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THE SPEECHES OF ADOLPH LINSCHEID: A STUDY OF IDEAS IN OKLAHOMA

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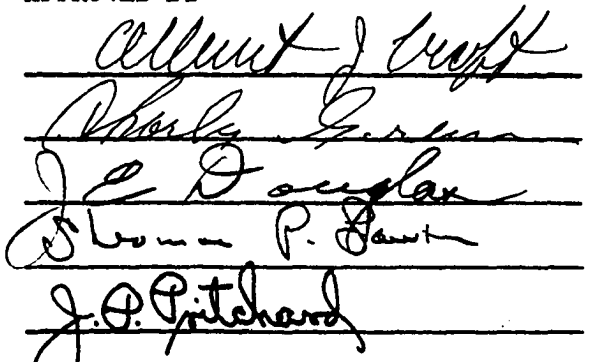
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THE SPEECHES OF ADOLPH LINSCHEID:
A STUDY OF IDEAS IN OKLAHOMA

CHAPTER I

INTRODUCTION

The Subject and Purpose of This Study

The Subject of This Study

The subject of this study is Adolph Linscheid, an important figure in the history of Oklahoma. He lived in Oklahoma from 1901 until his death in 1949. During these forty-eight years, he was active in the development of the new state and its institutions. His contribution to the state and to these institutions falls into two categories: his professional career, and the ideas and the philosophy which he stated in speeches.

The professional career. Building an educational system was one of Oklahoma's chief problems at the beginning of statehood. Linscheid's effort in building an educational system was probably his most concrete contribution to the state. As early as 1929, Thoburn and Wright gave credit to those who had been responsible for developing the educational system and stated, "Among the intelligent and gifted educators credited with this most important work, Professor Adolph Linscheid

. . . is entitled to special mention, he having been associated with the state school system for many years."[1] During that time he had served in the various capacities of rural teacher, summer institute student and instructor, teacher and superintendent in small school systems, student in the University, and English professor in one of the state normal schools, where he later became head of the education department. He then became president of one of the state colleges, a position held until his resignation in 1949. These positions deeply involved him in the development of education in Oklahoma.

The institution of religion also received much attention from Linscheid. His most tangible contribution to religion was through teaching the Loyal Bible Class in Ada from 1921 until 1946. This was one of the largest Bible classes in America. In addition to the actual audience, which varied between 150 and 425 members, a large radio audience was added in 1939. Linscheid was also active as a member of various churches and held positions on church policy-determining boards.[2]

Linscheid's contributions to the institution of government during this period are less tangible. Although he did not hold a public office (other than college president), he probably influenced the general growth of Oklahoma state government and of democratic ideas of government

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[1]J. B. Thoburn and Muriel H. Wright, Oklahoma, A History of the State and Its People (New York: Lewis Historical Publishing Co., Inc., 1929), IV, 522.

[2]Linscheid's parents were Mennonites, but the children attended a Methodist church in Minnesota. When the family moved to Oklahoma, Linscheid attended the Presbyterian church. When he moved to Ada in 1920 he and Mrs. Linscheid joined the First Christian Church. In an interview May 5, 1955, Mrs. Linscheid said they actually "joined the minister" because they had known him earlier and wished to join the church of which he was minister.

in general. He took an active part in civic organizations such as the Chamber of Commerce, men's clubs, and Masons, and was also active in projects such as Red Cross drives, Home Defense projects, and bond sales during both world wars. Much of his real contribution to these institutions, however, lay in the effect of the ideas which he stated in speeches to audiences of the region.

The philosophy in his speeches. Because of the scope and length of his career as a public speaker, Linscheid must certainly have affected public attitudes and understanding of current problems in government, religion, and education in the Oklahoma region. In 1935, Boren and Boren stated that Linscheid was "recognized as the outstanding speaker for any occasion in the Southwest."[1] Actually, Linscheid's public speaking career started in the small communities of Oklahoma Territory where he was teaching. His speaking career built to its climax between 1938 and 1941.

The major part of this study will be devoted to what Linscheid said when he made these speeches to audiences in Oklahoma. He spoke to groups of ordinary citizens about their problems, dealing both with basic principles and specific issues affecting the institutions and the individual. The ideas in these speeches would appear to be significant in the history of the growth of these institutions in Oklahoma and also to the larger history of ideas.

The Purpose of This Study

The purpose of this study is three-fold. In the first place,

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[1] Lyle and Dale Boren, Who Is Who in Oklahoma (Guthrie, Oklahoma: The Co-operative Publishing Co., 1935), p. 303.

it is intended as a regional study. It is hoped that this research contributes to a history of the region by showing Linscheid's connection with the development of Oklahoma. It is hoped that this research also contributes to a regional history of public address by presenting Linscheid's career as a speaker.

The second purpose of the study is to contribute to the history of ideas as an informal record of the "popular mind." A complete history of this "public philosophy" can only be composed from monographic studies of ideas in many regions.[1] Furthermore, the study of speeches can provide important insights into the predominant ideas of a region if historical evidence shows that the speaker and speeches were widely and continuously accepted by many people of that region. Thus, if Linscheid's speeches over the fifty year period of his career seemed consistently acceptable to many Oklahomans, then these speeches became one important index to the history of popular ideas in Oklahoma.

A study of ideas in speeches has frequently led to the study of speakers who were particularly prominent on the national scene. The unusual man and his ideas have generally been selected for such research. Leading scholars in the speech field, however, have recently argued that an undue proportion of this research has been devoted to these unusual speakers.[2] Their point in each case is, in effect, the

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[1]The terms "popular mind," "public philosophy," and history of ideas are used to distinguish between the social concepts and attitudes held by large groups of ordinary people and those held and expressed by the few "leaders" or professional philosophers whose systems are reported in the formal treatises on political theory and philosophy, or on political, diplomatic, and military history.

[2]A. Craig Baird, "Opportunities for Research in State and Sectional Public Speaking," Quarterly Journal of Speech, XXIX (1943),

same as that stated by Wiley when he encouraged state and regional studies:

> Nor need the student hesitate to lavish his most searching attention on these little people of the byways. . . . The contemporary rhetorician need not submit to the faith that history is the sole product of great men, or that oratory is the sole product of great speakers . . . . The new direction often leads to the unhonored and unnamed people of the hinterland, both past and present. More often than not, they are the qualified leaders in their communities.[1]

In other words, a history of the popular mind as derived from public speaking should not be limited to those speakers who have come to national attention, but must also include the ideas of those "more obscure, but nevertheless effective or influential speakers who molded public opinion in their own sections and in American history."[2]

The third purpose of this study is to examine Linscheid's rhetoric as the instrument by which these ideas were adapted to his audiences. If Linscheid was a well known and active speaker in the region during this period, if his speeches reflect an important set of ideas of that region, then an examination of his rhetoric is important to an understanding of his ideas. Any separation between "ideas" and

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304-308; A Craig Baird, H. L. Ewbank, and J. Jeffery Auer, "New Directions in Public Address Research," XXXV (1949), 357-360, Ibid. (In December, 1948, the Executive Council of the Speech Association of America appointed these men to a Committee on Case Studies in American Public Address in order "to study, develop, and encourage new projects in the field of American Public Address, history, and criticism."); Bower Aly, "The History of American Public Address as a Research Field," ibid., XXIX (1943), 308-309; Dallas C. Dickey, "What Directions Should Future Research in American Public Address Take?" ibid., p. 301.

[1]Earl W. Wiley, "State History and Rhetorical Research," ibid., XXXVI (1950), 514-519.

[2]Dallas C. Dickey, "What Directions Should Future Research in American Public Address Take?" The Quarterly Journal of Speech, XXIX (1943), 303.

"rhetoric" is, of course, no more than a technical device to allow a critic to focus on different aspects of the speech as given. Linscheid's "ideas" are reported in summary form, as abstracted from many speeches, while his "rhetoric" is described as the manner in which these ideas occur in specific speeches. Thus, the best view of what his audiences heard over his long career necessarily involves both of these approaches.

The purposes of this study, therefore, are (1) to contribute to a history of the Oklahoma region by describing the career of Adolph Linscheid and his contribution to the social institutions of the region, (2) to contribute to a history of ideas by reporting the ideas which Linscheid most consistently included in his speeches to audiences in this region, and (3) to extend the analysis of Linscheid's ideas by reporting on his rhetoric, the instrument by which he adapted his ideas to audiences.

Other Studies on Linscheid

With the exception of short articles in magazines and newspapers concerning speeches he had made, his work in education, and his work with the Bible Class, practically nothing has been written about Adolph Linscheid. Such newspaper accounts are numerous, but offer little new information. Only one work longer than a magazine article has been written in which Linscheid was seriously considered. Dale Story wrote "The History of East Central State College," which dealt with its growth, faculty, students, facilities, organizations, sports programs, and school administrations.[1] Although Linscheid was a part of this history, he was

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[1]Dale Story, Ada Evening News, Sunday editions, Oct. 17, 1954, to Mar. 20, 1955.

treated in a general way and from the administrative point of view.

The Sources, Method, and Plan of This Study

Since little has been written on Linscheid, a more detailed description of the sources from which this research grew seems necessary. This section will also report the method of handling these materials and the plan of the study itself.

Sources Used in This Study

Most of the sources used in this study are original documents of the following types: speech manuscripts and personal documents loaned by Linscheid's family; personal correspondence with people who knew Linshceid; correspondence between Linscheid and other people; and interviews with people who knew Linscheid personally. Other materials include his speeches which appeared in print in magazines and newspapers, newspaper articles about Linscheid, hiw work and his speeches, and literature on related subjects.

The most important evidence used in this study was secured from Linscheid's wife and son Bill. This collection of materials is referred to in this study as the "Linscheid Collection."[1] The most important materials in that collection are 320 manuscripts of speeches which Linscheid made over a period of thirty-three years. There is no question as to their authenticity. Many of them are written in Linscheid's own handwriting; many have his handwritten corrections scattered throughout the manuscript; some include his speaker's notes. His

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[1]This collection will be indicated in the footnotes by the abbreviation LC. It is a permanent possession of the Linscheid family.

secretaries stated that they typed his speeches (the typed form of the LC) either from his dictation or from his handwritten copies.[1] Also, many newspaper articles quote Linscheid extensively, so that one can identify the manuscripts about which these articles were written. The ideas in these speeches are consistent with those in Linscheid's personal correspondence to his friends, relatives, and business and professional associates over these same years.

This collection contains literal transcriptions of two speeches. One is an official stenographer's transcription of his speech and the remarks which followed it in the meeting.[2] The other is a tape recording.[3] These manuscripts and transcriptions have served as the basic sources of this study.

The Linscheid Collection also contains two types of letters which have been useful in this study. The first group consists of letters written to Linscheid concerning particular speeches he made in various parts of the region. When organized chronologically, they range from 1920 through 1947 and were placed in that order in two binders. They will be referred to in this study as "Letters," Volume I (1920-1938) and Volume II (1939-1947). Another volume of letters is bound

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[1]There are several copies of some speeches. The manuscripts in their present form are usually of two typings because the original typed version was loaned by Mrs. Linscheid, while her son loaned copies which he had had typed from the originals. The only differences in these two typed versions are matters of form. Some of the mss. are included in three bound volumes.

[2]Linscheid, "The Shape of Things to Come," LC.

[3]Linscheid, "A World Federated Government," LC. A typed transcription of this recorded speech was made to add to the collection, as well as to facilitate studying the contents.

(permanently) and titled the Twenty-Fifth Anniversary Letters. These contain personal letters of friendship and tribute on his silver anniversary as president of East Central State College in September, 1945. These were used only incidentally in this research, but they are indicative of attitudes of all types of people toward Linscheid and his work.

The personal papers of Linscheid, also found in the collection, were of significance in this study. These ranged from his handwritten "trial" request for a passport, to applications for teacher placement bureaus, and some miscellaneous correspondence. These sources were used in this study to secure data concerning his personal life. Various fugitive materials which cannot be classified in any manner occasionally gave insight into his life and career.

The president's files at East Central State College were a further source which provided insight into the man, his educational policies, and his personal attitudes. These files include Linscheid's business, professional, and some personal correspondence from 1920 to 1949.[1]

Other sources include personal letters written in response to direct questions and requests for information about Linscheid, his work, and his speaking. These include letters from members of Linscheid's family which gave personal and family background.[2] Other letters were

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[1]This source will be referred to in future footnotes as PF. These files are stored in cabinets in the offices of East Central State College at Ada, Oklahoma. I wish to express my appreciation to President C. F. Spencer of East Central State College for making these files available for this study.

[2]These personal letters, especially from Linscheid's son Bill, and the complete cooperation of the Linscheid family were of great value in the preparation of this study.

written by close associates who worked with Linscheid in the state educational system or on his own staff. One letter was written by a man who was one of Linscheid's students before the first war. These letters gave insight into his methods of working, methods of preparing speeches, etc.

Another source was interviews with people who knew Linscheid as a friend, employer, or co-worker. Mrs. Linscheid gave generously of her time in providing information concerning her husband's personal life and attitudes. Although some of these documents have not been cited in this study, they added considerably to an understanding of the subject.

Thus, the original documents used in this research include 320 manuscripts of Linscheid's speeches; two bound volumes of letters referring to Linscheid's speeches; one bound volume of about 400 letters paying tribute to him on his silver anniversary; professional correspondence in the president's files; personal letters written in reply to requests for information about Linscheid; and personal interviews with people who knew Linscheid and his work.

Various published sources were used largely in helping to evaluate Linscheid's ideas. Three types of printed materials were used: (1) Materials dealing directly with Linscheid, the man, his works, his speeches. Some of these were articles located in magazines, local newspapers, and in the Linscheid Collection. (2) Background material on subjects on which Linscheid was making speeches. These subject areas were: education, theories of government, the Second World War period, religious philosophy (especially the Mennonite religious philosophy), and regional history and problems. (3) The standard rhetorical literature

was used for guidance in the rhetorical analysis of Linscheid's speaking.

Method Used in This Study

The method by which this thesis was written can be described in three major steps: collection, organization, and interpretation of the available data.

Collection of materials. This step began with inquiry into the location of Linscheid's speech manuscripts. No permanent storage place had been provided for the Linscheid Collection so it had become a disorganized assortment simply piled into several boxes. Although Mrs. Linscheid had moved several times since her husband's death, his manuscripts had been taken with her each time. She willingly loaned them for this research. Other speech manuscripts were secured from their son Bill Linscheid. Letters to various organizations guided the location of some speeches that were printed in various periodicals.

