millions of the flower of the young manhood of Europe and America. Nevertheless, we must not despair of making progress in achieving international peace; the enlightened nations must soon realize that the alternative is the chaos of the Dark Ages.

Over a Century of Peace

For over a century there has been peace between Great Britain and the United States. Along three thousand miles of the continuous boundary between us and Canada, there are no military works; nor have we found it necessary to fortify the Mexican border.

I will not attempt to suggest any method for the prevention or control of hostilities in Europe, Asia, or Africa, but will deal only with North and South America.

President Taft once declared that he hoped to see the time when the combined nations of the Western Hemisphere would have the power to say to any other two nations about to enter upon war: "You must stop."

Many attempts have been made in the past to achieve some measure of control over belligerent nations by one or more neighboring nations. The Monroe Doctrine was promulgated by the United States when it was the only nation in the Western Hemisphere able to oppose an effectual barrier to the dynastic and territorial ambitions of the nations of Europe. It has been justified by events. Under its influence, the nations of Central and South America have been free to develop their institutions in accordance with their own needs and traditions.

Pan-American Doctrine

These nations (with some minor exceptions) have now reached a status which entitles them to stand as equals in sovereignty with all other nations. Therefore, the Monroe Doctrine, by a process of evolution, has become a Pan-American Doctrine, in the maintenance of which, all nations of the Western Hemisphere should be associated.



William B. Dickson

As a retired industrialist, Mr. Dickson has been in an excellent position to note the changes in American democracy during the past decade. A former partner of Andrew Carnegie and a former Vice-President of the United States Steel Corporation, he has from time to time expressed views that have carried considerable weight in American industrial circles.

Pathways to Peace Series

This series is now in its second year. Each week the WRUL microphone has carried the hopeful and encouraging message of some outstanding man or woman who has paused to point out to us a clear "Pathway to Peace."

If, in the interest of the common good, it should be necessary to place a minor nation under temporary tutelage, this status should be imposed by the joint action of all the member nations, and the agency used by them should administer the police power exclusively for the benefit of the people which have been temporarily deprived of sovereignty. The threatened outbreak of war in any nation or nations of the Western Hemisphere, should be treated as an infectious epidemic and suppressed at the outset by the combined action of a Federation of American Nations, using peaceful means if possible; if not, then by force of arms.

Argentina and Chile

In 1901, a comparatively trifling difference arose between Argentina and Chile over the ownership of land high up in the Andes. War passions were being aroused and two bishops traveled through their respective countries, pleading for a peaceful settlement.

"The Christ of the Andes"

Their efforts were successful and as a result there stands today on the boundary line in the Andes, a bronze statue of Christ, twenty-six feet high, standing on a great globe of the world. A granite shaft holds the globe high in air. The statue holds a cross in the left hand while the right hand is stretched out in blessing over the world. On the base is a bronze tablet reading:

"Sooner shall these mountains crumble into dust than Argentines and Chilians break the peace to which they have pledged themselves at the feet of Christ, the Redeemer."

Leaving out of account, all questions of doctrine, dogma, and ritual, unless ethical religion is to be considered as an obsolete force in human affairs, should it not be possible for neighboring nations to approximate this resolution of these two South American Republics?

Is World Peace a Dream?

World-wide peace may be an iridescent dream; but the enlightened nations of the world in this twentieth century, should be able to adjust differences without descending to the level of the beasts of the jungle.

Union Now

by CLARENCE K. STREIT

Extract from Broadcast September 22, 1939.

There was a time when Europe was no cause of war to the people of America, and America no cause of war to Europeans. But those days ended shortly after Columbus established the first regular line of communications between Europe and America. There can be no political problem between people until there is communication between them, and when there is such communication there can be no getting away on either side from the problem of living and doing business together or of dying together. And the quicker the communication becomes, the more urgently this problem requires solution, on penalty of catastrophe for all concerned. Neither the voyage of Columbus over here nor that of Lindbergh over there was like a strip of movie film. We can not reverse these great voyages, nor can we destroy them, though they can destroy us. We can no more uninvent the airplane or our other world-made, world-needing machines than we can unknow what we know is right.

Living Precariously

We are all living now in the same world, and none of us is governing that world. The people in every so-called Great Power on earth, including our own, are all living precariously now at the mercy of great powers completely outside their control. Yet surely the age-old business of man is to secure himself from this blind rule of accident by bringing under his control the powers that endanger him. To change any of these powers from evil to good, to change fire from a burning to a blessing, men need but bring it under their control, govern it. Man, too, is a great power in himself. He can be the greatest enemy or friend to other men. It all depends on whether or not he is under control. He is his own greatest problem in government.

All the means mankind has so far developed to control the species as a whole and govern our common world have broken down. Our diplomatic machinery, our conferences, our international law, our gold standard, our world court and world bank and



Clarence K. Streit

*Chairman of the National Executive
Committee of the Inter-Democracy
Federal Unionists.*

League of Nations machinery have all failed to meet the needs of the ocean-clipped, radio-ringed, high-explosive world we have made. They have failed in the first essentials of any governing machinery, that of producing, revising and enforcing in good time agreement among men.

Under the pressure of the horrors of the last war we reached some bad and some good agreements. But our world machinery failed to provide revision of the bad and so some went to war. The result is the complete breakdown now of all our machinery for living together. We have fallen into a condition where law and government have given way to chaos and the rule of blind force. If we are to restore law in the world and end this recurring nightmare, we must first of all constitute effective world government.

World Government Needed

It is to this task that we Americans who call ourselves Inter-democracy Federal Unionists are devoted. We prefer to let others concern themselves

with neutral rights and belligerent rights; with the rights of nations and the rights of races; we concern ourselves with the rights of man to the effective world government which he must have to enjoy all his unalienable rights to life, liberty and the pursuit of happiness.

Mankind abhors chaos as nature abhors a vacuum. And so chaos in a community, whether composed of individuals or tribes or nations, is bound to end in one of two ways. Either some man unites the others under him by force, dictates his law to them. Or freedom-loving men unite of their own free will in establishing self-government, government by consent of the governed, self-government or democracy.

Democracy Grows

Isn't that just what is happening in the world today? On the one side we see dictatorship bringing first one people under its control and then using them to enslave others.

But while all this has been going on, the other movement has been going on, too. The little democracies in Europe are working together now as they never did before. The great democracies of Europe and Australia, New Zealand, the Union of South Africa and Canada are united now in armed resistance to dictatorship in Europe. It is true that we Americans are as anxious as the people of every other democracy to stay out of war. It is also true that there is a great doubt among us whether we can stay out, but that there is no doubt whatever that if we are drawn in it, it will be on the side of democracy, that we will not submit to any dictatorship.

A War of Methods

The war is on between the dictatorial and the democratic methods of ending world chaos by uniting men under effective government. The only question is: which method is first going to unite enough men effectively to determine which way the whole world shall go in our day — and for who knows how long to come?

We Americans who call ourselves Inter-democracy Federal Unionists would insure that tomorrow shall belong to the principle that the state is made for man by organizing world government upon it, by organizing a world state for man. That means, of course, organizing government among the peoples of existing states, organizing interstate government. There are at bottom only two ways to do that, for there are only two possible units to choose between — the state and the individual citizen. If we take the state as our supreme unit, we are bound to organize a government of state governments, by state governments, for the sake of these state governments.

This Method Failed

We organize, in other words, a conference, or an alliance, or an association, or a league, for all these systems have this in common — they each are based on the state government as supreme unit. Some of these methods can give their members power — but only for a brief moment — and they have never secured to us common men and women the freedom and peace for which we organize government. It does not seem good sense to continue trying to organize government in the world by any method that takes the state as supreme unit, when there is war today because all these methods have already failed us.

The Federal Union

We do have another alternative. We can — if we wish — take for supreme unit the individual citizen. If we do this, we organize an inter-state government composed of all the citizens under it just as is every democracy in it, — a government of the people equally, by the people equally, for the people equally. We organize, in short, the kind of inter-state government that is called a Federal Union or a Union.

Not a New Method

There is nothing new in this method; we have tried it, too. It was invented 150 years ago by the citizens of our 13 original American States. They began by trying to secure their peace and freedom by organizing a league under their Articles of Confederation. They called it "The League of Friendship." When it failed them just as the League of Nations has failed us, when it afflicted them with depression, un-

stable money, trade barriers, unemployment, misery, threats of war, they did not wait for war to come as we have done. They avoided war by — for the first time in history — discarding the state and taking man as supreme unit and inventing in the nick of time this Federal Union system of inter-state government.