The second problem of collection dealt with determining the extent of his speaking career. It was believed that he had done a significant amount of public speaking, but it was felt that some fairly close estimate should be established. Everyone who knew Linscheid's public speaking habits said that he kept his speaking engagements in "little black books," but no trace of them has been found to date. This meant, therefore, that a representative speaking schedule could only be constructed by a careful check of every letter in the collection and in the president's files. Since he made many engagements by personal conversation or on the telephone, this record is admittedly incomplete. Other sources from which this information about his speaking engagements was gained included dates on some of the manuscripts, "Letters," Vols. I

and II, one handwritten list of his speeches from January through May, 1938, and a survey of the East Central Journal and The Ada Evening News. This material was chronologically organized into a complete listing of all the occasions on which he spoke that could be verified. This listing has been placed in the Linscheid Collection.

The third process in collecting data concerned audience reactions to Linscheid's speeches. This step was taken to determine how audiences responded to what Linscheid said and how he said it. Careful notes were made on any specific reactions to his speeches at the same time that the files were being checked for speaking engagements. The "Letters" helped in this evaluation of audience response.

Organization of materials. The organization of the speech manuscripts went through four steps: Each speech was classified into one of five subject areas according to its title and contents. After final organization was completed, the "Education" group numbered 106 manuscripts, "Religion," 52, "Government," 115 (the government speeches are divided into two files—"Democracy" and "International Relations and War"), "Occasional," 35, and "Travel," 12, making a total of 320 manuscripts of speeches. Folders were labeled with each speech title and each speech was filed alphabetically within its classification. A complete card index was made listing the title of the speech, the audience, place, date of delivery, and the subject classification. These were arranged alphabetically for the entire collection. The last step in the organization of the manuscripts consisted in re-checking these by reading each one and making a one-page summary of its contents to verify the subject classification.

The representative speaking schedule mentioned above was compiled by making a filing card on each of Linscheid's known speaking engagements. Each card listed the date, the audience, the place, and the title of the speech if the source gave it. These cards were organized chronologically, 1914-1948. From these cards a speaking schedule was typed as a representative, but admittedly incomplete, schedule of Linscheid's speeches. Tabulation sheets were compiled to identify the specific audience, month, and year of the speeches.

Organization of facts about Linscheid, his life, and his career was accomplished by making folders according to these divisions. Personal matters were classified into folders labeled "Early Life," "Mature Life," and "Last Years," while information on his career was organized in folders under "Young Educator," "Mature Educator," "Speaker," "Audience Reactions," etc.

Interpretation of materials. The interpretation of these materials in the chapters of biography was a matter of selection to provide the essential background to an understanding of Linscheid's career and ideas. The interpretation of the data on his speaking engagements produced the descriptive patterns or trends in his speaking career reported in Chapter III. The major interpretative task dealt with the speech manuscripts themselves and began with an effort to determine his basic philosophy. What had he said in this mass of speeches, over a thirty year period, which could be summarily reproduced? From one page summaries of the speeches, the major themes which occurred most frequently were noted. These were eventually reduced to what was felt to be the basic themes of his speeches, i.e., the continuing, recurrent

beliefs which were found in the speeches throughout his entire career.

The next interpretation was aimed at determining the ways in which he adapted these basic themes to audiences. Manuscripts were studied to analyze his adaptation of themes until a basic overall "pattern" of what he had been saying could be built. Basic arguments were traced through several series of speeches to determine if their recurrence necessitated their inclusion as a part of his basic philosophy, and if his treatment of them was consistent in content and manner.

This interpretation of Linscheid's rhetoric was made concurrently with the interpretation of his ideas. Notes were made concerning the most common devices used to convey his basic ideas. Audience reactions to Linscheid's speeches were drawn from the sources noted above, primarily to determine the degree to which the various ideas of the speeches were accepted by audiences. Although no probative evidence can be gathered on this point, the available evidence overwhelmingly suggests the acceptability of Linscheid's ideas, at least to those audiences who repeatedly gathered to hear him.

The Plan of This Study

The findings of this study will be reported in three major sections: The first part will devote two chapters to the man, the times, the region, and his career. Chapter II provides a brief biography emphasizing his career as an educator. Chapter III will report his career as a public speaker, including a description of his audiences, their reactions to his speeches, subjects of his speeches, and the extent of his speaking. The second major division of the study will be devoted to the leading ideas recurrent in his speeches. Chapter IV will report the

themes and supporting arguments he used in speeches on the institution of religion; Chapter V will report his ideas on the institution of government; and Chapter VI will deal with his ideas on the institution of education.

Chapter VII, as a third part, will be devoted to an analysis of Linscheid's rhetoric. This is approached from the view that rhetoric is an instrument used by the speaker in order to gain acceptance for his ideas. This chapter will report the general nature and unique qualities of Linscheid's invention, arrangement, style, and delivery in the projection of his ideas. Some awareness of these rhetorical methods seems necessary to a full view of what he was saying, of what his audiences were accepting. This chapter will also report what Linscheid said about good public speaking techniques and his method of preparing his speeches in order to meet his own standards. Chapter VIII, "Conclusions," will draw conclusions from the entire study. An appendix is attached to provide a list of the speech manuscripts in the Linscheid Collection.

CHAPTER II

ADOLPH LINSCHEID, THE MAN AND HIS TIMES

The career of Adolph Linscheid was closely parallel to the development of the state to which he devoted his best services. The mature career occurred between 1920 and 1945, and intersects with virtually every important milestone in Oklahoma history during those dates. This chapter is an attempt to sketch the personal life and the professional career of a speaker truly representing this region of the country.

The Early Years, 1879-1896

Linscheid's life may be roughly divided into four parts: the early years, 1879-1896; the young educator, 1896-1920; the mature educator, 1920-1945; and the last years, 1945-1949. Each of these will be sketched in order to introduce the speaker in the general milieu of his time and area.

Ancestry and Birth

Adolph Linscheid was born on December 24, 1879, in Newhof, Province of Galicia, in Austria-Hungary.[1] The place of his birth was an area whose ownership changed with practically every conflict among its

[1]See Linscheid's pencil copy of "Passport Application," LC, and personal letter from his sister, Emma Linscheid, February 8, 1955.

neighbors or revolution among its own people. Consequently, it was claimed at different times by Prussia, Austria, Hungary, Poland, Russia, and Germany.[1] Because of the confusion which resulted when Linscheid needed to identify his birthplace, and because he was proud of his German heritage, he listed his birthplace as Germany for publication purposes.[2]

The desire for individual, political, and religious freedoms had existed in the people of Galicia for centuries, and ownership of that province was largely determined by the degree to which nations would allow these freedoms. In 1784, the south German Mennonites answered the Austrian call for industrious colonists to settle the newly acquired Polish territory.[3] Linscheid was a member of one of these freedom-loving families who abandoned their homes and native soil to secure these privileges.[4] The Linscheid family in this area was economically comfortable. Before his marriage the father had been a village school teacher; after his marriage he was "overseer of the wooded lands of a large estate acting as game warden and forest ranger."[5] This carried with it considerable prestige so that Adolph's very early childhood was one of well being

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[1]See Encyclopaedia Britannica, 1941 ed., IX, 976.

[2]The various Who's Who biographical sketches list his birthplace as "near Mannheim, Germany." See Linscheid's letter to the Capitol Life Insurance Company, June 8, 1927, PF, his application for a passport and the issued passport in 1937, LC, for examples of confusion over ownership of the province.

[3]See H. C. Smith, The Story of the Mennonites (Berne, Indiana: Mennonite Publishing Company, 2nd printing, 1945), pp. 673-674.

[4]It is interesting to note that two of Linscheid's uncles had an audience with Emperor Joseph when "they pleaded against compulsory military service for their people." Emma Linscheid personal letter, April 23, 1955.

[5]Ibid.

amidst comfortable surroundings.[1]

Because of the shifting ownership of this freedom loving province, however, many Mennonite families migrated to the United States during the 1880's.[2] On September 20, 1881,[3] Philipp and Elizabeth Linscheid and their four children came to America when Adolph was not quite two years old.[4] Their reasons for coming to America were threefold: Mr. Linscheid, the father, was a "liberal in his political thinking and from boyhood had longed to live under the stable American Constitution"; he wished his sons to grow up free from compulsory military service; and the lure of free land was very strong.[5]

Boyhood in Minnesota

Because Minnesota was offering free land to immigrants when the Linscheids left Europe seeking a land of freedom, they settled in the Bringham Lake area of that state.[6] The first few years in the new land were a time of hard work and poverty. "All the children had to give a hand from a very early age, and Adolph was plowing and doing other farm

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[1] Ibid.

[2] Smith, Story of Mennonites.

[3] Linscheid, "Application for Passport," LC.

[4] General Ira C. Eaker, who had known Linscheid since 1915, recalled that Linscheid "would say, 'Yes, I was born in Germany, but as soon as I was able to exercise enough influence on my parents we left there and came to this country.' With his charming smile and twinkle in his dark eyes he would then say, 'We came to America when I was two years old.'" Personal letter, March 21, 1955.

[5] Emma Linscheid personal letter, Feb. 8, 1955, and interview with Mrs. Adolph Linscheid, May 5, 1955.

[6] Ibid.

work when he was only ten years old."[1] Evidently the family of four boys and three girls was well clothed and fed. Linscheid sometimes mentioned the "boyish robbing of the family larder," which was always well filled, and that his family ran a "one home relief station for those who came to the door wanting food" during the depression.[2]

Linscheid's lifelong hobbies of reading, speaking, and walking were established early. His first teacher said that "he never really learned to read. He just picked up his little linen ABC book and read it."[3] This love of reading and of history was noticeable in his early schooling when he finished his lessons and then asked permission to read in the "Big Book," which was a large history book on the teacher's desk.[4] Only a few years after he had learned to read, "he had read everything in our meager library and was bringing home books and magazines the teachers lent him."[5]

Young Adolph soon learned to use his reading as background for oral narration to his sister Emma as she followed him about the farm listening to his "fanciful flights." Instead of the usual "Mother Goose Tales," he related for her stories of Uncle Tom's Cabin, "tales real and

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[1] Ibid. Linscheid's speeches in later life occasionally mentioned incidents of life on the farm. He seemed concerned with the hard work on northern farms and especially about his mother who had a large family for whom she did the cooking, sewing, etc. See "Youth Tells Their Story," "What Is a Profession?," "Mother" (#1 and #2), "The Strait Gate," and "Education Under Fire," LC.

[2] Linscheid, "Mother" (#1), p. 1, LC.

[3] Emma Linscheid personal letter, Feb. 8, 1955.

[4] Interview with Mrs. Linscheid, May 5, 1955.

[5] Emma Linscheid personal letter, Feb. 8, 1955.

many also imaginative of the House of Hapsburg and the Queen of Roumania and many other varied subjects."[1] He taught her William Jennings Bryan's "Cross of Gold" speech from memory. At an early age he was interested in reading from great sermons and quoting from them. His personal correspondence and references in his speeches indicate that this love of reading was continued throughout his life.

Interest in discussion and public speaking was also shown early. Before he was fifteen years old, Linscheid had "established quite a reputation as a leader in debate in the samll town school and had won a silver medal in a Women's Christian Temperance Union speaking contest."[2] He was debating political issues informally with the men in the small community as they met in the early American tradition around the stove in the village grocery store. He also participated in plays and pantomimes. He was a member of a local baseball team; this is the only indication that he ever participated in athletics, even though he took an active interest in observing all sports. He was a member of the town's first brass band, though probably "more for socialibility than any musical ability or great liking for his horn."[3]

Although there may have been some indication of the fundamental Mennonite religious concepts in Linscheid's home, his early training was by parents who were "liberal" in religious interpretations. The Linscheid children attended a Methodist Sunday School; Adolph and his sister

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[1] Ibid.

[2] Ibid. See also Linscheid letter to T. H. Briggs, April 17, 1941, PF.

[3] Ibid.

Emma attended the Presbyterian church a few years later; and Linscheid was a member of the Christian Church from 1920 until his death. Religious principles were a part of Linscheid's childhood training, but evidently the strict rules of the traditional Mennonite church were not enforced.[1]

The Young Educator, 1896-1920

From the time Linscheid was a small boy his ambition was to become a teacher. He began this career in 1896, at the age of seventeen years, by becoming the rural and village teacher at Bringham Lake and Butterfield, Minnesota.[2] He taught in these schools until, at the age of twenty, he had saved enough money to attend the Normal School at Springfield, Missouri.

In 1901, his family moved to Oklahoma Territory to "escape rigors of Minnesota winters." So, at the age of twenty-two, the young teacher secured a position at Parkland, in the Lincoln County rural schools in Oklahoma Territory. Like most teachers in those days, Linscheid qualified himself to teach by taking the county teachers' examinations in teacher training institutes each summer.[3] His ability was

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[1]Emma Linscheid personal letter, February 8, 1955.

[2]See his "Application to the Bureau of Educational Service, Teachers' College, Columbia University," pencil copy dated September, 1933, LC.

[3]Linscheid, "Schools of Yesterday and Today." Describing these institutes and the qualifications of teachers, he states: "Two-thirds of the number (225 teachers) taught on third grade certificates demanding an educational advancement about equal to that of a pupil who has finished the sixth grade, all but six taught on second grade country certificates, about the equivalent of the completion of the eighth grade. There was one man who had earned a bachelor of science degree. . . . One man had a life diploma. . . . Four of us had first grade county

noticed quickly by the directors of these institutes. Dr. Charles Evans recalled that on the first day he noted this young fellow dressed in a "remarkably country suit of homemade jeans" in the class. When Linscheid discussed a question raised in the class, Dr. Evans said that "his language, his logic and his thinking," impressed him so much that he knew "here was not an ordinary mind or thinker."[1]

Twice in three years Linscheid "succeeded in making the highest average in Lincoln County on these examinations,"[2] and in 1907, he received his "professional certificate."[3] By 1909, he was one of the instructors in these institutes, teaching arithmetic, English, literature, and history.[4]

According to newspaper accounts during these years, the communities in which Linscheid taught were proud of their young scholar. These feelings were not shared by one person. Miss Hazel Thompson, the young daughter of the local hotel owner, had been very proud of her beloved eighth grade teacher who, until Linscheid entered the county, had been the winner of all top honors. She expressed her unhappiness when the newcomer upset her teacher's record. It was not long after this, however, that she became friends with Linscheid's sister, and through this friendship she met him. In addition to her interest in "expression

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certificates. . . . We had completed the eighth and had about the equivalent of one year of high school in addition." P. 2, LC.

[1] Personal interview with Evans, July 27, 1955.

[2] The Prague Patriot, July 18, 1907.

[3] The Prague News, March 3, 1908.

[4] The Okemah Independent, undated clipping labeled "Institute Announcement," June, 1909, LC.

lessons," she desired to further her education by learning the German language, and even though she had resented the new teacher, she secured his services to teach her.[1]

Evidently Miss Thompson's attitude toward the young teacher was changed quickly. According to three unidentified newspaper items of that period, Linscheid "was supposed to be invincible, but he fell an easy victim to the winning ways of Miss Hazel Thompson, the bright, winsome daughter of S. A. Thompson of Prague." One article comments on the tricky power of Cupid because "otherwise, Linscheid would be a single man today, for in all past contestsof whatever kind, this wily son . . . was an easy winner."[2] On Saturday afternoon, February 3, 1906, Professor Linscheid and Miss Hazel Thompson were married in the Arlington Hotel in Prague. Their honeymoon consisted of an overnight trip to the home of his parents in Stroud, after which they returned to Prague.