This invention has proved — as Lord Acton said, "an astonishing and unexampled success." And so it has been followed elsewhere. The Swiss cantons changed over from a league to a union, and proved that union would work as well among German and French and Italian states as among American ones. The Canadians adopted Union and found it would work between the French and the British descendants. The South Africans used Union to heal the wounds left by war between the Boers and the British.

Inter-Democracy

Federal Union has not, it is true, prevented an occasional civil war, but then, no system of government — whether a federal union, a centralized republic, monarchy, or whatnot has escaped attempts to upset it by force from within. Everywhere it has been tried Federal Union has succeeded in establishing effective inter-state government and in securing peace and freedom for all the people under it as no other system of inter-state government has ever done.

And so we Inter-democracy Federal Unionists ask, why not give Federal Union at least a trial in our present predicament? Why not organize inter-state government in the world as a Union now?

The Rights of Individuals

This does not mean making everyone speak the same language, or have the same kind of government, or sacrificing all national rights to a highly centralized unitarian government. It means taking from the national government and giving to the Union government only those rights which the citizens of the Union agree must be shifted to it in order better to secure their peace and freedom.

The only rights that we Inter-democracy Federal Unionists would shift from national governments to the Union government are those five which have been shifted from state to union in every Union so far established and have proved then by actual

experience to benefit the freedom and peace of all the people concerned. These five are 1, defense and foreign relations, 2, trade, 3, money, 4, communications, 5, citizenship. In other words, federal union means establishing a common defense force, free trade market, money, post-office and citizenship under a common representative government, which is designed to use these powers to guarantee to each state in all the other rights of government and to guarantee to each person in all its territory the same equal individual rights of man.

Unanimous Agreement

And where an alliance or league can act only by unanimous agreement of all the state governments in it, a Union government acts by majority vote all the way through, just as any democracy does. When the vote of any one man can thus make a majority, it does not matter whether the number voting is thirty million or three hundred million. Consequently each citizen has exactly the same power over policy as regards defense, trade, money, communications and citizenship in a Union as he now has over them in his own nation. He has sacrificed no power and simply gained a stronger defense force at less cost, a richer market and cheaper source of supply, a stabler money, cheaper and faster communications and a more privileged citizenship.

Enforcement of Union

On the enforcing side, the citizen's relation to the government is left the same by this division of the rights of government between nation and union; again he loses nothing. Just as the laws we make in all five of the fields I have just mentioned are now enforced on each of us individually by the national government, they would be enforced on us individually by our Union government, for it too is a government of the people.

Government of the People

And we conclude now as did Lincoln in the midst of war —

"We, even we here, hold the power and bear the responsibility. . . We shall nobly save or meanly lose the last, best hope of earth. . . The way is plain, peaceful, generous, just, — a way, which, if followed, the world will for ever applaud, and God must for ever bless."

Ralph Waldo Emerson

A Vision of America

by JOHN C. SCAMMELL

WRUL Program Committee



Gramstorff Bros., Malden

Ralph Waldo Emerson

Ralph Waldo Emerson was a most extraordinary person! You admit that, no doubt. So did I! Ever since I placed his name on the list of topics for this series of evening chats about Splendors of Literature — and that was several weeks ago — ever since then I have been saying to myself, “Emerson was a most extraordinary person!” But — I wonder if you notice — I said, “Emerson *was* extraordinary.” And I’ve changed my mind within the past few days, and now I’m saying, to you, as well as to myself, “Emerson *is* extraordinary.”

And the reason for bringing him down into the present tense, and speaking of him as somebody who is active today, here in this studio, close to me, telling me what to tell you — the reason why I feel that Emerson is still very much a part of our actual living, here, and now, is a statement of his that he made more than a hundred years ago. He was delivering his address before the Phi Beta Kappa chapter at Harvard College on “The American Scholar.” Among other matters he discussed the subject of books and reading. What are books good for? And here is his answer: “They are for nothing but to inspire.”

Emerson said that over a hundred years ago; but it is still vitally true. I feel, at this moment, as his listeners felt, back yonder, in 1837. Oliver Wendell Holmes said afterwards, of that occasion, “The young men went from it as if a prophet had been proclaiming to them.” I can well believe it. Emerson does proclaim a truth so strange that no one but a prophet would think of it, in the first place, or say it, in the second.

He’s right — books should be like the storage batteries in our cars. They should serve to start the engine and to supply light for the head lamps. They should start us thinking, or they should throw light on some road for us to follow. It is the starting of the engine of my mentality, of your mentality, that is all important. For, as Emerson insists, man should be actively thinking; not lazily or stupidly accepting what other people think, just because it has been put into a book — not at all. In so far as man has any scholarship in him, he must think. “In the right state,” as Emerson says, “he is *Man Thinking*.” In contrast, you see, to merely being a “parrot of other men’s thinking.”

And what does Emerson mean by

thinking? Why — this: ‘converting experience into thought.’ And he goes on to drive the idea home: here are his words: “Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action passed as a loss of power.”

He talks like a modern business man, doesn’t he, speaking of “a loss of power.” Wasted water-power, steam-power, electricity, gasoline — inefficient water-wheels, locomotives, dynamos, or automobile engines — how hard we have toiled, what millions of dollars we have spent, to save power that was being wasted! The government, the great utility corporations, all sorts of business men, great and small, are forever trying to prevent waste of power.

And the most serious loss of power imaginable is this very waste and loss that Emerson speaks of. We must not let other people do our thinking for us. We must be careful how we use books, and all other printed matter. We must use them, and all other experience, as food for thought. For these experiences of ours, and especially “drudgery, calamity, exasperation, want” are as Emerson says, “the raw material out

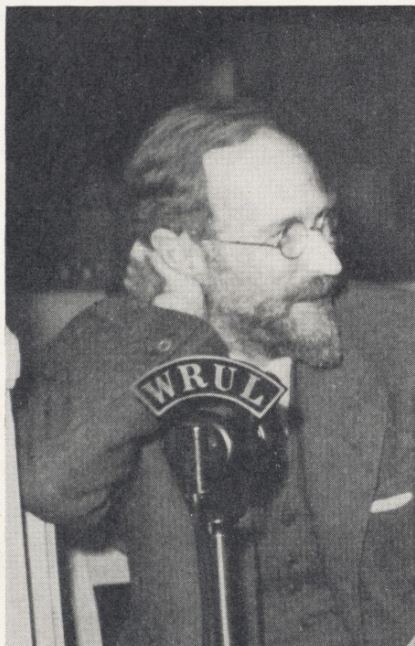
of which the intellect moulds her splendid products" — "experience is converted into thought."

When I read those words of Emerson's, I put the book down. I said to myself, "He's right." And I felt that he had started *me*. I began doing what he told me to do, and my thinking, naturally, focussed on Emerson. And what did I find in my thoughts? Several things — I'll tell you some of them.

His Inscrutable Smile

First of all, I found myself thinking of Emerson's looks: I had seen several pictures of him, as I was browsing round for material for this evening's talk, and again and again I had been struck by his smile. That smile of his reminded me of something I had seen somewhere else. For quite a time I couldn't remember what on earth it was. And then, at a community dinner, last Monday evening, it came to me. That smile of Emerson's was like the famous smile of the Mona Lisa. You remember it — a smile so inscrutable, so hard to understand, and yet it can not be forgotten. There is a wistfulness about it; and the eyes, that are also smiling, ever so slightly, are a little sad, too.

That smile is not a personal greeting to some one. It is remote, the eyes look off into eternity, into infinity, and what they see brings a smile. That smile, that special kind of smile is not often seen. I saw it once, in Symphony



John C. Scammell

Professor of English at Boston University



Gramstorff Bros., Malden

Ralph Waldo Emerson's Concord Home

Hall, here in Boston, years and years ago, on the face of Rachmaninoff, the composer, as he sat at the piano, looking far, far away.

Well, — there's one experience that set me to doing my own thinking. Emerson started something, in my mind.

Emerson's Greatness

And out of that there came another thought, little by little. I found myself inquiring just what sort of greatness Emerson possessed. And I didn't turn to the books about Emerson; I followed his instructions, and set my thinking to work, it was active, let its action or activity handle that question for itself instead of hunting up somebody else's ideas on the subject.

So all this week my thoughts have been busy with that problem; whenever I've had a free moment or two I find that those thoughts have been making headway, have been going steadily onward.

I'm not sure how much they're good for: I can't tell what I shall think of them ten years from now, when or if I come across them. But it seems to me, here and now, that they amount to something. They are not in any books that I know of; they were started by Emerson himself; he turned over my motor, so to speak, and here is what the engine, or thinking machine, has produced.

My question or problem was — What sort of greatness did Emerson Possess?

Before long some of the other great Americans came to mind — Washington and Lincoln; then Mark Twain and Walt Whitman; and, presently,

Franklin and Jefferson. I stopped there. Or, perhaps it would be more exact to say, my mind stopped there. It seemed to itself to have gone far enough. And I didn't urge it to go further. After all, those six personages are outstanding; there may be others, — and yet, six men of such greatness in a hundred years or less is quite enough for any one nation to produce, especially a rather young and unsettled nation.

With these great Americans in mind, my problem now changed its wording; it became this — How does Emerson compare with these men? He belongs in their company, that seems quite true. But just where does he belong? If you were to arrange them all in a line, where would you place Emerson?

Where Would He Stand?

Where would he stand, who would be on either side of him? I found that my mind wasn't interested in placing them in order, that is, in order of merit; they seemed, instead, to be facing the center of a circle, standing in a ring. There they were, the six of them: Washington and Lincoln, fairly close together, than a space, and then Mark Twain and Walt Whitman, also quite near each other, and then another space, and the last pair, Franklin and Jefferson; they didn't seem quite so close together as the others — I don't quite know why, but that's the way they grouped themselves, in my mind.

And just where would Emerson fit in?

D'you know — and this seemed quite strange to me, as I looked at the

(Continued on Page 12)

A Glimpse into the WRUL Studios



An Afternoon Broadcast Beamed for European Listeners

Miss Louise Ryerson, WRUL Administrative Assistant at the Studio piano.

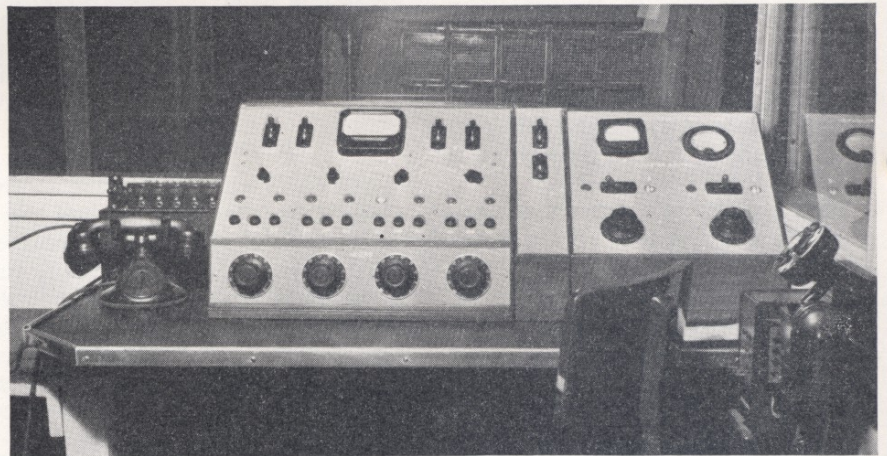
James Pollard, Staff Announcer, introduces the program over the air.

George Hinckley, WRUL Studio Engineer, in the glass enclosed master control room, monitors the program.

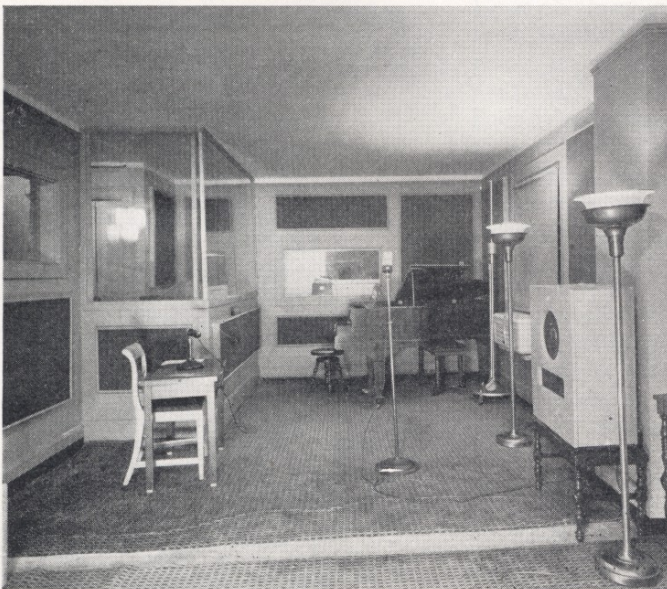
(At Right) Master Control Panel Board — the nerve center of the WRUL studios, feeding and distributing programs.

(Lower Left) A view of WRUL's new "Studio A" in the University Club Building, Boston.

(Lower Right) Recording Electrical Transcriptions for the WRUL Sound Library.



Photos by John B. Sanroma



“The Poetry Corner”



Each Sunday at 4.30 p.m., E. S. T.



Through WRUL's Sunday afternoon POETRY CORNER this past month we have gathered some of the world's best loved poems—selections from the “Princess”, Longfellow's “The Slave's Dream”, “Hymn to The Night”.

THE SLAVE'S DREAM

Longfellow

Beside the ungathered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand.
Again, in the mist and shadow of sleep,
He saw his Native Land.

Wide through the landscape of his dreams
The lordly Niger flowed;
Beneath the palm-trees on the plain
Once more a king he strode;
And heard the tinkling caravans
Descend the mountain road.

He saw once more his dark-eyed queen
Among her children stand;
They clasped his neck, they kissed his cheeks,
They held him by the hand!—
A tear burst from the sleeper's lids
And fell into the sand.

And then at furious speed he rode
Along the Niger's bank;
His bridle-reins were golden chains,
And, with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his stallion's flank.

Before him, like a blood-red flag,
The bright flamingoes flew;
From morn till night he followed their flight,
O'er plains where the tamarind grew,
Till he saw the roofs of Kaffir huts,
And the ocean rose to view.

At night he heard the lion roar,
And the hyena scream,
And the river-horse, as he crushed the reeds
Beside some hidden stream;
And it passed, like a glorious roll of drums,
Through the triumph of his dream.

The forests, with their myriad tongues,
Shouted of liberty;
And the Blast of the Desert cried aloud,
With a voice so wild and free,
That he started in his sleep and smiled
At their tempestuous glee.

He did not feel the driver's whip,
Nor the burning heat of day;
For Death had illumined the Land of Sleep,
And his lifeless body lay
A worn-out fether, that the soul
Has broken and thrown away!

THE SPLENDOR FALLS ON CASTLE WALLS

from Tennyson's "Princess"

The splendor falls on castle walls
And snowy summits old in story:
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle; answer, echoes, dying, dying, dying.

O hark, O hear! how thin and clear,
And thinner, clearer, farther going!
O sweet and far from cliff and scar
The horns of Elfland faintly blowing!
Blow, let us hear the purple glens replying:
Blow, bugle; answer, echoes, dying, dying, dying.

O love, they die in yon rich sky,
They faint on hill or field or river:
Our echoes roll from soul to soul,
And grow for ever and for ever.
Blow, bugle, blow, set the wild echoes flying,
And answer, echoes, answer, dying, dying, dying.

HYMN TO THE NIGHT

Longfellow

I heard the trailing garments of the Night
Sweep through her marble halls!
I saw her sable skirts all fringed with light
From the celestial walls!

I felt her presence, by its spell of might,
Stoop o'er me from above;
The calm majestic presence of the Night,
As of the one I love.

I heard the sounds of sorrow and delight,
The manifold, soft chimes,
That fill the haunted chambers of the Night,
Like some old poet's rhymes.

From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there,—
From those deep cisterns flows.

O holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of Care,
And they complain no more.

Peace! Peace! Orestes-like I breathe this prayer!
Descend with broad-winged flight,
The welcome, the thrice-prayed for, the most fair,
The best-loved Night!