By 1912, Linscheid had taught in one room schools, served as superintendent of schools in Prague, Okemah, and Bristow, and joined the faculty at Southeastern State Normal School.[3] His teaching and his management of these school systems attracted attention, and advancements came rapidly. Apparently he was highly respected in these communities. Various letters, newspaper accounts, and letters from his college

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[1]Interview with Mrs. Linscheid, May 5, 1955.

[2]Unidentified clippings in the LC.

[3]Dates on the years served in each place vary slightly in different sources checked in Who's Who in America, Vols. XXIV, XXV, XXVI; Leaders in Education, 1st ed., p. 566; information on "Registration Blank, Bureau of Educational Service for Teachers' College, Columbia University," and various newspaper articles and letters of recommendations, LC.

professors stated that he was among the highest in ability, that his application was far above average, and that he was "a gentleman in all respects."[1]

Linscheid continued his own education between teaching assignments by attending various institutions of higher learning. He attended the 1908 summer session in the University of Oklahoma; he earned his Bachelor of Science degree from Fremont College, Nebraska, in 1912; he spent the summer of 1919 in Colorado State University; and he earned his Master of Arts degree from the University of Oklahoma in 1920.[2]

In 1912, Linscheid became a member of the faculty in the Southeastern Normal School as head of the English Department and later became head of the Education Department, a position he retained until his resignation in 1919. "As a professor of English . . . he earned and kept the admiration and respect of students and faculty. He was well versed in the classics, a scholar in history and literature."[3] He was looked upon as "the sternest disciplinarian of any of the teachers." The students in Southeastern, however, "felt that he was meticulously just, but that his standards were high and he would tolerate no deviation from them."[4]

Thus, during the years 1896 to 1919, Linscheid was attending institutions of higher learning, teaching in rural schools, and serving

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[1]See letters from educators and board members which covered the period from 1903 through 1920, LC.

[2]See transcripts from these institutions, LC.

[3]Dr. M. A. Nash, Chancellor of the Oklahoma State Regents for Higher Education, statement concerning Linscheid's contributions to the State, prepared for the writer, June 20, 1955.

[4]Lt. General Ira C. Eaker, student under Linscheid at Southeastern, personal letter, March 21, 1955.

as an administrator in small town high schools and school systems, until he became a professor of English and education in one of the state's six normal schools. These experiences in teaching and administration at various levels provided him with an understanding of the entire school system which was later valuable in training teachers and in discussing their problems.

The Mature Educator, 1920-1945

Beginning in 1920, Linscheid's professional life seemed to waver between two possible directions. Before this date, his choice of graduate courses indicated little interest in administrative work, but emphasized education, psychology, teaching methods, and English courses.[1] His graduate study in 1927-28, however, indicates a concentration on college administration and the training of teachers.

The question might very well be raised as to whether Linscheid would have accepted the position of college president if he had known it would be permanent and would eventually take him away from his first love—teaching. He once stated, "From the time that I was a boy on a farm my ambition was to be a college teacher and to that ambition I adhered until . . . partly by accident, I became a college president."[2] Because of this inner preference for teaching, it will be necessary to discuss the mature educator in his dual role with emphasis on his desire to teach, 1920-1933, and his role as college administrator, 1920-1947.

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[1] See transcripts of grades, LC.

[2] A Gertrude Hesson had written Linscheid, June 9, 1945, asking the question, "Is there any special experience in your life which you remember as having changed the course of your life?" He made this statement in a letter to her June 19, 1945, LC.

The College Teacher, 1920-1933

When he was forty-one years of age, the State Board of Education selected Linscheid "President of the East Central State Normal School, to take office August 1, 1920."[1] This event began a new period of his life and placed him in a position which he held throughout his active career.

Because of the political aspects of the life of an administrator in Oklahoma schools in those days, Linscheid considered this position to be temporary. In his seven years of teaching at Southeastern, he had served under five different presidents and acting presidents. When he accepted the presidency of a similar institution, his wife told him, "You'll just last two years at Ada, but you won't be too old to go back to teaching."[2]

Toward the end of his professional career, when asked by a news reporter why he "chose to come to East Central,"[3] he stated philosophically:

> I chose to come to East Central because the position was offered to me. . . . In the Board of Education a controversy arose as to who should succeed President Gordon at East Central. The Board compromised by electing one who had in no sense been an applicant for the place. That is, they took a "dark horse." When I came here I was so definitely committed to the work of classroom instructor that I thought I would stay here only two years and then return to classroom work.[4]

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[1] L. N. Duncan, Secretary to State Board of Education, letter to Linscheid, July 27, 1920, LC.

[2] As quoted by Roy P. Stewart after a personal interview with Linscheid, published as "President Emeritus," The Daily Oklahoman, May 29, 1949.

[3] See letter from Gertrude Hesson to Linscheid, June 9, 1945, LC.

[4] Linscheid letter to Gertrude Hesson, June 19, 1945, LC.

Nevertheless, his job was not a temporary one; so seven years later he went to get advanced training.

In the fall of 1927, Linscheid was granted a year's leave of absence to attend Teachers' College, Columbia University, for work on a Doctor of Philosophy degree. Nine months later the director of that School of Education informed him that he had fulfilled all the degree requirements.[1] He was graduated in June, 1928, after carrying more than the maximum load and doing everything possible "short of breaking their rules."[2]

During these same nine months Linscheid still conducted much of the college business by personal correspondence with the acting president.[3] It was also a year of emotional disturbance. In December his wife was hospitalized and withstood a serious operation. This gave him more responsibility for caring for their two sons, ages three and seventeen. In February, 1928, his father, who lived in California, died of cancer.

Despite these handicaps, later correspondence between him and his former Columbia professors indicates that his work was exceptionally good. Dr. Elbert K. Fretwell, a professor at Columbia, spoke to an

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[1]See R. Humard, director of the School of Education, letter to Linscheid, May 25, 1938, LC.

[2]See letter from Linscheid to Acting President Robinson, January 1, 1928, PF. Linscheid thought at that time he would have to stay through the summer term to complete his degree. He wrote, "Even at that, if I succeed, it will be equalling the best record for time that has been made here in the last ten years. Most people stay two years after getting their master's degree, and practically none get through with less than a year and a half."

[3]See correspondence between Linscheid and Acting President Robinson during this year, PF.

assembly in the area of East Central twenty years later and stated, in part, "Few men that have attended Columbia can equal the mental brilliance of Dr. Linscheid."[1]

After the year of advanced study in which he concentrated on administrative work, Linscheid's return to his college found him still inwardly divided between his desire to teach and his administrative duties as president. Perhaps he never lost his early desire to be a college teacher. Evidence of this is found between 1928 and 1933, when he wrote at least four letters of application to people, stating the desire to return to teaching; and at least twice he filled out papers for the Teachers' Placement Bureau of Columbia University.[2]

His reasons for these letters and applications were threefold: He usually stated, "I can probably continue indefinitely in this position, but I should like to change because I have done about all I can do here." He expressed his love of teaching by such remarks as: "I have always felt and still feel, that I am primarily a teacher rather than an executive. I . . . have an ambition to get back into the classroom, where I am confident my greatest service could be rendered." He added that his greatest interest had "always been the training of teachers."[3] He disliked the insecurity resulting from the political appointment and

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[1]See unidentified newspaper clipping "Speaker Praises Dr. A. Linscheid in Highest Terms," LC.

[2]See personal letters to Linscheid from Prof. E. S. Evenden, Columbia, December 14, 1928, and Prof. T. H. Briggs, December 18, 1929; working copies of the papers for the Bureau, dated February 15, 1930, and again September 27, 1933; personal letters from Linscheid to Dr. Bruce Payne, President Peabody College, January 8, 1931, and Dr. E. S. Evenden, October 3, 1933, LC.

[3]Linscheid letter to Dr. Bruce Payne, January 8, 1931, LC.

removal of institutional presidents in Oklahoma.

In 1931, Linscheid accepted an invitation to instruct during the summer term at the George Peabody College for Teachers at Nashville, Tennessee. He instructed courses in Teachers' College Administration, Problems of Training School, and Teachers' College Curriculum. Since he accepted this teaching job at a considerable financial loss, it can be assumed that he sincerely wished to accept it.[1]

Although the years 1920 to 1933 were a transitional period in which he preferred to teach, during the latter part of these same years his primary interest was beginning to shift to administration. In 1930, he had listed his preferences for jobs in the order of dean, professor of educational administration, and president of a state teachers' college; in 1933, he listed them in the order of president of a state teachers' college, dean of a college, head of a department of education, and last, director of a training school.[2] After this date there is no evidence to indicate that he wished to withdraw from administrative work. He remained president of this same college until his health forced him to resign in 1949.

The College Administrator, 1920-1945

Although Linscheid felt that his presidential appointment would be temporary, he set about building the best college he could. His first project was a promotional program for selling the college to the people

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[1]See letter from Shelton Phelps, Director of Instruction, November 21, 1930, LC.

[2]See copies of "Registration for Bureau of Educational Service, Teachers College, Columbia University," 1930, LC.

of its district. This was done by visiting practically every community in the eleven-county district, providing a program of music, and making a speech in which he discussed education. As late as 1950, The East Central Journal referred to this as "one of the greatest accomplishments in Oklahoma history of selling public school and college administration."[1]

At any rate, the growth of this institution was rapid. By the end of Linscheid's first semester as president, the local paper referred to the "new spirit which can be noticed among the student body," and added that "never before has there been a more loyal support to the institution by the school men of the district."[2] During this first year the state normal schools were made into four-year teachers' colleges. Chancellor Nash of the Oklahoma State Regents for Higher Education said that Linscheid "was a primary agent in the growth of Oklahoma's Normal Schools into accredited colleges."[3] In two years, Linscheid's college was accepted as a member of the North Central Association.[4]

Linscheid became accepted by the public as a president who had the welfare of his college at heart. Sixteen years after he became its head, the local newspaper looked back to this event with the following remarks:

> Several decisive things have happened in the history of Ada, the coming of the railroads, the location of the cement plant, the glass plant and the college, the building of highways. But among

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[1]"Adolph Linscheid's Death Ends Brilliant Career," East Central Journal, January 4, 1950, p. 1.

[2]"East Central in Fine Form," The Ada Evening News, p. 1, undated clipping, but believed to be approximately January 1, 1921, LC.

[3]M. A. Nash personal letter, June 29, 1955.

[4]Interview with college registrar, Harvey Faust.

the most decisive incidents occurred sixteen years ago when A. Linscheid reached the city to head a school, only recently designated a college, which was making little progress.[1]

This study will not present a detailed history of Linscheid's work in the growth of the college which he headed, but it seems reasonable to believe that the major policies of his administration might well have added to his popularity as a leading educator of the state, and this in turn became an ethical factor which gave authority to his interpretation of problems in education. This brief resume of his administration, however, will describe his basic economic, political, and educational policies.

Linscheid's economic policies rested primarily on his sense of obligation to the taxpayers. He felt that economy was necessary in running a good college. His college showed the lowest per capita operational cost of any in the state and usually of all teachers' colleges.[2] When economy required the cutting of salaries, he gave himself the most severe cuts.[3] His correspondence indicates his concern over these cuts in appropriations, but when the cuts were required by the governor or legislature, he administered them with as little upsetting of educational policies as possible. He constantly worked to secure funds sufficient to

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[1]W. D. Little, "Dr. A. Linscheid Has Meant Much to East Central," The Ada Evening News, September 6, 1939, p. 1.

[2]See "Summary of the Total Time Loads of Instructors, Second Semester, 1933-34"; the report submitted by John Vaughn, State Superintendent of Schools, to the State Board of Education, April 1, 1934; and Linscheid's letter to Warton Mathies, December 19, 1943, PF.

[3]See "List of Personnel and Salaries," from 1925 through 1942, PF; Linscheid's letter to the editor of The Daily Oklahoman, December 15, 1932, and to Honorable B. F. Harrison, State Budget Officer, October 29, 1932, PF; the editorial in The Oklahoma City Times, December 19, 1932.

operate a college of high quality.

During the first dozen years of statehood, Oklahoma's educational system was plagued with political interference to a degree which seems unbelievable until one surveys the state's newspapers of those years. Even the life of the colleges themselves was sometimes threatened.[1] Until 1911, each institution was under the control of its own Board of Education, which was also subject to the governor's wishes. College presidents' positions were controlled by the governor, and a president seldom survived a new election year. From four to five changes in the presidency of the six colleges were usual in any election year.[2]

Linscheid was the only college president to survive all of these changes in boards, governors, and personnel. Newspapers as well as personal correspondence to Linscheid, continued to comment on this feat with statements pointing out that either Linscheid "is doing a whale of a good job of keeping East Central . . . out of politics or else he's doing a whale of a good job of political guessing."[3] When he resigned in 1949 because of his health, Linscheid had retained the presidency for twenty-eight years, which established a record as the longest tenure of any

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[1]See "Life of College Is Threatened," Ada Bulletin, 1923, undated clipping in LC, and "McCash Urges Elimination of State Schools," The Enid Morning News, December 23, 1932. See also Linscheid's letter to J. E. Holmes, December 26, 1932, PF, and I. N. McCash's letter to Linscheid, January 3, 1933, LC.

[2]See Wilson Wallace, "Politics in Education," The Daily Oklahoman, August 13, 1939, D-3, and E. E. Brown, "The Oklahoma Situation," copy enclosed in a letter to Linscheid, July 10, 1939, LC.

[3]"'The Wasp Nest,' by J. C. R.," unidentified clipping, LC. See also "Removal of Four College Heads Seen in School Shakeup, Only Linscheid Secure in Job," Oklahoma City Times, April 25, 1935, p. 20; "No School Man Can Call His Soul His Own," editorial, The Daily Oklahoman, October 1, 1934; "Few Days Trouble," ibid., July 31, 1939.

president in the nation among the members of the American Association of Teachers' Colleges.[1]

Linscheid's singular ability to retain his position was a distinctive feature of his career as an educator, and it is reasonable to assume that there was some inter-relation between his tenure as president and his career as a public speaker. It is a fair hypothesis that he was able to retain his position partially because of the personal popularity and the popular respect for his ideas gained through his speaking engagements. In the same way, the fact that he had been able to survive all the political feuds of his time may have increased his prestige with his audiences. In short, there was a reciprocal "build-up" over his years as president.