Ralph Waldo Emerson

(Continued from Page 9)

picture — he seemed to fit in very well with the statesmen, Washington and Lincoln. And yet he never occupied any public office and his writings have very little to do with problems of statecraft. But he was 'big' in the very way in which Washington, for instance, was 'big'. His calibre is that of the true statesman, who thinks on behalf of his whole country, without prejudice, without partisanship, and in enduring terms. That majestic address of Emerson's — "The American Scholar" — shows beyond any question that he is deeply concerned with America's duty, with the need that she take a fitting place in the world as a great nation, that her civilization and her culture shall contribute much to the progress of humanity toward finer and nobler living. But that is exactly the vision and the driving power of a real statesman. And Emerson cares so much that he *will* speak, even at the risk of being misunderstood, even in spite of the difficulty, the really *great* difficulty, as he knew, of finding words that would make his thoughts and his visions clear and effective.

A Great Orator

And so he spoke. And, as Holmes said, "No listener ever forgot that address." Holmes went further and called it "an intellectual Declaration of Independence." It is. It might also be called a Magna Carta, a Great Charter of all true scholarship. It is probably the classic document, the definitive analysis of the nature of the scholar's duty and function in the world. It has an authority, a commanding tone, that compels recognition and also loyalty. It is full of the wisdom and the magnanimity — the great-heartedness — that we associate with the loftiest words and deeds of Washington. And its style goes even further — it has the very quality of the great Hebrew prophets, Isaiah, Ezekiel, or Micah. It is a revelation — it reveals in unexpected and wonderful figures of speech the vast power of the mind of man when that power is released for action and production. It has breadth and depth and height; it deals with the intimate affairs of farm and fireside and shows that they are the very stuff out of which wisdom is made; yet it shows also that drudgery and mis-

fortune, national and international, are likewise necessary material for the scholar to make into wisdom; and so, too, are the hopes and joys and longings of man — all, all of them, are such stuff as not 'dreams' but realities of knowledge and understanding must be made. Our nation, as much as any other, perhaps more than almost any other, must play a nobly authoritative part in leading the minds of men onward and upward; that is the nation's duty, not its pleasure, not its privilege, but its duty, to God and to man.

Now a man who can declare such principles is a statesman, whether he holds office or not. And Emerson, then,

is well placed beside Washington, and Lincoln, too.

Writer, Philosopher, Poet

But it's none the less true that Emerson was a writer. That is his chief meaning to most of us. He is a philosopher and also a poet, who records his insight in both those ways, sets them down in words for us to read.

So it is natural to see whether he does not stand alongside Mark Twain and Walt Whitman. Both those men are recognized all over the world as great authors. No other writer of fiction holds quite the place, in foreign lands,

(Continued on Page 13)

Sundays, January 7, 14, 21, 28

E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)

- 10.00 a.m. Morning Service from Boston Churches.
January 7 — Chimes and Morning Service, First Church of Christ, Scientist, Boston.
10.30 a.m. January 14 — Trinity Church (Episcopal).
January 21 — Memorial Church, Harvard University (Non-Sectarian).
January 28 — Old South Church (Congregational).

Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)

- 2.00 p.m. International Group Programs.
January 7 — International Round Table.
January 14 — Albanian-American Group.
January 21 — Estonian-American Group.
January 28 — Albanian-American Group.
2.30 p.m. Organ Melodies.
2.45 p.m. Pathways to Peace. Thoughts on world peace expressed by men and women leaders in varied fields of activity.
3.00 p.m. Symphony Concert. New York Philharmonic Orchestra. (Courtesy of the Columbia Broadcasting System).
4.00 p.m. Greek Goodwill Program. (In Greek and English). Conducted by Nicholas Cockinos.
4.30 p.m. The Poetry Corner.
4.45 p.m. Choral Prelude.
5.00 p.m. Devotional Period.
January 7 — Reverend Joseph C. MacDonald, Newton-Waban Congregational Church.
January 14 — Reverend Frank O. Holmes, First Congregational Society, Jamaica Plain (Unitarian).
January 21 — Henry Edison Williams, auspices of The First Church of Christ, Scientist, Boston.
January 28 — Trinity Church (Episcopalian).
5.30 p.m. Splendors of Literature. Professor John C. Scammell, Boston University. GRANDEUR IN MODERN BOOKS.
January 7 — Noble Living — "The Bridge of San Luis Rey".
January 14 — The Quest for Sublime Truth on Earth — "The Education of Henry Adams".
January 21 — The Vision of a Modern Poet — Edna St. Vincent Millay.
January 28 — A Simple Faith Supremely Great — "The Green Pastures".
6.00 p.m. In the Choir Loft. (Transcribed). (Courtesy of the Colonial Network).
6.15 p.m. Musical Period.
7.00 p.m. **January 7th, ONLY.** Chimes and Evening Service, The First Church of Christ, Scientist, Boston.
Other Sundays: Bach Cantata Series, conducted by Alfred Wallenstein (Courtesy of the Mutual Broadcasting System).
8.00 p.m. **January 14 and 28 ONLY.** Vesper Service for the United States Antarctic Expedition. St. Mark's Lutheran Church in Roxbury.

Mondays, January 1, 8, 15, 22, 29

NOTE: ON MONDAY, JANUARY 1st, BROADCASTING ACTIVITIES WILL BEGIN AT 5.00 p.m. E.S.T.

E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)

- 2.00 p.m. Music As Requested.
 2.30 p.m. Basic English Readings, with short explanation of this international language of 850 English words, by Miss Pin Pin T'an.
 2.45 p.m. Folk Music.
 3.00 p.m. Better Speech Program. (Transcribed). Originally heard at 8. p.m. E.S.T. on Thursday.
 3.30 p.m. International News Pages of The Christian Science Monitor.
 4.00 p.m. Symphonic Hour.
 January 8 — Suite for Orchestra in B Minor, J. S. Bach; Invitation to the Dance, Von Weber; Komarinskaya, a fantasy on two Russian folksongs, Glinka.
 January 15 — Beethoven's Concerto No. 4 for Piano; Chabrier's "España", rhapsody for orchestra; Dukas' "L'apprenti sorcier".
 January 22 — Liszt's Concerto in E Flat, the "Triangle"; Balakirev's "Russia", a symphonic poem; Ravel's Daphnis et Chloé, ballet music.
 January 28 — Dvorak's Symphony in E Minor, "From the New World"; Grètry's "La rosière républicaine."

Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)

- 5.00 p.m. to 6.00 p.m. January 1st only — Special Program on Moral Re-Armament via direct wire from New York.
 5.30 p.m. Musical Prelude.
 6.00 p.m. World News. Based on dispatches appearing in The Christian Science Monitor.
 6.30 p.m. Music for the Dinner Hour.
 7.00 p.m. World of Science Research Review.
 7.15 p.m. Instruction and Training in the Morse Code.
 7.30 p.m. Modern Radio. Section One (continued). Conducted by Dr. C. David Belcher.
 January 1 — Construction of Vacuum Tubes.
 January 8 — Alternating Currents.
 January 15 — Operation of Vacuum Tubes.
 January 22 — Amplifiers.
 January 29 — Rectifiers.

Dial 11.73 Mc (25.6 m) or 15.13 Mc (19.8 m)

- 8.45 to 10.30 p.m. Program for Latin American Listeners (In Spanish and English).
 9.00 p.m. Commentary on world events (In Spanish).
 9.30 p.m. Musical program from the Mutual Broadcasting System.
 10.00 p.m. Practical Lessons in English. Text by Guillermo Rivera.

(Continued from Page 12)
 that Mark Twain holds, not only as an American man of letters, but as a man who saw the follies and stupidities of mankind and laughed them out of existence. He was far more than a fun-maker, an entertainer who did sleight of hand tricks with words. He was a critic, one of the great critics, like Aristophanes and Shakespeare and Molière. He compelled people to look at the wretchedness of ignorance and poverty and at the cruelty and beastliness of mankind. He did it with anger and yet with love. He believed in the very ideals and principles that Emerson believed in, and he fought for them as Emerson did.

And so with Whitman. The devotion and the faith that Whitman felt for Democracy, for a free people, with equal rights, adventuring freely; the tenderness he felt, and the wonder and mystery of it all — that is Emerson as well as Whitman. The best of Mark Twain and the best of Whitman reveal the best of Emerson, too. The three of them, in laughter and sorrow, in tenderness and devotion, and in reverence and awe, all give us the same lesson to learn and remember. They look at this country, they look back into history, they look into their own hearts, and they see the same need for determined and patient work, to establish freedom and goodwill among men.



Susan Graves
Folk Music
Specialist

World Folk Music

Susan Graves, specialist in Folk Music will conduct the program, "Forum on World Folk Music" weekly, beginning Friday, Jan. 5, at 7:15 p.m. E.S.T. . . . She received her Bachelor of Music degree from Alabama College; Master of Music Education degree from the Chicago Musical College and has done special research study in Folk Music at Harvard University.

As a Music Educator, Miss Graves believes that Folk Music taught in every Elementary School, in correlation with World Geography, would serve as a basis for artistic music as well as to make for better World-citizenship.

The series of folk music forums will trace the beginnings of the world's folk music, with musical illustrations given by eminent musicians. The broadcasts will represent many nationalities and are intended to promote a better understanding of the peoples of the world through a knowledge of their folk lore.

Miss Graves is serving in an advisory capacity the International Institute of Boston, and although much of its work is centered about the assistance of foreign-born residents, the Institute has for its purpose: — "To develop international fellowship and understanding".

★ ★ ★

Emerson's Sayings

"Nothing can bring you peace but yourself."
 "A friend may well be reckoned the masterpiece of Nature."
 "The reward of a thing well done is to have done it."
 "The manly part is to do with might and main what you can do."
 "God offers to every mind its choice between truth and repose."
 "The virtues of society are the vices of the saints."
 "Hitch your wagon to a star."

Ralph Waldo Emerson

Tuesdays, January 2, 9, 16, 23, 30



**Miss Harriet Donlevy
Staff Correspondent
WRUL**

A Letter from "The Staff"

Dear Listening Friends:

Yesterday morning a pleasant citizen of France greeted us; today, a rather serious young school master in Edinburgh, and a fisherman in Iceland. Each day into WRUL there come friends from many corners of the globe — the fashionable cities, picturesque towns and villages, missionary posts, ships.

Not really, of course! I mean, we don't actually SEE these friends, nor hear their voices.

But we meet them through their own letters!

Very often we come upon certain letters that are so newsy, so alive that we rush it to other staff members, have it read aloud over the air. Then all our listeners may enjoy it, too.

What, you may wonder, happens to the letter you've written to us—once it arrives at the Studio? To be technical, we "analyze" it carefully. The letter is charted as to country, frequencies it reports on, the programs the listener heard, questions asked or requests made. From the tone of the letter we must determine something of the writer, the sort of answer he would like to receive.

The entire good-sized packet of mail of the day, all red-lined and "analyzed", then seen by all members of the staff, and later by Mr. Lemmon, our Founder.

This reading the mail each day—why, it's almost as pleasant as sitting down to a world round table, and chatting with friends of many lands about affairs of the day, personalities, little philosophies and hopes the things any gathering of friends would enjoy.

Then every letter is answered.

I wonder if I can express in words the joyous share in Station WRUL that is mine—answering these letters from listeners. . . Your letter. I have

your letter by my typewriter. I read and re-read it until I can almost see YOU, almost hear you speak the words on that page. Then quickly, I am "speaking" to you, through my answer. It isn't my answer, actually. It's Station WRUL's—that of the World Radio University and each person here.

You may ask, "Do you *keep* all those letters?"

Most certainly!

Our mail means a great deal to us. We're extremely sentimental about our listening friends, you see.

Sincerely yours,

**HARRIET DONLEVY,
Staff Correspondent, WRUL.**

- E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)**
- 2.00 p.m.** Palmer House Concert Orchestra. (Courtesy of the Mutual Broadcasting System).
 - 2.15 p.m.** WRUL Program Bulletin.
 - 2.30 p.m.** Basic English Readings, with short lesson on Basic, by Miss Pin Pin T'an.
 - 3.00 p.m.** Gilbert and Sullivan Light Operas.
 - 3.30 p.m.** International News Pages of The Christian Science Monitor.
 - 4.00 p.m.** Music for a Wintry Afternoon.
 - January 2 — Lohengrin, Act I, Prelude — Wagner; Capriol Suite — Warlock; Mother Goose Suite — Ravel.
 - January 9 — Tchaikowsky's Romeo and Juliet, fantasy overture; Liszt's Hungarian Rhapsody, No. 2.
 - January 16 — Verdi's La Traviata, selection; Strauss' Radetzky March; Mendelssohn's Fingal's Cave; Meyerbeer's Coronation March from "La Prophete".
 - January 23 — St. Saens' Danse Macabre; Strauss' Voices of Spring; Moussorgsky's Pilgrim Procession from "Boris Godounov."
 - January 30 — Bizet's Carmen Suite — "Aragonaise"; Lambert's The Rio Grande Suite.
 - 4.30 p.m.** International Post Box, with Professor John C. Scammell as WRUL's International Postmaster.

- Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)**
- 5.30 p.m.** Young Men At Work, a program by the United States Junior Chamber of Commerce.
 - January 2 — America's Capacity to Produce and Consume.
 - January 9 — Standards of Living as Affected by Wages and Prices.
 - January 16 — The Importance of Foreign Trade.
 - January 23 — Re-adjustments Required for Recovery.
 - January 30 — Banking and Credit.
 - 6.00 p.m.** World News.
 - 6.30 p.m.** Music for the Dinner Hour.
 - 7.00 p.m.** Splendors of Literature. Transcribed. (Originally heard at 5.30 p.m. E.S.T. on Sundays).
 - 7.30 p.m.** Harvard University Series. Highlights from the past three years of broadcasting.
 - January 9 — Professor T. H. Brown, Graduate School of Business Administration, "Masters or Servants of Time."
 - January 16 — Dr. Harold J. Coolidge, "Living Asiatic Apes." (Transcribed).
 - January 30 — Professor Henry W. Holmes, "How Can the Public Help to Get Good Teachers?" (Transcribed).
 - January 23 — Special broadcast.**
 - 7.30 p.m. — Organ Prelude.
 - 7.45 p.m. — Lecture on Christian Science, by Dr. John M. Tutt, C.S.B., member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, in the Church edifice.
 - 8.00 p.m.** The World of Science: Looking Starwards. Dr. Loring B. Andrews.
- Dial 11.73 Mc (25.6 m) or 15.13 Mc (19.8 m)**
- 8.45 to 10.30 p.m.** Program for Latin American Listeners. (In English and Spanish). Music, News commentary in Spanish, and plays in Spanish.



Photo by John B. Sanroma

Letters from all over the World are received and answered in the WRUL mail room.