Linscheid's ability to ride out the political storms appears to have resulted from the effect of a few basic policies. He did not hesitate to secure the aid of members of the State Legislature or the United States Congress when their influence could assist him in promoting the welfare of the college.[2] He also kept the governor's office informed on problems in the educational system, and especially of the conditions

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[1]See Roy P. Stewart, "President Emeritus," The Daily Oklahoman, May 29, 1949; "Linscheid, Veteran Head of East Central Resigns," Tulsa Tribune, May 10, 1949; "Adolph Linscheid Death Ends Brilliant Career," The East Central Journal, January 4, 1950; and "Dr. A. Linscheid in Memoriam Resolution," by the Board of Regents of Oklahoma Colleges.

[2]See Linscheid's correspondence with State Senator Nichols and Representative Deaton concerning securing PWA funds to build dormitories in 1935 and 1936; his correspondence during 1941 and 1942 with Congressman Lyle Boren in efforts to secure a CAA flight quota and continuation of the CPT program, PF; his correspondence in 1943 with Governor Kerr to secure approval for a military flight cadet program, March 18, 1943, and March 25, 1943, Kerr Collection, Oklahoma University Archives.

of his own college, by personal correspondence to each governor.[1] At the same time, Linscheid refrained from public politics. He believed that the successful college must be, to a great extent, free from politics. Although he refused to openly support any candidate for office, he frequently pledged his "quiet" support,[2] and he pledged his cooperation to those in office. He often wrote letters to men in new positions and congratulated them on their success.

Even though Linscheid refused to take an active part in politics, he kept the favor of his own political party in the state by contributing to it financially. This might have resulted from his belief that every citizen should be interested in the government, or it might also be reasonable to assume that he considered this a necessary element in the political situation as a means of protecting his institution from political interferences.[3] Actually, since Linscheid was popular as an educator and speaker, it would not have been wise for any politician to

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[1]See Linscheid's letter to Honorable Robert S. Kerr, Governor-elect, December 3, 1942, and his "Annual Report to the Governor Marland," 1935; his letter to W. B. Morrison, President of Southeastern Teachers' College, June 15, 1937, PF.

[2]See Linscheid's letters to Earl Foster, June 11, 1940, and Tom Grant, June 14, 1940. It is interesting to note also that in 1931 Governor Murray sent Linscheid a letter in which L. L. Sewall had suggested that Murray's bills for support of education "would be greatly aided if he would get Linscheid to make a statement in favor of them." Linscheid wrote the Governor that he thought it essential that educational institutions be kept out of "controversial discussions." He pointed out that he had never participated in a political campaign since he had been president and added, "By continuing to observe the ethics of the profession, I can render a greater service to this Institution and to the State." December 5, 1931, PF.

[3]See Linscheid's correspondence with G. A. Henshaw, February 4, 10, and 12, 1932; letter from Claude Weaver, Murray's secretary, October 14, 1931, and the "Governor Murray File"; see also Linscheid's letter to L. T. Cook, Secretary-Treasurer, October 10, 1938, PF.

deal unfairly with him.[1] At any rate, the fact that he had been able to maintain his position and to keep his institution relatively free from political interference added to his prestige as a leading educator in the state.

Linscheid's educational policies for his college consisted mainly of five points. He believed the college should serve the needs of the students and of the community. He worked for high standards and warned that any modification in standards must be made slowly and "upward," never "downward."[2] His main interest was in directing a college which would emphasize training competent teachers.[3] He was an advocate of a liberal arts education for all students, especially teachers. Dr. Nash, Chancellor of the Oklahoma State Regents for Higher Education, said that Linscheid "was advocating this before the current emphasis of the last 15 years."[4] He felt that Linscheid's greatest contribution to the state educational system was his "contribution toward a greater

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[1]See Martin Wooten, Member of House of Representatives, letter to Linscheid, May 17, 1935, "Letters," Vol. I, LC.

[2]Linscheid letter to H. L. Donovan, Chairman of the Committee on Standards for the American Association of Teachers' Colleges, December 10, 1931, PF.

[3]In two years after he became president, his training program was complimented by the North Central Association inspector, and in seven years his college was the "largest teachers' college in Oklahoma and the seventh largest in the United States." See "Linscheid Given Teachers Feast," The Ada Evening News, September 17, 1927, p. 1. In thirteen years it was listed by the National Survey of the Education of Teachers as one of the teachers' colleges "selected as representative of better practices in the education of teachers." See Teachers' Educational Curricula, National Survey of the Education of Teachers, Bulletin, No. 19, 1933, pp. 3-4. See also Linscheid's letter to the State Department of Education of Arizona, March 30, 1940, PF.

[4]M. A. Nash personal letter, June 20, 1955.

appreciation of the values in general education, the liberal arts."[1] Linscheid was instrumental in the appointment of curriculum committees "to study the problem of general education."[2] He also worked to secure the change in the name and program of the state teachers' colleges to State Colleges, even though his major interest was in teacher training. He believed the entire system of education should be coordinated under one directing board in order to secure the best over-all program, and he worked to secure this type of organization.[3]

Thus, in maintaining this longest tenure of any president of a teachers' college, Linscheid pursued economic, political, and educational policies which won the respect of the educators, the politicians, and the general public. This was no small matter in Oklahoma.

Professional and Community Services, 1920-1945

Linscheid not only worked for the welfare of his college, but of education in general. He served on many committees which helped to formulate programs for state and national educational growth.

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[1]Linscheid believed that teachers should have specialized training, but only after a general program was completed. As early as 1934, he was investigating the possibilities of the teachers' colleges offering graduate work leading to the Master of Education degree. See Linscheid letter to W. P. Morgan, President, State Teachers' College, Macomb, Illinois, Oct. 22, 1934, and to L. N. Duncan, Executive Secretary to the Oklahoma State Board of Education, April 7, 1938, PF.

[2]See Linscheid's letter to R. R. Montgomery, July 5, 1947, and to E. G. Doudna, Wisconsin State Board of Regents, Oct. 18, 1928, PF.

[3]He called the numerous directing boards "the most complicated setup to be found in the United States," and warned that Oklahoma's system is "an interesting example in illustrating what ought to be avoided so far as the setup is concerned." Letter to G. W. Diemer, President, Central Missouri State Teachers' College, July 31, 1943, PF.

Nationally, he took an active part in the work of the American Association of Teachers' Colleges as a member of the Committee on Accrediting and Affiliation from 1933 to 1937, and from 1941 to 1943 as a member of the Inspecting Committee which was given the responsibility of recommending for approval or non-apporval new members to that organization. He was a member of the National Committee on Financing of Public Education, a committee of the National Education Association, the American Association of School Administrators, the National Council of Education, and the National Council of Superintendence.

Linscheid's work in state educational organizations was primarily in the Oklahoma Education Association, of which he was president in 1931-32; the Council of Oklahoma Teachers' College Presidents (Chairman in 1929-1931); and the Oklahoma Congress of Parents and Teachers.[1]

Linscheid was particularly active in efforts to achieve more coordination of education in Oklahoma. He served on curriculum committees such as the State Central Committee which was to "set up guiding principles and policies for the revision of the entire program,"[2] the Committee on Conservation Curriculum, and the curriculum committees for the state colleges. While he was helping to coordinate the curricula in the state, he was also on the Executive Committee of the State Coordinating Board.[3] This committee led to the unification of Oklahoma's

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[1]See correspondence between Linscheid and Mrs. C. D. Johnston, April 2 and April 5, 1929, PF.

[2]J. A. Holley, Director of Instruction and Reorganization, Department of Public Education, letter to Linscheid, Nov. 25, 1935, PF.

[3]For an account of his activities, see the minutes of these meetings, PF.

institutions of higher learning under one Board of Regents. Another step in this direction was taken when in 1937 the Oklahoma Education Association established a Policies Commission and appointed him chairman of the committee to formulate a state philosophy of education. He wrote the "Philosophy of Education for Oklahoma" as well as other articles, which the Policies Commission adopted and published. Between 1925 and 1938, Linscheid served three terms on the Oklahoma Textbook Commission, ". . . a record that no other school man in Oklahoma has made."[1] This was a thankless job which Linscheid preferred not to have, but which he felt was his duty to accept.[2]

In a semi-professional situation, but largely from a personal point of view, Linscheid served students as a counselor as well as president. He personally loaned many students money to tide them over rough spots. His files list inummerable instances of his endorsing notes ranging as high as $200 for students, but he said, "I have signed a great many notes for students, and in nearly every instance the students have paid these obligations."[3]

Linscheid was a prolific writer of notes and letters. It has been mentioned earlier that he was quick to write congratulatory letters to men who were appointed to new positions. He was just as quick to

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[1]Wiley Scott letter to Linscheid, June 14, 1935, PF. See also Directory of the State of Oklahoma, State, Congressional, and County Officers, J. W. Cordell, compiler (Guthrie: Co-operative Publishing Company), Vols. 1924, 1929, 1935, and 1937.

[2]See wire from Governor E. M. Marland, June 13, 1935; Linscheid's answer Western Union, June 14, 1935; Linscheid's letter to Governor Holloway, July 29, 1930; and from Governor Holloway's wire to Linscheid, May 21, 1929, P.F.

[3]Linscheid letter to Mrs. Raymond Brown, July 16, 1928, PF.

write letters of congratulation to college students for any activity which was performed well, such as speech tournaments, plays, musical programs, or sports. He seemed always to know who was doing what on his campus. He also wrote letters to faculty members when he felt they had done a particularly good job on a project. He wrote to those who had illness in their families to express his understanding and concern for their welfare.[1]

Through his service on state and national committees, as well as the routine jobs which fall to a college president, he effectively influenced the directions of the educational institutions of the state and nation. At the same time that he was working with these educational committees, he was also fulfilling the duties of an active citizen in non-professional services to his community.

It is important to note that Linscheid, the citizen, was as active in community activities as his professional career would allow. He was a devoted worker of the First Christian Church, an elder of that church, and a member of its state board. He taught Sunday School classes from 1914 until 1946.

He was an active member of men's organizations, especially the Lion's Club, the Chamber of Commerce, and the Masons, in which he was a thirty-second degree member. He worked closely with groups like the Boy Scouts of America, Boys' State, the state advisory committee of the Oklahoma branch of the League of Nations Association,[2] the "Cooperative

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[1]His files are evidence of the gratitude expressed by the many to whom he wrote in times when they needed inspiration or strength.

[2]See F. L. Brooks, Executive Secretary, letter to Linscheid, Nov. 4, 1931, PF.

Human Endeavor,"[1] and the Conference of Economic Groups of Tulsa County.[2]

Linscheid's community soon learned that his name behind a project gave it more chance to carry with the people. He worked on a committee to "make Ada more accessible" by securing bus line rights from the Corporation Commission; he was a member of the committee in 1940 to assist the Ada Chamber of Commerce to obtain a proposed airport. He was generous with his donations for projects such as the building of a community hospital.

Although Chapter III is devoted to Linscheid's career as a public speaker, it seems necessary in mentioning the services which he contributed to his community, to call attention to the fact that his community, state, and region, called for and received an unusual amount of his time as the speaker for any type of occasion.

These services were continued through his mature life. Many of them had to be dropped during the last years due to his poor health.

The Last Years of Linscheid's Life

Little has been said about Linscheid's personal life after he became a teacher. All evidence points to his home as a happy one in which he, his wife, and their two sons lived in an atmosphere where each

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[1]This apparently was an organization within the state prison by the men themselves, but sponsored by Linscheid, Senator John Less, and seven other state citizens.

[2]The purpose of this group was to bring together groups representing agriculture, commerce, government, and labor, to promote better understanding of common problems.

[3]See Milton Keating letter to Linscheid with receipt for $100, July 2, 1937, PF.

did pretty much as he chose.[1] Especially in the earlier years, the President's home was frequently the scene of faculty "get-to-gethers," student meetings, and gatherings of friends.

Many people were invited to visit in the President's home either because they needed a place to stay and/or because the Linscheids enjoyed having them. Linscheid's love of children is obvious in his personal correspondence and his speeches; and in his older years he was delighted with the company of his two granddaughters.

Perhaps Linscheid's greatest handicap in life was his loss of hearing, which grew worse until he was almost totally deaf. As early as 1936, he practically stopped visiting his closest friends when they were ill because, he said, "my defective hearing makes it impossible for me to understand what they say unless they speak loudly and this is not beneficial to them."[2]

This trouble with hearing probably caused Linscheid to spend even more time reading and gave him difficulty in conversation since it was "even hard for him to use a hearing aid."[3] Although he used an aid for years, his correspondence with the manufacturers indicates that he was constantly searching for better devices.

His lip-reading teacher said that he was not a good lip-reader, and that he was very impatient with himself because he could not seem to

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[1]See personal letters from both sons, Bill, Sept. 27, 1954, and Stewart, Jan. 27, 1955.

[2]Linscheid letter to C. C. Morris, Nov. 5, 1936, LC.

[3]Idena Clark personal letter, January 13, 1945.

master this technique.[1] His handicap, however, gave him concern for others who were deaf and led him to hire a teacher of lip-reading to aid those in the college and in the surrounding areas. His files indicate that he took an active interest in the state program of lip-reading and audiology.[2]

Linscheid's health began to fail during the First World War. He was extremely concerned about the war situation both abroad and at home. It will be recalled that public resentment was high against German people in this country, and that resentment was especially high in Oklahoma.[3] During 1915 and 1916, it was natural that some natives felt that Linscheid was in sympathy with Germany in her war against England and France. After the United States declared war against Germany, "he showed definitely the finest and highest type of patriotism for his adopted country . . . and worked harder than anybody I know on everything that civilian leaders were doing in the war effort."[4]

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[1] Ibid. It is interesting to note this inability to master lip-reading in the light of his consistently high grades in graduate and undergraduate school. Mrs. Clark explains this by saying that "he was more analytical than synthetical minded" and that "he tried to get all the little pieces straight before he could put them together." She pointed out that good lip-reading results from trying "to take a few little pieces and coming to some conclusion about the whole."

[2] See correspondence with Baker Bonnell, Counselor and Placement Agent for the Deaf and Hard of Hearing, and State Supervisor, State Board of Education. On May 12, 1941, Bonnell wrote Linscheid, "You were one of the personalities whose presence was a strong factor in the development of the effort which has opened up new opportunities for Oklahoma's present deaf children." PF.

[3] See O. A. Hilton, "The Oklahoma Council of Defense and the First World War," Chronicles of Oklahoma, XX, 38, which describes the activities of anti-German groups. Hilton also states that "Oklahoma was one of the more radical states in attempting to eliminate the use of the German language."

[4] Lt. General Ira C. Eaker personal letter, March 21, 1955.

It was Linscheid who advised General Eaker when the young student went to him after Congress's declaration of war on Germany. The students who were to graduate that year asked his advice concerning enlisting or completing their work. He stated that if he were within the age group, "he would enlist tomorrow morning."[1] Eaker, who was to become Commanding General of the Eighth Air Force in the Second World War, relates that he then called the other members of the class together, and, on Linscheid's advice, all joined the next morning. Linscheid's two younger brothers also fought in the war. His co-workers spoke highly of Linscheid's work during the first war and proclaimed him "one of the truest and best AMERICANS,"[2] and "a loyal true blue 100% American."[3] But the effort had cost him a great price in health.[4]

The last five years of his life were a severe trial for Linscheid. At sixty-five he was at the height of his popularity both in his profession and as a speaker greatly in demand by the public. His professional work was enough to require the strength of a healthy man, and his speaking must have contributed heavily to the final breakdown of his

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[1] Ibid.

[2] S. W. Stone letter to Linscheid, June 5, 1918, LC.

[3] A. B. Davis letter "To whom it may concern," May 31, 1918, LC.

[4] See Bill Linscheid's personal letter to author, Feb. 24, 1955, in which he stated: "He got diabetes by over-strain--speeches and school work--at Durant during World War One. He was not as careful about diet as he should have been. He did not participate in sports or physical action either. Both were contributing factors in later life to physical breakdown."

In an interview with Linscheid's wife, May 5, 1955, she stated that "poor health resulted from anxiety and overwork in the First World War." She pointed out that during the summer of 1918, he attended the University of Colorado where, besides his work, "he had a terrible battle to regain his health. He walked long distances while trying to make adjustments in health and thinking."

health. The strain of his work during the Second World War, plus concern over his sons--one in war work and one fighting in the Japanese Theatre--told heavily on his waning strength.

While speaking to his Bible class on December 17, 1944, Linscheid faltered and collapsed before the class. A member quickly informed the radio audience of the situation, and Linscheid was rushed to the hospital where he received an emergency operation on the following day. This was followed on January 6, 1945, by a "major operation."[1] By January 29, however, he was back in his office working under his doctor's orders to "restrict" his schedule and not to "overdo."[2]

By the spring of 1945, Linscheid was in good spirits and stated that he was as "good as new."[3] The efforts of his family and doctor could not overcome his desire to work and serve. In October and the first half of November of that year, he made twenty-two major addresses in addition to his weekly Bible class lectures. By December, he launched into a move to build a memorial building in honor of the former college students who had served and died in the war. He felt that his college needed a library building badly, since this was the most important part of any college. On July 23, 1945, the Board of Regents approved the construction of a new library building.

About the middle of March, 1945, Linscheid suffered another stroke, which left him unable to walk. He "had to learn to walk all over

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[1]See Linscheid's letter to Dr. Fritz Landsberg, Feb. 3, 1945, PF, and to his brother Oscar, Dec. 17, 1945, LC.

[2]See Linscheid's letter to A. L. Crable, Jan. 30, 1945, PF.

[3]Linscheid letter to nephew, Arnold Linscheid, May 5, 1945, PF.

again," but expressed confidence that it would be possible even though it would take time. The doctors did not expect him to walk again, but there seemed to be a strong inner force which drove him to superhuman efforts. With his cane and the aid of his family, he gradually became able to get about. Again he was under orders to "cut all non-essentials."

In July, 1947, he wrote a friend that he had had a "serious spell of illness," and called it the "worst attack of all."[1] By then, other college administrators had relieved him of most duties; and in February, 1948, the Board of Regents appointed Dean Morrison to be his assistant, and in May appointed Dr. C. F. Spencer as acting President, effective June 1.

By August, Linscheid consented to take leave and went to California to rest. Neither the trip nor the rest could rebuild Linscheid's health. When he returned to his home in Ada, it was obvious that he would be unable to return to his job. Linscheid resigned June 1, 1949, but the Board of Regents appointed him President Emeritus for life.

As his friends and family feared, however, the time was not long. He was rapidly losing his mental and physical faculties; by October he was totally dependent upon his family for everything; on December 28, 1949, death came quietly, at the age of seventy years and four days.

The lead-line of the article in the local paper which announced his death stated that "Dr. Linscheid's life here is ended but his influence will go endlessly on through the lives of the many educators and others he has touched as they transmit it to later generations."[2]

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[1]Linscheid letter to Gene Gorman, July 17, 1947, PF.

[2]The Ada Evening News, December 29, 1949.

Personal Characteristics and Public Recognition

Linscheid was a strong looking man; he stood five feet, nine inches, and weighed 172 pounds at the age of fifty. His dark brown eyes have been described as "keen," "warm," and at times "flashing lightning." His complexion was olive; his brown hair became mixed grey and then white. Although he was a meticulous worker, he loved fun and believed it necessary for a good life. His facial expression was generally serious, but occasionally broke into "a very contagious and heartwarming smile." His hobbies were reading, speech-making, bridge, and watching sports.

Linscheid was a humble man. Any small gift or deed done for him was answered, usually in writing, expressing his gratitude. These messages carry an unusual degree of humility. For instance, following his collapse in the Bible class, that group paid his hospital bill before it was sent to him. He wrote a member of the class that:

> It is difficult for me to find words to express adequately my appreciation for this act of generosity. I am pretty definitely convinced that the Loyal Bible Class is doing more for me than I deserve, and I feel that I am indebted to the class in a greater degree than I can repay through any service that I can render.[1]

He was also a shy man; his lip-reading teacher said that "he was the shyest man I have ever known."[2] This is illustrated in his everyday life. He usually requested his sons go to their rooms unless they were clothed completely. He "lounged" in his home, dressed even to his coat and tie. The fact that he never entered his sons' rooms without knocking when their doors were closed indicated his respect for protocol

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[1]Linscheid letter to S. C. Boswell, Feb. 9, 1945, PF.

[2]Bill Linscheid personal letter to author quoting from an interview with Idena Clark, Jan. 17, 1955.

and individual rights.

Linscheid's handshake was surprising. He looked and sounded like a man of strong convictions and willpower, but his handshake was almost limp. This may have resulted from his shyness of physical contact, or from his lack of interest in ceremonial routines such as receiving lines at social affairs. Even though he was shy, he was a proud man. He believed "a man's good name is his bank book," and that one's humble beginnings need not be an indication of what he can become.

He worked hard, but apparently because he had pride in doing a job well. Money was unimportant to him except as a means of being self-sustaining and of helping others. Everyone described him as generous "almost to a fault."

Linscheid was deeply religious; he felt that one's religion was a very personal thing. He was a hero-worshipper with Jesus at the top of the list, followed by Lincoln and Lee. His older son said that Linscheid's own personality seemed to him "to be sort of a mixture of qualities found in Lincoln and Lee--calmness, patience, persistence, humility, and broad human sympathy of Lincoln, coupled with the gentlemanly erudition and polish of Lee."[1] Perhaps the words which describe Linscheid's personal characteristics best would include honesty, integrity, sobriety, generosity, sincerity, quiet firmness, shy pride, and humility.

It is not possible to provide a full description of the public recognition of Linscheid's work, but a vivid impression can be gained by reading through the many letters in his files and in the bound volumes of

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[1]Stewart Linscheid personal letter to author, January 27, 1955.

letters of the Linscheid Collection. Each is a personal expression of appreciation for some help or inspiration given by Linscheid.

Efforts to express this appreciation can be seen in such situations as the banquet given in his honor by the Lion's Club, on September 26, 1932; the surprise dinner given by the friends with whom he had worked in Oklahoma educational groups for twenty-five years; the expense-paid trip to Europe and the Holy Lands which his Bible class sponsored in 1937; the complete doctoral regalia given to him by the Pontotoc County Schoolmasters group on December 12, 1941;[1] the Distinguished Service Award presented in 1941 by the Oklahoma Education Association because "we feel that your influence upon the schools of Oklahoma has been greater than any other educator";[2] the Medal of Liberation from King Christian, King of Denmark, for "his contribution to Denmark's cause during the years of Nazi occupation"; and the Linscheid Silver Anniversary celebration sponsored by the Chamber of Commerce and friends when Linscheid had completed twenty-five years as President.

Some desired to recognize Linscheid's services in more permanent ways. Two state colleges now present annual awards in Linscheid's honor to outstanding speech students.[3] During his last years, Linscheid secured approval for the construction of a new library building. He

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[1]See East Central Journal, December 17, 1941.

[2]C. M. Howell, Executive Secretary, letter to Linscheid, Feb. 12, 1941, "Letters," Vol. I, LC.

[3]On May 15, 1947, Lt. General I. C. Eaker established the "Linscheid Debate Trophy" at Southeastern State College, where Linscheid had been his debate coach in 1915-1917. Two years later a similar plaque, known as the Linscheid Award for the best student speaker on the campus, was established at East Central by the same former student.

wanted to name it in honor of the first East Central Librarian, E. C. Wilson, but the board named it the Linscheid Library. The dedication ceremony was in the nature of a memorial tribute to him and his works. One indication of Linscheid's popularity as an educator is the frequency with which he was discussed in the newspapers between 1923 and 1943, as the best man for the presidency of the University of Oklahoma.[1] Linscheid's reactions to this were always that he desired to "be let alone here at Ada and given an opportunity to work out the problems of this school and do what I can to build the best teachers' college in America."[2]

This same public attitude was evidenced in a meeting at the small village of Sasakawa attended by "some of the state's best known citizens." The editor of a neighboring newspaper stated that "Alfalfa Bill Murray led all the rest when it came to enthusiasm and spontaneity of applause . . . Dr. Linscheid's applause was the second loudest and longest of the 20 or 25 persons introduced."[3] When asked how he accounted for this popularity of the ex-governor and Linscheid, the editor

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[1]See "Walton Grants Respite in School War . . . Linscheid Mentioned as Possible President of University," The Ada Evening News, May 3, 1923; Linscheid's letter to R. R. Robinson, PF., 1927; "SENATE TALKS ENTIRELY NEW PROBE SETUP," The Daily Oklahoman, Dec. 3, 1936; "STATE POLITICS," by R. M. McClintock, unidentified clipping; "BIZZELL'S REMOVAL SEEN, LINSCHEID TO GET OU POST?" Tulsa World, June 13, 1939; and Rev. E. C. Mobley's letter to Linscheid, May 20, 1940, PF. These are only samples of the articles which appeared in various newspapers and magazines concerning Linscheid's possible appointment.

[2]See "Linscheid Says," The Ada Evening News, May 3, 1923. Mrs. Linscheid stated that her husband did not consider the position in 1939 for four reasons: He felt it would not be ethical to take Bizzel's place at the University since they were very good friends; his hearing was poor by then; his general health was poor; and he felt that educational relationships would be best if he stayed in Ada. Interview, May 5, 1955.

[3]Unidentified newspaper article quoting Bob Peterson, editor of The Wewoka Times Democrat, LC.

stated that he thought the same people "appreciate and applaud them" because they were both "veterans in the public service. Their integrity has never been questioned. Their sincerity of purpose is above reproach. They are as able a pair of men as Oklahoma has."[1] This same attitude can frequently be observed in letters and articles such as one published in a local paper, stating, "While he probably would be adverse to the suggestion, would it not be a genuine relief to see Oklahoma elect, say in 1942, a governor of Dr. Linscheid's calibre?"[2]

Recognition of Linscheid's character and works can be found ad infinitum in articles and letters. A typical statement of this expression was made by General Eaker when he stated that he had always felt that Linscheid exercised "a greater influence upon my life, career, and characteristics . . . than any other individual."[3] As to his ability as a teacher, this former student continued:

> I have attended many educational institutions since those days. Briefly, the University of the Phillippines, Columbia Law School . . . . . night school at George Washington University . . . for two years, University of Southern California full time for two years. I have never met any educator in any institution whom I considered to be the equal in all respects of Dr. Linscheid. I think he was one of the outstanding men I have known.[4]

Another letter was written to one of Linscheid's co-workers after the death of the latter. He stated in part, "His imprint upon public education in this state is the greatest of any one individual since the

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[1] Ibid.

[2] The Ada Bulletin, December 30, 1937.

[3] Lt. General Ira C. Eaker personal letter to author, March 21, 1955.

[4] Ibid.

beginning of this phase of life in Oklahoma."[1]

Public recognition of Linscheid can be summarized by a statement which appeared in an editorial in 1945 which concluded: "In all the years of her organic life, Oklahoma has had no school man who was the superior of Dr. Linscheid and nearly none who was his equal," and added that "he is more than circumstantially great; he is inherently great."[2]

Summary

Adolph Linscheid descended from German ancestors who were believers in individual and religious freedom to the extent that they moved into the freedom-loving province of Galicia and from there to a farm in Minnesota. In 1901, they moved to the Oklahoma Territory. Thus, Adolph grew up on the farm and shared duties with three brothers and three sisters.

Linscheid's ambition, however, was to be a school teacher. He began teaching when he was seventeen years old, and from that time until his death, at the age of seventy, he was a part of the educational system in some capacity. He served in every type of teaching from the one-room school, to administrator of small city systems, to head of a department in a normal school, and eventually to president of one of the state colleges. This position he retained for twenty-nine years, a record which probably resulted from the fact that he was accepted as an educator and administrator of unusual ability and of unquestionable integrity. Added to these causes was the effect of certain consistent principles of

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[1]Harvey M. Black, Executive Secretary, Oklahoma Teacher Retirement, Dec. 29, 1949, LC.

[2]The Daily Oklahoman, Sept. 27, 1945.

politics and education and an active speaking career.

Linscheid was active as a citizen of the community and state. He took active part in local organizations, in the church, and in groups which sought to promote better understanding and cooperation among people. Linscheid was considered one of the outstanding public speakers in the Southwest. His speaking career will be the subject of the next chapter.

CHAPTER III

LINSCHEID, THE PUBLIC SPEAKER

The foregoing chapter presents a summary of Linscheid's life and career as an educator, most of which (1901-1949) was spent in Oklahoma. He was active in the development of educational policies; he took an active part in the work of the church; and he was an active citizen. During these years, Linscheid served these functions as an active public speaker. It is the purpose of this chapter to describe Linscheid's career as public speaker.

Speech-making was an avocation for him. It was superimposed on his professional services as an educator, and was not intended to compete with his position. At the same time, it is impossible to isolate the speaking from the rest of his career because the two were not only interrelated, but greatly interdependent.

This review of Linscheid's career as a public speaker will be divided into four parts: The first will describe the course of his public speaking career. The second will deal with an analysis of his audiences. The third will present their reactions to his speeches. The fourth will indicate the types of subjects on which he spoke most frequently.

The Course of Linscheid's Speaking Career

The following description of Linscheid's career as a speaker will be presented chronologically, and, except for a slight variation in dates, it will parallel the presentation of his life and career as an educator described in Chapter II.

Early Training for a Speaking Career

It was pointed out in the discussion of Linscheid's early years that he participated in oratorical activities such as debates in the country store or public speaking and dramatics in the school programs. He once won a silver medal for oratory. These activities reveal an early interest in public speaking. He enjoyed telling adventure stories to his younger sister. These stories, based on his readings in history and literature, re-occur in mature form in his speeches.