Wednesdays, January 3, 10, 17, 24, 31

- E.S.T. Dial 11.79 Mc. (25.4 m) or 15.13 Mc (19.8 m)
- 2.00 p.m. Splendors of Literature. (Transcribed). Originally heard at 5.30 p.m. on Sundays.
- 2.30 p.m. Basic English Translation of World News, by Miss Pin Pin T'an.
- 2.45 p.m. Famous Symphonies.
 January 3 — Haydn's "The Clock".
 January 10 — Tschaikowsky's "Pathetique".
 January 17 — Beethoven's "Choral".
 January 24 — Mendelssohn's "Italian".
 January 31 — Schubert's "Unfinished".
- 3.30 p.m. International New Pages of The Christian Science Monitor.
- 4.00 p.m. Boston Public Library Series.
 January 3 — Introductory talk.
 January 10 — Zoltán Haraszti, Keeper of Rare Books — "Treasures of the Boston Public Library."
 January 17 — Richard G. Hensley, Chief Librarian of the Reference Division — "Central Library Activities."
 January 24 — Mrs. Mary W. Dietrichson, Business Branch Librarian — "The Service of the Public Library to the Business Man."
 January 31 — Alice E. Jordan, Supervisor of Work With Children — "Encouraging the Child to Read."
- 4.30 p.m. World of Science: Looking Starwards. Dr. Loring B. Andrews.
- Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)
- 5.30 p.m. Basic English Lessons for Beginners.
 January 3 — Basic for the Very Young. Mrs. Hugh Walpole.
 January 10 — Basic and History. Russell Wheeler, Jr.
 January 17 — How Basic is Done, Hugh Walpole.
 January 24 — Basic and the Public, Miss Pin Pin T'an.
 January 31 — To be announced.
- 6.00 p.m. World News.
- 6.30 p.m. Music for the Dinner Hour.
- 7.00 p.m. Americans All — Immigrants All. (Transcribed).
 Presented through the courtesy of the Service Bureau for Intercultural Education.
 January 3 — Address by Mrs. Rachel Davis-DuBois, Educational Director of the Bureau; solos by Frederic Balazs, young Hungarian violinist.
 January 10 — Opening Frontiers.
 January 17 — The Negro in the United States.
 January 24 — Contributions in Industry.
 January 31 — Contributions in Science.
- 7.30 p.m. Symphony Concert.
- 8.00 p.m. Understanding Music. Dr. Donald J. Grout, Harvard University.
 January 3 — Johann Sebastian Bach (1): Instrumental Compositions.
 January 10 — Johann Sebastian Bach (2): Choral Compositions.
 January 17 — George Frederick Handel and His Music.
 January 24 — The Beginnings of the Classical Period.
 January 31 — The Classical Period (1): The Symphony. Joseph Haydn.
- 8.30 p.m. JANUARY 10th, ONLY. Meeting of the American Academy of Arts and Sciences; Latin-American Meeting.
- Dial 11.73 Mc (25.6 m) or 15.13 Mc (19.8 m)
- 8.45 to 10.30 p.m. Program for Latin American Listeners (In English and Spanish).
- 9.00 p.m. Commentary on world events. (In Spanish).
- 10.00 p.m. Symphonic music.

Americans All
Immigrants All

The "Americans" who make up the population of this vast country which is the United States of America, are in reality a strange and ambitious "mixture" of races.

The new series, "Americans All, Immigrants All", to be broadcast over Station WRUL, through the co-operation of the C.B.S. and the U. S. Office of Education, will give listeners a new insight into the struggles and visions of those newcomers to this country who have helped to build the States, who have shared in the country's progress.

Among the topics to be heard on Wednesday evenings at 7.00 p.m. E.S.T. (and re-broadcast on Saturday afternoons during OPEN HOUSE) will be "Contribution in Industry"—the racial groups who contributed to industry; "Contributions in Science", the inventors from other lands who took root in America, and added to its rich store of aids to mankind; "Arts and Crafts", "Social Progress"—the ideas from England, the Continent, Asia which have been developed by individuals of groups in America; "A New England Town", from early settlers through the changing groups to the present era.

The first speaker in January will be Mrs. Rachel Davis-DuBois, educational director of the Service Bureau for Intercultural Education, with Frederic Balazs, noted Hungarian violinist, who will officially open the new series "Americans All, Immigrants All."

Books and the Library

The public library in every town and city serves not only as a source of information and literature, but also as a treasure house for rare books and special instruction. During January, Station WRUL has arranged a series of broadcasts in cooperation with the Boston Public Library.

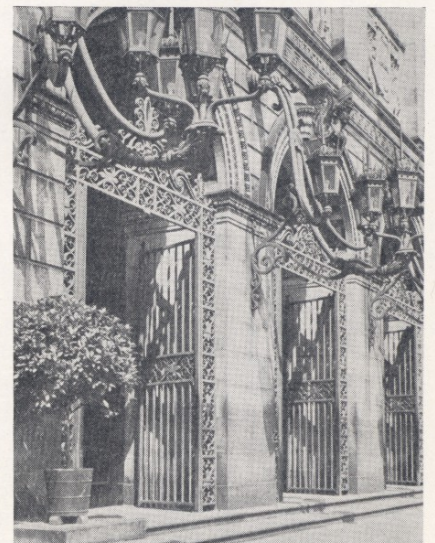
The introductory talk on January 3 at 4.00 p.m. E.S.T., will outline the scope of the series. On January 10, Zoltan Haraszti, Keeper of Rare Books of the Boston Public Library, will speak on "Treasures of the Boston Public Library".

"Central Library Activities" will be the subject chosen for the lecture of

January 17 by Richard G. Hensley, Chief Librarian of the Reference Division, followed on January 24 by Mrs. Mary W. Dietrichson, Business Branch Librarian, on "The Service of the Public Library to the Business Man."

Miss Alice E. Jordan, Supervisor of Work with Children will be the program guest on January 31, discussing the topic—"Encouraging the Child to Read".

The Boston Public Library is known throughout the world for its rare books and priceless manuscripts, its treasures, beautiful murals, and its services to schools and business houses and small libraries.



Entrance to Boston Public Library



A. Bertram
de Mille
Professor
Emeritus
of English
Simmons
College

The Geography of Literature

(Books and Places)

Novels, old and new, with settings based on first-hand knowledge of various interesting localities, will be discussed in the new series "The Geography of Literature" by Alban Bertram de Mille, Professor Emeritus of Simmons College.

"In selecting books to be shared with the listeners, the criterion is simply that the book may be authentic and well-written," Professor de Mille states. "Because of the enormous literary output involved, England and the United States for the present are omitted; the same is true of the excellent body of fiction dealing with European nations. During the series, only books written in English are to be taken up."

Through these talks, the listener will "visit" interesting and delightful places in Canada, Mexico, South America, Australia, New Zealand, South Africa, India. Illustrative quotations from the novels will be given so that the reader whose appetite is whetted for more of the book may read it for himself. The treatment of the topic, "The Geography of Literature" is not so much critical as it is popular and delightfully informal.

But a word about this new friend of WRUL:

Professor de Mille, author of many text books on literature, poetry and school plays, has worked on magazines and newspapers, has served as camp counsellor for young people, and was with the Red Cross during the last war. A native of Halifax, Nova Scotia, he was educated at private schools, King's College in Nova Scotia, and at Harvard University. He began his teaching career at King's College, then Milton Academy, Belmont School in California, and at Simmons College. Last June he retired from active teaching duties at Simmons, serving now as Professor Emeritus of that College, and as the Secretary (since

Thursdays, January 4, 11, 18, 25

E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)

- 2.00 p.m. Palmer House Concert Orchestra. (Courtesy of the Mutual Broadcasting System).
- 2.15 p.m.
- 2.30 p.m. Basic English Readings, and beginners' lesson, by Miss Pin Pin T'an.
- 3.00 p.m. Quakers in World Service. (Transcribed). Originally heard at 6.15 on Sundays.
- 4.30 p.m. International News Pages of The Christian Science Monitor.
- 4.50 p.m. World Youth Speaks. Conducted by Professor Carleton A. Wheeler, Tufts college.
 - January 4 — Listeners' Report.
 - January 11 — Chicago's "Social Forum".
 - January 18 — "Mt. Berry, Georgia".
 - January 25 — Pacific Coast "World Friendship Clubs."
- 4.30 p.m. Glimpses of Travel in America. Professor John C. Scammell.
 - January 4 — Woodstock, Vermont.
 - January 11 — Cooperstown, New York.
 - January 18 — Woodstock, New Hampshire.
 - January 25 — Williamsburg, Virginia.

Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)

- 5.30 p.m. Understanding Music. (Transcribed). Originally heard at 8 p.m. on Wednesdays.
- 6.00 p.m. World News.
- 6.30 p.m. Music for the Dinner Hour, played by the Copley Plaza String Trio.
- 7.00 p.m. The Geography of Literature. Professor A. Bertram de Mille, Secretary of the New England Teachers of English.
 - January 4 — Canada, Mexico, South America.
 - January 11 — Australia, New Zealand, South Africa.
 - January 18 — India.
 - January 25 — "Sagas of the Sea".
- 7.15 p.m. Musicale.
- 7.30 p.m. Visiting American Colleges. A series of short talks by presidents and faculty members of American colleges, with music by representative groups from the colleges chosen.
- 8.00 p.m. Better Speech Program, under the auspices of Boston University. Professor William G. Hoffman. (Courtesy of the Colonial Network).

Dial 11.73 Mc (25.6 m) or 15.13 Mc (19.8 m)

- 8.45 to 10.30 p.m. Program for Latin American Listeners (In English and Spanish).
- 9.15 p.m. Program especially for Brazil (In Portuguese).

1918) of the New England Association of Teachers of English.