Linscheid's interest in speech-making is also reflected in his choice of courses in several educational institutions. His transcripts include the following courses in public speaking and rhetoric:[1]

Institution	Years Attended	Course	No. Weeks	Grade
Breck School	1894-95,1896-97	Rhetoric	36	100
Springfield Normal	1899-1903	Public Speaking	12	94
Fremont College	1910-1912	Public Speaking		94
University of Colorado	Summer 1918	Public Speaking	6	97

In addition to his formal study in courses, he also engaged in extra-curricular activities. On an application form in 1933, he listed his student extra-curricular activities as "debating, argumentation, and public speaking," and stated that he could teach these same activities.[2]

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[1] See transcripts from each of these institutions in LC.

[2] See application to the Bureau of Educational Services, Columbia University, Sept., 1933, LC.

These early experiences in public speaking, reading, and the formal study of rhetoric probably influenced his speaking throughout his life.

The Young Speaker

When Linscheid came to Oklahoma Territory, he soon attracted attention as a speaker in the communities where he taught school and in the summer teachers' institutes. Dr. Charles Evans, one of the early supervisors of these institutes, recalls that Linscheid's ability in public speaking made such a favorable impression on him that he insisted upon securing Linscheid as one of the speakers for the general session of the first All-State Teachers' meeting in 1908.[1] Linscheid's speech at this early teachers meeting introduced him to a large number of educators in the area.

During his eight years of teaching in the Southeastern Normal College, Linscheid often spoke to the students and faculty in assemblies. "Apparently the president and older members of the faculty recognized him as the logical member of the faculty to do this type of chore before the students at an assembly," and the student body looked upon him as "the greatest orator of our acquaintance at that time."[2] Linscheid also directed the work of the debate squad during his years at this college, and entered into the inter-collegiate debate meetings enthusiastically. The members of his squad felt that he was a hard master, but admitted that he always found more material and did more hard work than they did.[3]

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[1] Interview with Dr. Evans, July 27, 1955.

[2] I. C. Eaker personal letter to author, March 21, 1955.

[3] Ibid.

Linscheid's service to his country in the First World War was made largely through speech-making, even though he participated in all kinds of civilian war work. His speeches of this period were recalled during the second war by one man who wrote to Linscheid in 1941:

> I remember a mass meeting at Durant at a time when a number of men were drilling in the evenings preparatory to going to war, the talk you made, I believe from the bed of a truck . . . I went away from that meeting feeling, and I thought realizing, what it meant to be an American by choice rather than necessity.[1]

Soon after moving to Ada, Linscheid was identified with many groups which called on him to speak to them frequently. The local community soon recognized his influence and sought his aid in speaking on almost every worth-while project. After the promotional program in which he made speeches in all the communities of his college district, these groups felt free to ask him to speak for any occasion.

His reputation as a speaker by the end of this period can be suggested by an article written about him in 1929, which stated in part:

> President Linscheid is as much used by business men as professional men; as much by one church as another; as much by one club as another; he belongs to any county of his district as much as Pontotoc County and is as well known in the homes and schools of McAlester and Pauls Valley as in Ada.[2]

This same writer, in further describing Linscheid's speaking activities, quoted "one man" who said:

> Oh yes, activities is the word with that fellow. To my certain knowledge, he has worn out two Fords, a Nash, and a Dodge scurrying over the roads and climbing the hills of this region to serve some country school, some club, or convention.[3]

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[1]Hugh Ownby, attorney, Tulsa, letter, "Letters," June 3, 1941, Vol. II, LC.

[2]Charles Evans, "East Central Teachers' College Singularly Fortunate," Harlow's Weekly, XXXIV (1929), 19.

[3]Ibid., p. 16.

So, by the end of the 1920's Linscheid had established himself in the area of East Central College as a speaker of note. One account gives an idea of his career at this point by stating:

> If there is an organization in Wewoka or Seminole County that has not felt the touch of his personality or been inspired by his quiet, but stirring talks, we cannot name it.[1]

This statement seems to be as true of other counties in his area. It seems evident, therefore, that by the beginning of the 1930's Linscheid had established himself not only as an important area educator, but as a valuable speaker for almost any occasion.

The Mature Speaker, 1930-1945

The date for ending the "young speaker" and beginning the period of the "mature speaker" is arbitrary. The line was drawn at 1930 largely for three reasons. In the first place, it began a more settled period in Linscheid's life. In the second place, 1930 marked the beginning of a period of sixteen years for which it has been possible to compile a representative schedule of his speeches for this study. In the third place, only two of the approximately 300 manuscripts in the Linscheid Collection can be definitely dated before 1930. This study of his speeches concentrates, therefore, on the fifteen-year period following 1930.

The extent of Linscheid's public speaking. It is impossible to provide a complete schedule of Linscheid's public speaking engagements during this period since no record was kept. Although he seemed personally proud of his speaking activities he was "extremely sensitive" about

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[1]Unidentified magazine clipping, "Tribute Paid to Dr. Linscheid," quoting an editorial by R. T. Peterson, Wewoka Times-Democrat, LC.

publicity on this phase of his work.[1]

An effort has been made to suggest at least the types and variety of his speech-making by compiling dates from available original and printed materials.[2] Listing only the speeches actually verified as delivered over this period of sixteen years (1930-1945), the records show that he made 1856 speeches or an average of 116 addresses per year. From his peak year of 1938, when he delivered 218 speeches, until curtailment of travel by the end of 1941, he averaged 185 speeches per year. If the year 1937 (since Linscheid was in Europe during one third of that year) is omitted, he averaged 147.66 speeches per year over a period of fifteen years.

Records for the year of 1938 are perhaps the most complete due to the fact that Linscheid left a handwritten list of his speaking engagements during five months of that year. Between January 10 and the end of May, Linscheid listed 103 speeches. He noted that he "averaged three addresses every four days besides carrying my regular work in the

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[1]Ben Morrison, editor of The East Central Journal during these years, stated in a personal interview, Aug. 29, 1955, that Linscheid asked that publicity be limited to a "reasonable amount" because he feared that the Board of Education might feel that he was neglecting his administrative duties as a result of his speaking.

[2]Original materials used included Linscheid's correspondence in the President's Files; two large volumes known as "Letters," Vols. I and II, which are bound volumes of letters written to him commenting on speeches he had made; press releases for the weekly Bible Class lectures; and dates on some of the speech manuscripts. The best printed material for his speaking schedules include The Oklahoma Teacher, issues 1919-1947, which list speakers and programs for teachers' meetings; clippings from scattered newspapers found in Linscheid's possessions which were usually sent to him by someone in the town in which he had made a speech; the local newspapers; and the college journal. The compilation of these public performances as gathered from these sources has been put into chronological order and added to the Linscheid Collection.

college."[1] Other sources for the rest of the year bring the total number to 218.

The question arises as to whether 1938 could be accepted as a fair representative of his speech-making. In looking at the overall picture of Linscheid's engagements, five months appear to be consistently more crowded than others. Four of these months are also the periods for which more permanent types of records are available. October, November, and February were busy months partly because of the large number of invitations to speak to teachers' meetings on state, county, and district levels.[2] May always brought a heavy load of speeches for the graduation season.[3] In comparing the speeches Linscheid made in the four months of 1938 with the average for those same months from 1936 through 1945, it is noted that there is little difference as can be seen in the following:

	February	May	October	November
Average of 1936-1945	14	21	16.56	17
Average of 1938	19	24	20	26

In several instances the number of speeches in these months for some years is greater than those listed for 1938. It is believed, therefore, that since a complete schedule of Linscheid's speaking cannot be established, the year of 1938 would be indicative of the extent of his public speaking.[4]

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[1] Written at the bottom of the 1938 schedule, LC.

[2] The Oklahoma Teacher carries records of these programs.

[3] In 1942, Linscheid stated that "ordinarily" during the commencement season he traveled "about a thousand miles to make addresses." See letter to Mrs. Hartwell Green, Jan. 10, 1942, PF.

[4] This year, along with other data, will be discussed in detail in the next section on the nature of his audiences.

While making a speech to the Chamber of Commerce in 1938, Linscheid remarked that "there never is a day in the week that I do not turn down from one to half dozen invitations to speak somewhere in Oklahoma."[1] In a more general estimate of Linscheid's speech-making, the Chancellor of the Oklahoma State Regents for Higher Education stated, "Hardly any man has spoken to more people, nor with more constructive effect" when he appraised Linscheid's work.[2]

The motivation for Linscheid's public speaking. It has been pointed out that Linscheid's speech-making was a "hobby" which was superimposed on his professional job as college president. As he grew older, it seemed to become more of a mission. Since his speeches were of the informative type, it may also have tended to fulfill his desire to teach. In one speech he pointed out that he accepted as many invitations to speak as he could "because I like to have contact with many people in different parts of the state, but more because I love the fellowship of all sorts and conditions of men."[3]

Linscheid's motive for this activity could hardly have been financial since he usually asked only essential expense money, and seldom refused to go if the organization did not have funds to pay his expenses.[4]

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[1]Linscheid, "East Central State Teachers' College," LC.

[2]M. A. Nash personal letter, June 20, 1955.

[3]Linscheid, "East Central Commencement Address," p. 1, LC.

[4]Linscheid's correspondence shows many times in which he offered to return a check when it was signed by the person who invited him to speak. He never charged a local group. See his letter to Rex Morrison, May 29, 1941, in which he returned an honorarium and stated, "I have never taken any pay for addresses delivered in Ada from any organization." PF.

He held expenses to the minimum since his speeches were usually crowded into overnight trips; frequently the distance was such that it was three or four o'clock the next morning before he got home.[1] Offers for dinner were often refused by Linscheid in order to be able to arrive just in time for the meeting.[2] There were two reasons for these rushed trips. He felt that his first obligation was to his administrative duties, and he wished to be on the job the next morning. Secondly, he seemed embarrassed if expenses became more than the essentials.

Linscheid seldom refused to be a speaker on a program. When he did, it was because of one of four reasons: he felt that it would interfere with his administrative duties; invitations conflicted with previous speaking engagements; his tires were worn and gas was rationed during the war; and, on two occasions, he refused to serve as chairman on panel discussions.[3] Because of the tone of his letters in these two instances, and because he requested a place on the panel as a speaker rather than as the "discussion leader," it is probable that his desire not to serve as chairman of group discussions was due to the fact that

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[1]Interview with Oscar Parker, Aug. 23, 1955, who often went with Linscheid on these trips. See also T. T. Montgomery's letter to Linscheid, Feb. 12, 1945, in which he cautioned, "Perhaps you will have to stop some of these long distance, man-killing night trips. I have known you again and again to come to Durant to make a speech and drive back the same night." PF.

[2]See letter to Mrs. W. A. Smott, Apr. 22, 1943, in which he thanked her for her invitation for fried chicken before his speech, but added that due to his busy schedule, "I think I had better adhere to the plan of eating a sandwich on the way and arriving at Mounds in time for the exercises." PF.

[3]See Linscheid letters to Ninth United States Civil Service Region, Aug. 25, 1944, and to Mrs. George E. Calvert, President of Oklahoma Congress of Parents and Teachers, Aug. 22, 1938, PF.

his deafness made it difficult for him to be a good one. He did not mention this reason, but it is known that he was very sensitive about his deafness.

Thus, in addition to the necessities of public relations, Linscheid carried his heavy speaking schedule because he enjoyed people, enjoyed making speeches, and probably used them as a means of fulfilling his mission to teach.

Last Years of Speech-Making

Although in 1944 the war curtailments had made it impossible for him to keep up his usual pace of speaking in other cities, he still had a crowded schedule at times, such as at the State Oklahoma Education Association in February, when he was on four programs. He wrote his son overseas: "Don't get the idea that I am making more speeches than usual this year, I am not. In fact, I am making about half as many as in each year before the war."[1]

On December 17, 1944, while speaking to approximately two hundred people, plus his usual Sunday morning radio audience, Linscheid "blacked out" with his first severe stroke. Two men rushed up to catch him as he fell, and one of them related that Linscheid was "out" only a few seconds. He regained consciousness to ask, "Did I crack up?" "You sure did," he was told. "Well," he grinned feebly, "whoever thought I'd crack up making a speech!"[2]

By 1946, Linscheid's doctor had ordered him to cut out all

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[1]Letter to son Bill, Feb. 11, 1944, PF.

[2]Related by Oscar Parker, personal interview, Aug. 23, 1955.

non-essential activities or "he would be cut out altogether." In May he surrendered his Loyal Bible Class to another teacher, but he made a few more appearances during 1946 and 1947. In fact, he continued until he could no longer stand. Speaking and bringing messages of understanding and inspiration to groups had been both a hobby and a mission for him and his inner driving sense of duty made it hard for him to give up. Only during the last two years of his life did he give up his speech-making.

The Nature of Linscheid's Audiences

The previous section has attempted to describe Linscheid's speaking career. Since the emphasis in this study is to be placed on his ideas as a speaker, it will be necessary to understand the kinds of groups to whom he presented these ideas. Therefore, it is the purpose of this section to describe the nature of his audiences.

Linscheid's audiences varied in size from very small groups to national conventions. One audience seemed to be as important to him as another.[1] A study of the known audiences to whom he spoke shows that they can be generally classified into three basic groups: religious, community and professional, and educational. Obviously in such a classification he was speaking to the same people in many instances but the occasion has also helped to classify the audiences into the above categories.

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[1]There is no indication in his correspondence that he ever broke an engagement with one audience so that he could speak to a larger or what might be considered more important one. In 1940, for example, he refused to break an engagement at Chickasha so that he could accept an invitation to give the welcoming address for the dedication of a new airport at which Captain Eddie Rickenbacker was to be guest speaker. See letters from John E. Brown, President of John Brown University, May 16, 1940, and Linscheid to him, May 18, 1940, PF.

In an effort to determine the types of audiences that heard Linscheid most consistently, a survey was made from the available sources. Summary sheets were then prepared which included all of his types of audiences. On these sheets a tabulation was made showing the number of times Linscheid spoke to each type of audience during each month of each year from 1930 through 1945. An analysis was made to find trends or patterns in this data. A comparison between the years 1935 and 1943 was made because these years were equal in the total number of speeches made and because 1935 was in the midst of the depression and 1943 was in the midst of the war.

AUDIENCES	1935	% of Total	1943	% of Total	Average Per Cent
Educational groups (including)	46	37.9	43	33.9	35.9
Teachers' groups: State & District	68		4		
County	10		6		
Others	1		5		
College Assemblies	5		1		
College Groups			1		
High School Assemblies	3		4		
Commencements and Baccalaureate	11		11		
PTA Meetings, various cities	3		7		
Others	5		4		
Community Groups	18	14.5	18	14.5	14.5
Civic Clubs (Lions, Rotarians, Kiwanis)	2		6		
Chamber of Commerce groups	2		6		
Women's Clubs (Study & Professional)	4		1		
Business groups & Conventions	6		2		
Masonic Bodies					
American Legion					
Others	4		3		
Religious Groups	56	45	58	47.7	46.35
Loyal Bible Class	44		42		
Church Pulpits	4		6		
Church Groups	6		5		
Others	2		5		
Unidentified Audiences	4	4	5	4	4

The analysis provides a rough ratio between types of audiences: an average of 35.9 per cent of his speeches were made to educational groups, 14.5 per cent to community groups, and 46.35 per cent to religious groups, with 4 per cent unidentified.

Other types of analysis, however, indicate that this picture of his audiences for these two years cannot be accepted as a definite pattern. For instance, in comparing the most complete months of September, October, and half of November for the years 1938 and 1945, in which these two periods included thirty-six and thirty-five speeches respectively, the percentage averaged 22.5 per cent in religious audiences, 33.8 per cent in community, and 43.7 per cent in education. And even between these two years there were variations in these three classifications from 4.3 per cent to 15.7 per cent within the three major classifications. It must be noted that these months fall within the time when teachers' meetings were numerous and the percentage of educational type audiences was almost double those made to religious groups.

Another analysis was made of the year 1938, showing a still different percentage among these types of audiences addressed:

Audiences during 1938	Number	Percentage
Religious	70	32.1
Community	66	30.3
Education	77	35.3
Unidentified	5	2.3
Total	218	99.9

Because of these variations of the percentage of Linscheid's audiences within the three groups, it is believed that no definite pattern can be established for any period which will represent all years. An analysis of the verified audiences for the entire sixteen year period shows the

following results:

YEAR	RELIGION	COMMUNITY	EDUCATION	TOTAL
1930	48	12	25	85
1931	47	3	15	65
1932	46	11	26	83
1933	53	4	27	84
1934	45	14	24	83
1935	53	23	49	125
1936	50	24	26	100
1937	30	14	11	55
1938	70	71	77	218
1939	70	32	61	163
1940	58	48	66	172
1941	62	56	63	181
1942	48	21	53	122
1943	57	25	42	124
1944	54	30	39	123
1945	41	11	21	73
TOTAL	832	399	625	1856
AVERAGE	52	25	39	116
% OF TOTAL	44.8	21.4	33.5	99.7

Thus, it would appear that over a sixteen year period, Linscheid talked more frequently to groups classified under church organizations (44.8%),[1] secondly to educational groups (33.6%), and thirdly to

[1]Although, for the 16-year period, the number of audiences in the religious groups is larger than the other two, and although he accepted invitations to speak in many church pulpits and to many church groups, it must be remembered that this group is swelled by his regular lectures to his Bible Class. Some of this may be due to the fact that records are much more complete on this particular audience than on others. See Casper Duffer of Ada, Okla., for copies of the Bible Class press releases; see also The Ada Evening News, Friday editions. Those who worked closely with him in the Bible Class say that Linscheid never missed his lectures unless he was speaking elsewhere on the date. He took his August vacation out of town in only about 50 per cent of these years.

Because there seems to be no basic difference in the manuscripts for these lectures and those for other audiences, and because his lectures were also broadcast to the public, it was felt that these known appearances should be included in the tabulations.

community groups (21.4%).

The above paragraphs have designated the major types of audiences to whom Linscheid made his speeches. The following section will attempt to give a more detailed description of the make-up of these audiences.

Religious Audiences[1]

Of the available audiences who listened to Linscheid's speeches over a period of sixteen years, 44 per cent were classified as "religious" or church-related groups. These can be generally divided into the following six types: regular church services, baccalaureate audiences, church classes and groups, the Loyal Bible Class, the radio audience who listened each Sunday, and funerals. Obviously these groups are not mutually exclusive, but the differences are determined to some extent by the occasion. Each group will be characterized more carefully in the following discussions. Audiences at baccalaureate, funerals, and church classes can be quickly described.

Audiences for baccalaureates were the families and friends of the graduating students as well as the faculties and interested people of the community. This would represent a cross-section of people whose interest was focused at this meeting on the educational progress of friends or relatives.

Men's Bible classes often invited Linscheid to speak at their

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[1]One of the phases of Linscheid's life and work which was most important to him was his religious work. This was not developed in the biography chapter because it was felt that a full description of his work in the church should be included in the discussion of his audiences at this point.

regular meetings and also on special occasions such as banquets to which their wives were invited. Church women groups liked to have him speak at their "zone" meetings. These audiences could be expected to have a wide range of educational and economic background and interest.

People who knew Linscheid personally sometimes asked him to give the funeral address for their deceased relatives. The letters thanking him for these services reflect the close personal feeling and comfort they found in his messages.

Audiences of practically all protestant faiths frequently requested Linscheid to be a guest speaker at their Sunday services. Although he spoke for many churches, he spoke most frequently before Christian, Methodist, Presbyterian, and Baptist, and occasionally Jewish groups. One of his colleagues said, "He was in demand as a speaker by all people of different religious communions. . . . A Cambellite speaking at a Methodist Conference--that is proof that he was far above the average, is it not?"[1] There is no record of his speaking to Catholic church groups.

The experience which gave Linscheid the most satisfaction was teaching the Loyal Bible Class for over twenty-five years. He frequently referred to it as his "richest experience,"[2] or "I get more satisfaction out of this work than any other that I do, and I enjoy my work at the College."[3]

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[1]E. H. Nelson, Professor of Psychology, personal letter, June 16, 1955.

[2]Roy P. Stewart, "President Emeritus," Daily Oklahoman, May 29, 1949, Magazine Section, p. 3.

[3]Linscheid letter to Mrs. E. D. Mahan, Jan. 10, 1933, LC.

Evidently the members of this class felt that it was a rich experience for them also, because the attendance was consistently high. From its meager beginning of eight or ten men in a local theater building in 1921, the attendance rose rapidly to an average attendance of 107 for the year of 1931, 225 for 1933,[1] 310 for 1934 (with 226 out of town visitors),[2] and by 1938, the highest attendance of 425.[3] In 1938, it was listed "among the first five in the reports of class attendance in The Lookout, the national Sunday School weekly . . ."[4]

As the class grew, it was composed of members of all denominations, although the "nucleus of the class" was "composed of the membership of the First Christian Church."[5] According to a copy of the program for May 13, 1934, members had indicated their church preferences as follows: Christian, 150; Methodist, 35; Baptist, 21; Presbyterian, 26; Church of Christ, 8; and 55 listed their preferences as "none."

While this group served the purpose of a men's class for the Christian church, the members from other churches chose it above their own classes for adults. The group moved to the ballroom of a local hotel, and throughout Linscheid's life he opposed its meeting in a church building.[6] It has been conjectured that some of the members were men who

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[1] R. R. Yelderman, "A College President Wins Men," The Lookout, Feb. 26, 1933, p. 3.

[2] See Bible Class program, May 13, 1934, LC.

[3] E. C. Wilson, "Loyal Bible Class Shows Contribution," East Central Journal, Dec. 14, 1938, p. 1.

[4] Ibid.

[5] Linscheid letter to R. R. Yelderman, Nov. 10, 1932, PF.

[6] Linscheid letter to the Rev. I. J. Young, pastor of the First Christian Church, Sept. 26, 1936, PF.

would not have attended any class, "were the meetings held in the church." Furthermore, since the class was held in the hotel, it attracted visitors who were in the hotel for the weekend and who might not normally have gone to churches as visitors.

Practically all professions at all levels were represented in the personnel of this class. In 1932, Linscheid described its personnel by saying, "In this membership are bankers, lawyers, physicians, teachers, business men, day laborers, and farmers."[1] By 1934, oilmen must have composed a large part of the audience, since an attendance contest between the oilmen and school teachers resulted in the highest attendance peak to date. Although the class began as a men's group, it soon became a mixed class.

The activities of the class included support of most of the community projects such as the Boy Scouts and Red Cross, which suggests that the members were interested in their community and the welfare of worthwhile organizations.[2]

Perhaps one of the most significant bits of evidence as to the nature of this audience is stated in a letter by a vicar who had been a guest speaker for this class. He wrote Linscheid:

> I realize that you have established a true teaching lay-work, the spirit of which transcends any and all denominational barriers. How well you have sown the good seed is best seen in the fruitful responsive attitude of the men who have been taught. Never has it been my good fortune to share teaching with such an attentive and appreciative group.[3]

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[1]Linscheid letter to R. R. Yelderman, Nov. 10, 1932, PF.

[2]H. W. Hunter, "Men's Class Is a Real Pillar, in Ada, Oklahoma, Church," unidentified clipping, LC.

[3]S. U. J. Peard, Vicar of St. Luke's P. E. Church, Ada, Oklahoma, letter to Linscheid, Nov. 5, 1930, "Letters," Vol. I.

In September, 1934, when the class was thirteen years old, a radio station was built in Ada. The Bible Class immediately arranged for the lectures to be broadcast each Sunday from 9:55 until 10:35 in the morning.

A good representation of his radio audience and their reactions can be gained from two volumes of letters in the Linscheid Collection, many of which were written with reference to these lectures. From the writing, spelling, and the stationery, one may conjecture that all classes and types were in that audience. The letters include some written with pencil on tablet to comment on the "excellent sermond," and signed, "a friendly listener." They indicate a range of listeners from the uneducated to the most sophisticated.

Some of these letters describe specific audiences. For example, one writer asked, "Did you know that you talk to a group of about 50 farm folk each Sunday morning about 14 miles north of Holdenville?" This school principal took his radio to the school house each Sunday so the others could hear the lecture. He added, "If it would be possible for you to come and talk to us in person sometime in the future we will 'pack' the house and although the farmers have no money they will pay your expenses."[1]

On the other hand, letters came from many of the best educated people in the state. Two are of particular interest at this point. One is from a person who "prided" himself on "not ever writing to comment on anything emanating from the radio, stage, or screen," but he felt he had to say that:

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[1] W. C. Winningham letter to Linscheid, Oct. 24, 1939, "Letters," Vol. II, LC.

> It was quite as inspiring as anything I have so far heard on the present situation, and I do not except the address of Prime Minister Churchill, to which you paid fitting tribute.[1]

Another letter came from the president pro tempore of the State Senate, who wrote, "I am an eager listener to your lectures every Sunday morning." He asked for clarification of several questions concerning the relationship of Paul and Christ because he and a "so-called self-esteemed Bible scholar here . . . got into an argument" over some points, and decided to leave it up to Linscheid.[2]

These letters were generally rather frank and one gets the impression that the listeners were writing their true convictions. For instance, one postal card was firm in the statement, "I still think you should quit fooling away your time running a college, and go to preaching."[3]

The nature of the audience, both attending the class and on the radio, may be indicated to some extent by the type of lectures Linscheid gave. Before the radio station began carrying the lectures, opportunity was given for questions and answer period and discussions. The members were interested in current affairs and the application of the Bible to modern living. Something of the nature of the class is indicated in a letter from Linscheid to the Honorable W. L. Chapman, inviting him to speak before the class. He said:

> So far as the subject is concerned, it is always open forum and the guest speaker has absolute freedom as to what he will discuss and

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[1]A. D. Patton, President of Murray State School of Agriculture, Dec. 28, 1941, "Letters," Vol. II, LC.

[2]Senator Allen G. Nichols, July 26, 1941, "Letters," Vol. II, LC.

[3]J. R. Luttrell, Mar. 28, 1944, "Letters," Vol. II, LC.

what he will say. The subject does not necessarily need to be religious.[1]

Members of the Bible Class also varied in background. A large percentage of them were well educated; many were connected with the college, public schools, and business of Ada; many were "oil men"; some were farmers; others were non-church-attending people who became interested in his lectures through various means. Some were visitors who were in the hotel for the weekend.

Many of the radio audience were "shut-ins" and were regular listeners. Some were rural people who had no church services in their communities which they could attend. Some obviously were not well educated; some were farmers; some were old people who appreciated his wisdom; some were people who simply found more through his radio lectures than they could find elsewhere; some were intelligent and busy people who listened when they had the opportunity. It would appear safe to say that practically all were of the protestant denominations.

Community Audiences

Approximately 21 per cent of the known audiences for the sixteen years represented in the previous chart fall into the community groups. This includes the Chamber of Commerce and the usual civic clubs such as Lions, Rotary, and Kiwanis which are normally composed of the business men of the town, and whose interests are both those of parents interested in school problems and of citizens interested in the problems of the community and nation. Here Linscheid found audiences who were capable of influencing the policies of their community and of the state.

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[1]Linscheid letter, Apr. 8, 1940, PF.

It would be supposed that, in general, they were largely the "successful" individuals of the business and professional vocations of the area. They met not only to have an hour of relaxation, but also to consider important problems of the time and area. These groups had many banquets with guests; the groups sometimes combined for these occasions. They often asked Linscheid to be the speaker or the toastmaster for these social affairs.

Women's professional and study groups were always eager audiences for Linscheid. Most of these were composed of women who had had formal education on the college or university level, and most of whom were now either housewives who wished to continue their education through study groups, or were professional women who had the same desire for study and social meetings.

Educational Audiences

Educational audiences comprised thirty-three per cent of Linscheid's total audiences. It would not seem necessary to describe in detail these groups listed on page 64. It will be noted that the teachers' groups appear most frequently and graduating exercises rank second in frequency in this list.

The audiences of teachers to whom Linscheid spoke vary from those in the smallest neighborhoods to county groups, to the meeting of the teachers from counties, to all the teachers of the six districts, and eventually to the state conventions and out-of-state educational groups. This would indicate that he talked with practically all levels of teachers, including those who were scarcely qualified and working on temporary or emergency certificates, through the ranks to the top

university professors and leading educators in the nation.

It must not be thought, however, that all of the audiences under this classification were teachers. Parent-teacher organizations often requested him to speak for them. Audiences for commencements included not only the students but also their parents and friends. He spoke occasionally to adult education groups. The other basic types in this group include the student organizations to whom he spoke, both in high schools and colleges. According to the correspondence concerning his speaking engagements, few school administrators let a chance go by when civic groups were bringing Linscheid to the community for a speech. Many times he was asked to "throw in" another speech at the local high school or college.