The schedule for "The Geography of Literature" series:

- January 4 — Canada, Mexico, South America.
- January 11 — Australia, New Zealand, South Africa.
- January 18 — India.
- January 25 — "Sagas of the Sea."

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"To Homey Places"

Come with us to some charming little towns — to Woodstock, Vermont; Cooperstown, New York; Woodstock, New Hampshire; and Williamsburg, Virginia. It won't take very long —

just long enough to see the historical points, to know something of the meaning of the towns, the background.

Professor Scammell is the guide to these towns on Thursday afternoons during January, and the radio trip will be most informal — mingling education with pleasure.

Each town seems to bring back the memory of some historical incident read long ago in some history book, in some novel, doesn't it? The itinerary will include Woodstock on January 4; Cooperstown, January 11; Woodstock January 18, and Williamsburg on January 25. The only train ticket necessary is the *turn* of your short-wave dial on Thursday afternoon.

Fridays, January 5, 12, 19, 26

E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)

- 2.00 p.m. Mutual programs.
 2.15 p.m. Same.
 2.30 p.m. Basic English Translation of News. Miss Pin Pin T'an.
 2.45 p.m. Music.
 3.00 p.m. The World of Song.
 3.30 p.m. International News Pages of The Christian Science Monitor.
 4.00 p.m. Modern Radio. (Transcribed). Originally heard at 7.30 p.m. on Mondays.

Dial 6.04 Mc (49.6 m) or 11.73 Mc (25.6 m)

- 5.30 p.m. American Unitarian Association Programs: "Religion at Work". (Transcribed). Courtesy of the Colonial Network
 6.00 p.m. World News.
 6.30 p.m. Music for the Dinner Hour, played by the Copley Plaza String Trio.
 7.00 p.m. The Listeners' Mailbag, with comments by members of the Program Planning Committee.
 7.15 p.m. A Forum on World Folk Music, conducted by Miss Susan Graves.
 7.30 p.m. The Poetry Corner. (Transcribed). Originally heard at 4.30 p.m. on Sundays.
 7.45 p.m. The Week's Review of Latin America (In English).
 8.00 p.m. Elements of Aviation. Captain Hilding N. Carlson, President of the New England Aircraft School, and Instructor at Boston University. Section I.

Dial 11.73 Mc (25.6 m) or 15.13 Mc (19.8 m)

- 8.54 to 10.30 p.m. Program for Latin American Listeners.

A Thought for 1940

Charles P. Steinmetz, one of the world's foremost electrical engineers, is reported to have once said, "I think the greatest discovery will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at."

A Letter from an American in North Africa

November 10, 1939

World Radio University
 University Club
 Boston, Massachusetts.

Gentlemen:

I have just been listening to the broadcast of speeches given at the banquet of the *World Alliance of Churches*, and since you asked for a report of reception, I am sending this word from a little town on the Algerian coast of North Africa.

Peace, a deep longing for peace, was in my thoughts when I sat down and turned on the radio to hear an American voice. It was quite by chance I heard you, and I was more than interested to hear the ideas and opinions of thoughtful Americans who were not talking politics. And I was thinking about peace because of my momentary occupation. I was just finishing a shirt for some unknown poilu, and was reflecting on the tragedy that is with us. The various local charities in our town are getting together what is necessary to send a Christmas box to each poor soldier from our town, with warm clothing, cigarettes, chocolate. So all the women and girls, rich and poor, old and young, are busy knitting and sewing, making up in goodwill what is lacking in skill when necessary. My eight year old daughter is knitting a scarf (with Mother's help), and at school Saturday afternoon is devoted to knitting. I am making cotton flannel shirts, at which I am no more skillful than the child at her knitting, but the result will warm some chilly lad, even if the cut is not that of David, the shirt-maker! It is magnificent, the spirit with which these

people have met catastrophe, and with which they are devoting themselves to this soldiers' Christmas, to a soup kitchen for families made destitute when the breadwinner was mobilized, to another organization making warm clothes for the refugees from Alsace and Lorraine. But it is the necessity for these that is heart-breaking. And people are sad, tragically sad, for, as one of your speakers said, "one can see no silver lining to the black clouds that are hanging over Europe." So far we on the Mediterranean are only on the outskirts of the conflict, but there is with us constantly the fear that we are only enjoying a respite, and the struggle may move to these regions as well as all over Europe.

The democracies look to the United States for material as well as moral support in their struggle, and the general feeling is that lifting the embargo on the shipment of arms was the beginning of co-operation. We pray that America can remain neutral. But in the conflict of ideologies which is with us today, we wonder if it is possible to be honest and neutral at the same time. Hence the enormous value of thoughtful expression of opinion which is not biased by politics or propaganda. *Your broadcasts* are a *real contribution* in this respect.

To satisfy a possible curiosity, we are Americans living in Algeria because of my husband's business.

Reception of your program was excellent in the 25 meter band, poor in the 19 meter band.

Thank you for giving us programs from the United States which are not all mixed up with advertisements of products we can't buy if we'd like to!

Mrs. E. E. S.

Algeria, North Africa

SATURDAYS

The Board of Trustees
of the
**World Wide
Broadcasting
Foundation**

THOMAS J. WATSON, *Chairman*
DR. WILLIAM MATHER LEWIS
DR. HARLOW SHAPLEY
JAY DOWNER
FRANK L. PERRIN
WALTER S. LEMMON
Founder and President

Extend to Our Listeners Every-
where a Wish for a New Year of
Abiding Peace.

Saturdays, January 6, 13, 20, 27

E.S.T. Dial 11.79 Mc (25.4 m) or 15.13 Mc (19.8 m)

3.00 p.m. Open House at WRUL, with Dr. Loring Andrews as Host.
to (To include Americans All — Immigrants All).
4.30 p.m.

4.30 p.m. Harvard University Series (Transcribed). Originally heard at 7.30 p.m. on Tuesdays.

Dial 6.04 Mc (49.6 m) or 15.13 Mc (19.8 m)

5.30 p.m. Elements of Aviation. (Transcribed). Originally heard at 8 p.m. on Fridays.

6.00 p.m. World News.

6.30 p.m. Music for the Dinner Hour.

7.00 p.m. Czechoslovakian Goodwill Hour.

7.30 p.m. World Youth Speaks (Transcribed). Originally heard at 4 p.m. on Thursdays.

NOTE: During January there will be additional experimental programs for Europe on 21.46 Mc or 15.25 Mc on week day mornings, between 10.00 and 11.30 a.m. Programs of the Mutual Broadcasting System will be re-broadcast at this time.

World Coverage of Station WRUL

WRUL's audience is primarily an international one, with regular listeners in all five continents. Letters are being regularly received from listeners in the following places:

United States of America (all sections)
Canada, Newfoundland,
Alaska, Hawaii
The British Isles (Eire, Scotland,
England, Wales, Channel Isles)
Mexico Norway
Cuba Portugal
Haiti France
Bermuda Switzerland
West Indies Belgium
Peru Germany
Ecuador Holland
Honolulu Czechoslovakia
Tasmania Italy
Algeria Malta
Brazil India
Bahamas Australia
Uruguay New Zealand
Denmark Turkey
Sweden South Africa

When it is 2.00 p.m. E.S.T. (Boston Time), the standard times in foreign cities are as follows: (*indicates next day)

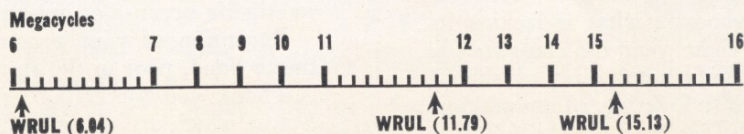
London	7.00 p.m.	Cape Town	9.00 p.m.
Paris	7.00 p.m.	Bombay	*12.30 a.m.
Lisbon	7.00 p.m.	Calcutta	*12.53 a.m.
Madrid	7.00 p.m.	Melbourne	*5.00 a.m.
Brussels	7.00 p.m.	Hobart	*5.00 a.m.
Algiers	7.00 p.m.	Wellington	*6.30 a.m.
Amsterdam	7.20 p.m.	Honolulu	8.30 a.m.
Geneva	8.00 p.m.	Mexico City	1.00 p.m.
Rome	8.00 p.m.	Lima	2.00 p.m.
Copenhagen	8.00 p.m.	Havana	2.00 p.m.
Oslo	8.00 p.m.	Nassau	2.00 p.m.
Stockholm	8.00 p.m.	Buenos Aires	3.00 p.m.
Helsinki	9.00 p.m.	Hamilton	
Moscow	9.00 p.m.	(Bermuda)	3.00 p.m.
Athens	9.00 p.m.	Montevideo	3.30 p.m.
Cairo	9.00 p.m.	Rio de Janeiro	4.00 p.m.
Ankara	9.00 p.m.		

Short wave broadcasting is confined to five principal narrow bands, located approximately at 16, 19, 25, 31, and 49 meters. In the eastern part of the United States at this season of the year, for example, the 19-meter band is best from noon to early evening, and the 25 and 49 meter band later. This may vary somewhat in different parts of the country. One thing to remember, wherever you are, is to turn on *plenty of volume* and to tune *slowly*. The more carefully you go over the dial, the more likely you are to get the best results.

Frequencies Used in January

STATION WRUL	STATION WRUW
6.04 Mc (49.6 m)	*11.73 Mc (25.6 m)
11.79 Mc (25.4 m)	*15.13 Mc (19.8 m)
15.25 Mc (19.6 m)	25.6 Mc (11.7 m)
21.46 Mc (14.0 m)	* Denotes Pan-American government channels.

DIAL CHART





The International Post Office

WORLD WIDE BROADCASTING FOUNDATION

UNIVERSITY CLUB • BOSTON, MASS. • U. S. A.



January, 1940

Friends of ours, near and far:

The New Year brings us all the hope for better understandings, for increasing faith in constantly helping the needy, encouraging the faint-hearted, keeping free from prejudice, maintaining kindness.

Your letters, thousands of them, during the past year have shown how deeply you believe in this way of living. Send us more messages for this year that is now coming;

tell us and one another, through us, of your hopes and your desires.

For those messages encourage and strengthen us all, wherever the voice of this station may reach.

Sincerely,

John Sawwell

YOUR POSTMASTER

A FEW EXTRACTS FROM THE LETTERS IN OUR WORLD WIDE MAIL

Cairo, Egypt

"From far away Egypt I greet you and want to congratulate you on the clearness of your Yale-Brown football game. At exactly 11.27 p.m., Nov. 11 we heard you read telegrams of appreciation so I thought you might like fan mail since 7,000 miles is a bit too far to telegraph you.

"Out here we do not have football on a big scale and to hear the cheering from a stadium actually made us homesick.— (three Americans).

Santiago de Cuba

"Here is a fan from far away Santiago de Cuba at the extreme Eastern end of Cuba; though for short waves any distant land is a neighbor.

"By chance I got your Station and was charmed with the clearness of its reception.

"If I am not asking too much will you kindly send a few lines to this radio fan in Santiago?"

Offaly, Eire.

"Your Station is to be congratulated on the manner in which the International situation is summarized and presented to the public."

Jalapa, Ver., Mexico

"Tuesday night, Sept. 26th I heard the Radio Conference broadcasted by your "University Club, about television. I enjoyed it very much, and I would like to know if in the future programs you happen to have on schedule any subject concerning Psychology or Electricity so I can order my pamphlets in advance."

St. Louis, Mo.

"This station might well be called the friendliest spot on the dial, for our daily visitors have the most gracious manner. Always a delight to listen to each broadcast!"

London, England

"Your Station broadcasts are received by me regularly with very great clarity in the heart of London, and your organization deserves enthusiastic thanks from the English speaking civilization who are fortunate enough to make contact with your short-wave broadcast."

Lawrence, Kansas

"Your programs on international understanding, moral rearmament, efforts to relieve the distress of political refugees and of the under-privileged groups in the United States are all wonderfully worthwhile. I also enjoy your fine orchestral programs very much, but appreciate most of all from your Foundation the kinds of broadcasts which are *rarely* offered by the long-wave, commercial stations."

Nottingham, England

"Being 21 years of age, I am eligible for conscription in the army and I shall no doubt be called up before Christmas but I can assure you that I do not go with a faint heart for, as you know, our country is fighting for something in which your country also believes to be right—freedom from tyranny.

"I look upon you as a good pal although we have only "met" once. By the way, could you possibly send me an idea of the times at which you are on the air, as I am looking forward to hearing your broadcasts often."

Bethesda, Maryland

Please send me Section I (1939-1940) of the Modern Radio Course. Also please express my thanks and congratulations to Dr. Belcher for a most excellent presentation of excellent material, and for an underlying sense of humor and lack of excessive vanity.

Cape Town, South Africa

"I thoroughly enjoyed listening to your news service on Tuesday morning last, 27th of June at 8 p.m. local time. The reception is positively wonderful in Cape Town with your particular station."

Chorlton-cum-Hardy, Manchester, England

One evening last week whilst trying to find an alternative programme, I accidentally discovered the dual readings from the "Christian Science Monitor".

We found it very interesting and the informality of the friendly voices brought my imagination into play.

I pictured two happy people seated by a glowing fire, each determined that the other person should not miss one article of the "Monitor". Personally I hope you will continue these programmes in the same manner. The different intonations lend freshness to the material read.

Chicago, Illinois

May I say that I had the pleasure of hearing the M.R.A. message over WRUL, and Dr. Buchman's voice was as clear as when I heard him at the gatherings in Oxford, Stockbridge and Interlachen.

Thanking you for the effort to spread M. R. A., believe me,

Commonwealth, Wisconsin

A bouquet to you for playing so many of Victor Herbert's pieces just now.

The classics I want to hear are the "light" variety—because I really enjoy them. I enjoy them because they are "light" and gay — a welcome release from unhappy realities. Light classics on the radio are quite scarce. It appears that music is divided on the radio into two groups — the jazz, and the symphonic. I don't enjoy either except for a few rare items.



"Dedicated to Enlightenment"

No grander message was ever broadcast to a waiting world than that angelic paean of praise "Glory to God in the highest, and on earth peace, good-will toward men." It echoes still in the heart of humanity ever renewing a chord of hope that will not be hushed.

This great and simple message of peace and good-will is the shining animus behind the idea of World Wide Broadcasting Foundation. Its purpose is enlightenment through education and the cultivation of spiritual and cultural values. It is furthering world peace through friendly understanding among peoples of the world. Station WRUL, through which its programs are broadcast, is entirely non-commercial and accepts no advertising. An American station of world-wide scope, its programs reflect the best in American culture, ideals and democracy.

The courses of World Radio University constitute an important feature of World Wide Broadcasting Foundation programs. This is a university liberal, flexible and truly universal. Its classrooms reach wherever its students are listening and its campus is as wide as the world. It has to its credit five years of successful operation under the guidance of a distinguished Board of Trustees and a Faculty chosen from the staffs of some of our leading colleges. To its lectures come eager listeners the world around seeking the advantages of a liberal education and the inspiration and encouragement of spiritual values. Grateful letters from thousands of listeners attest the value of its programs and give ample evidence of the great truth that man does not live "by bread alone." The thirst for knowledge, for the things of the spirit, is a real and vital need.

Wholly altruistic in purpose and with no commercial ties, World Wide Broadcasting Foundation is supported by world wide listeners and by private philanthropy. A special effort is being made at this time to broaden the base of financial support in order that the programs may be enlarged and continue to improve, and to make further improvements in transmission. To this end the Foundation needs and seeks the interest, encouragement and assistance of others who believe that the world can become a safe and friendly and happy place through the enlightenment and understanding of its peoples. With this in view World Wide Broadcasting Foundation invites your membership and support.

Help to Build a World Wide Listeners' League!

THE ROLL CALL OF THE LISTENERS' LEAGUE!

"Nation shall speak to Nation"

Great Britain	Bermuda
France	Haiti
Germany	Porto Rico
Italy	Panama
Belgium	Argentina
Netherlands	Mexico
Switzerland	Cuba
Estonia	Honduras
South Africa	Nicaragua
New Zealand	Brazil
Canada	Newfoundland
United States of America	

LEAGUE MEMBERSHIP

Member - \$2.00 Affiliate - \$5.00
Cooperating Member - \$10.00
Sustaining Member - \$25.00

Make checks payable to the World Wide Broadcasting Foundation, University Club, Boston, Massachusetts, U. S. A.

Minimum Membership of \$2.00 per year covers cost of subscription to The World Wide Listener program magazine.