Out-of-state educational audiences which could represent the variety in this type of invitation can be seen in the following engagements:

May 17, 1929, The National Education Association, Cleveland, Ohio
November 10, 1934, State Teachers' Meeting, Little Rock, Arkansas
February 19, 1940, Peabody College Founder's Day Address, "In This Changing World"
April 11, 1942, The New Mexico State Education Association, "The Schools In a World War"
May 7, 1942, National Congress of Parents and Teachers, Annual Convention, San Antonio, Texas, General Session, "The Task Before Us"
May 22, 1942, Kansas State Teachers' College Commencement Address, Emporia, Kansas, "The Task Before Us"
April 28, 1943, The Oklahoma Education and Industry Conference, Oklahoma City, "The School's Look at Industry"

Although there seems to be a wide variety in audiences in some periods of Linscheid's "mature" period of speaking, on the whole, they can be grouped into three general types, religious (44%), community (21%),

and educational (33%). The personnel of these audiences can be put into no specific categories as to profession, education, economic status, or common interests. They seem to include persons from all types of occupation and economic or social class. In general, however, it can be said that they were members of the "average citizen" class, with above average interest in current affairs.

The Reactions of Audiences to Linscheid's Speeches

The previous sections have discussed the nature of Linscheid's career as a public speaker, the extent of his speech-making, and the nature of the audiences to whom he most frequently spoke. It is the purpose of this section to discuss the reactions of these audiences to Linscheid's speeches and to attempt to analyze the bases for their reactions. In order to determine the various reactions to his speeches, a survey was made of the two volumes of letters in the Linscheid Collection. These letters are of a personal nature and contain few of the official program chairman's "thank you" type letters. To complete this survey, however, the letters in the President's files and various newspaper articles about his speeches and about him as a speaker were reviewed. It will be impossible to provide a complete report of these reactions, but the following evidence may be considered typical of this mass of data.

The Acceptance of His Beliefs

Aristotle stated that "people like to hear stated in general terms what they already believe in some particular connection."[1] It

[1] Lane Cooper, trans., The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1932), p. 154.

would seem that Linscheid was doing just this and that the positive reactions of his audiences resulted to a large degree from their agreement with what he said. Linscheid was a man who was sincerely interested in problems of current society and in solutions to these problems. His philosophy of society and of the function of major social institutions was presented in a clear and organized manner, capturing what the individual members of his audiences were probably not able to state for themselves. Much of this philosophy was either implied or stated consistently and clearly each time he spoke on any phase of any problem. This system of ideas is presented in Chapters IV, V, and VI. The function of this section is to present evidence that these ideas were generally acceptable to his audiences, at least to those audiences which repeatedly gathered to hear him.

It seems logical to assume that groups ordinarily invite speakers who express themes which they wish to hear discussed and/or speakers who will entertain them. Although there is some indication that Linscheid could be entertaining, he was generally considered a more serious speaker whose purpose was to inform or inspire. It would seem, therefore, that when any group repeatedly invited him to return to speak at its meetings, that they accepted much of what he was consistently saying in all these speeches. In short, Linscheid's speeches may be significant not only because they present his philosophy, but also because they represent a bloc of ideas generally acceptable to many Oklahomans of his time. It can thus be argued that Linscheid's speeches express one fairly accurate regional point of view.

The assertion that Linscheid was stating the beliefs of his

audiences is further supported by many listeners in his audiences who directly stated their agreement with the ideas in his speeches: "It made me want to speak out in praise, just to say 'Amen' as you made points of much good and interest."[1] "I think when I state that I most heartily agree with the thought you expressed, I am voicing the sentiment of practically everyone who heard you, and many, many persons who did not have the good fortune of hearing you." "We marvel at your wonderful ability to bring to us such comprehensive facts and ideas pertaining to the real worth while issues of life."[3]

It is interesting to note that this evidence of audience acceptance is equally abundant with respect to all the various subjects on which Linscheid made speeches. When he spoke on the principles of democracy, people wrote him to say that his explanations "made them more in favor of our own democratic form of government than ever before."[4]

One would expect to find disagreement on policies in a period when the nation was on the verge of entering a war. Yet even during this period, the attitudes of his listeners are reflected in a lawyer's statement that Linscheid's discussions concerning the war "are beyond question the most learned, most analytical, and more informative than any

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[1]L. E. Jarell letter to Linscheid, May 30, 1939, "Letters," Vol. II, LC.

[2]E. R. Cass letter to Linscheid, Aug. 17, 1935, "Letters," Vol. I, LC.

[3]R. D. Strum letter to Linscheid, Jan. 18, 1933, "Letters," Vol. II, LC. For additional examples, see the R. B. McCoy letter to Linscheid, Apr. 24, 1944, ibid., and an unidentified clipping quoting an editorial by Robert T. Peterson, Wewoka Times-Democrat, LC.

[4]Mrs. D. F. Hendon letter to Linscheid, Mar. 15, 1938, "Letters," Vol. I, LC.

discussions I have heard from any other source."[1] Tom Phillips, editor of the Holdenville Daily News, in 1943, requested Linscheid to discuss the recent Moscow and Chunking conferences and their effect on the war. He added, "I might add that I esteem your talks on national and international affairs a great contribution to the war effort. The home front must understand--must have enlightenment and encouragement--and your talks certainly provide both."[2]

When Linscheid spoke on education, the "teacher-audiences" regularly wrote to express their appreciation for a better understanding of their problems and for inspiration to solve them. Listeners outside the education profession frequently expressed their agreement in terms similar to those of an Oklahoma representative in the Congress of the United States, who wrote, "I think it is the soundest and most comprehensive summation of this very vital national problem that I have ever examined."[3] The manager of the MacMillan Publishing Company heard another of Linscheid's speeches on education and wrote in part: "It is as refreshing and unusual as it is sane and pedagogically sound. . . .Its viewpoint, its timeliness, the impetus it gives to a reappraisal of the values of our American institutions, ought to be far reaching."[4]

In all of the sources surveyed in the preparation of this

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[1]J. F. McKeel letter to Linscheid, July 29, 1942, "Letters," Vol. II, LC, and P. R. Whytock letter to Linscheid, Apr. 7, 1938, ibid., Vol. I.

[2]Tom Phillips letter to Linscheid, Nov. 6, 1943, PF.

[3]Lyle H. Boren letter to G. A. Davis, June 12, 1943; Davis sent it on to Linscheid, PF.

[4]J. H. Phillips letter to Linscheid, Feb. 3, 1941, PF., and W. C. Johnson's letter, Sept. 16, 1943, PF.

study, only one bit of evidence was found to indicate disapproval of Linscheid's ideas.[1] An unidentified newspaper clipping reports Linscheid's speech to the Oklahoma Education Association convention in which he is quoted as saying, "My country to right the wrong," which idea, according to the article, "is favored by the association."[2] The "Speaking the Public Mind" column of The Kansas City Star for February 17, 1932, carried a letter from a Mrs. R. G. Heaton, who noted that "there is a move on in Oklahoma to drop from the school rooms Decatur's phrase, 'Our country, right or wrong.'" She opposed the quotation of Linscheid's remark by stating that a truly patriotic person should encourage more of Decatur's toast, not less of it. There was also an editorial in The Kansas City Star (for that same date) which suggests Oklahoma had no right to "edit history," and referred to this as "weaseling of the original sentiment." It also objected to the "twisting" of Decatur's words.[3]

Practically all these letters imply or openly state their agreement with his ideas and comment on the inspiration they received from Linscheid's treatment of these ideas. These attitudes can be represented by such comments as: "It is hard to conceive an address having

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[1]It is obvious that most of the personal letters he received would express approval, that those disapproving might not write him. Still, the press comment plus this mass of correspondence is impressive as evidencing the extent to which his ideas were accepted.

[2]According to The Oklahoma Teacher, XIII (1932), 12, Linscheid spoke to the Oklahoma Education Association both in Tulsa at the Coliseum and Oklahoma in the Shrine Auditorium. His address is listed as "Impossible Isolation," but no manuscript of that speech is extant.

[3]Such supreme chauvinism is hardly worth inclusion here except that it is the only available adverse criticism.

such an universal appeal."[1] "The more I listen to your idealism and philosophy of life, the more I can see in life worth living for."[2] Apparently, therefore, many of Linscheid's listeners generally agreed with what he said in these speeches.

The Desire to Spread His Beliefs

The assertion that many of Linscheid's listeners agreed with the ideas he expressed in his speeches is further supported by their efforts to spread his beliefs. This was done largely by encouraging others to hear his speeches, by securing him repeatedly as a speaker, and by securing copies of his speeches so that they could be duplicated for distribution to others.

Repeated invitations. A survey of the speaking schedule which has been compiled from reports of his speaking engagements show that many groups appear repeatedly on the list. They liked what Linscheid said enough that they made his speeches a part of their annual programs. This was particularly true of teacher groups, Chamber of Commerce groups, civic organizations, chapters of the American Association of University Women, Fortnightly Clubs, etc. Typical examples include the Ada Chamber of Commerce, which began each fall, after a two month discontinuance of programs, with Linscheid as speaker;[3] the Kiwanis Club of Pauls Valley

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[1]J. B. White letter to Linscheid, Apr. 17, 1939, "Letters, Vol. II, LC.

[2]E. E. Emerson letter to Linscheid, Dec. 17, 1938, ibid. See also letters to Linscheid from B. P. Sibole, Mar. 26, 1938, ibid., I. E. Simonds, Mar. 17, 1938, ibid., Mendall Taylor, Nov. 29, 1939, ibid., and D. Currin, May 17, 1941, PF.

[3]H. J. Huddleston letter to Linscheid, Aug. 16, 1943, LC. See also Linscheid's speech "The Boom," which began by saying: "For many

where Linscheid was on the program each year between 1940 and 1947;[1] and the East Central District Oklahoma Education Association convention, where, for a period of eighteen years, the Executive Council reserved the favored "spot" of the entire week-end for a speech by Linscheid.[2]

Repeated invitations to speak from the teachers of his own district might be interpreted as an ingratiating device or the judgment of a prejudiced group, but when one surveys the State Convention meetings and other district meetings of the Oklahoma Education Association, it will be noted that Linscheid is listed on eighty-six state and district programs between 1919 and 1947.[3] It would be impossible to estimate the number of speeches he made before various county teachers' meetings. During the 1938 schedule he made 19 speeches to different county teachers' meetings. He was the main speaker for Hughes county nine out of twelve years from 1931 to 1943. The Le Flore County superintendent stated that "the annual teachers' meeting in Le Flore County isn't considered complete unless Dr. Linscheid is the chief speaker."[4]

The eagerness of some groups to secure Linscheid as a speaker is shown by their willingness to change their programs to fit into his

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years the Chamber of Commerce of Ada . . . has done me the honor of inviting me to speak at its first luncheon meeting after the summer vacation."

[1]See correspondence between R. W. Driskill and Linscheid each year between these dates, PF.

[2]Ben Morrison, executive secretary during those years, interview, Aug. 29, 1955.

[3]See The Oklahoma Teacher, Vols. I-XXX.

[4]Stewart McDonald, as quoted in The East Central Journal, Nov. 6, 1940.

schedule.[1] At times, schools would invite him to give their graduating exercises and would give him a choice of a week or more in order to allow him to fit them into his schedule.[2] It was not unusual to have requests for Linscheid to speak placed as far as a year in advance.[3]

Expressed desires for others to hear. Listeners often expressed their desire that Linscheid's ideas should be spread over much wider audiences than had attended the meeting. Such expressions may be seen in the following quotations: "'A Citizen of No Mean City' should be heard by everyone in the state."[4] A two column review of Linscheid's speech to the YMCA Golden Jubilee stated in part:

> Occasionally an audience of limited numbers hears a speech so informative and inspirational that every hearer regrets that an entire commonwealth cannot hear the message. Such a speech was delivered and heard Friday night in the Skirvin Tower when something like 500 people listened to a masterly address by Dr. A. Linscheid. . . . Everyone who heard the address had reason for believing that the cause of democracy and genuine Americanism would have been served immensely if all Oklahoma citizens could have heard the eloquent educator . . .
> . . . . . .

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[1]Linscheid letter to John Cash, Apr. 10, 1931, PF.

[2]A typical example of this is the letter from Lillian Slemmer, Maysville High School, Feb., 1939, in which they invited Linscheid to speak at their commencement on any available date between May 14 and May 22, even though their school would be closed on the 19th.

[3]See an unidentified newspaper clipping dated July 20, 1939, LC, which relates how Superintendent E. O. Shaw had made arrangements for Linscheid to speak a year in advance. See also Austin L. Kuykendall's letter to Linscheid, Nov. 3, 1947, requesting him to speak for the Osage County Teachers' Association one year later, PF. An interesting situation also includes invitations from all the superintendents of Texas County for Linscheid to spend one week of the coming spring in their county and to deliver two commencements daily until he had made every commencement speech in that county, including the Panhandle A. and M. College. See Western Union wire from Paul Smith, Sept. 16, 1938, and Linscheid's night letter, Sept. 16, 1938, LC.

[4]W. V. Shy letter to Linscheid, Jan. 15, 1941, "Letters," Vol. II, LC.

> It is really unfortunate that all Oklahomans (all Americans for that matter) could not hear the impressive discourse of a man who, in addition to being a profound student of the philosophy of history, is also one of the greatest school men Oklahoma has ever produced.[1]

It was not unusual for listeners to express their agreement by requesting Linscheid to make the same address to another group.[2]

Requests for copies of speeches. A constant stream of requests for copies of Linscheid's speeches came from listeners in his audiences. At times it was because they liked his ideas and wanted copies of the speech. At other times, they would request permission to duplicate the manuscript to distribute among friends, to the organization, to classes, to submit it for publication in some magazine, or to have it printed in pamphlet form for general distribution. Typical of these expressions is one which stated in part: "It would be most profitable to this nation . . . if your speech could be made in every community in the United States." He added that since that was impossible, he would like to see if he could get an appropriation to do the job.[3]

In 1941, Linscheid's speech for the Federation of Post Office clerks was published in their official publication. The president of

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[1]"If All Could Hear," Daily Oklahoman, Apr. 17, 1939.

[2]J. R. Holmes letter to Linscheid, Feb. 8, 1940, PF, stating that "Those who heard your address to the Boy Scout group are very anxious to have you make the same address to the Masonic group."

[3]Geo. E. McKinnis letter to Linscheid, July 19, 1939, PF. See other letters with requests for copies of speeches from Zola Burnett, president of the Oklahoma School Secretaries Association, Feb. 17, 1938; C. M. Howell, secretary of the Oklahoma Education Association, Sept. 11, 1929; J. O. Payne, teacher of social science, Feb. 18, 1938; Mrs. G. E. Calvert, president of the Oklahoma Congress of Parents and Teachers, Oct. 22, 1936; H. G. Bennett, president of Oklahoma A. & M. College, Aug. 5, 1936, and July 20, 1939, PF; J. C. Muerman, professor of rural education, Sept. 1, 1932, LC; S. H. Thompson, federal supervisor of Indian education, Feb. 12, 1938; and H. E. Wrinkle, July 23, 1945, PF.

that organization wrote that "the thought has occurred to me also that it might be a fine thing to have it published in the Congressional Record. I am sure that some Member of Congress will be glad to have it inserted."[1]

When the education system was being attacked from many sources pointing out what was wrong with the public schools, Linscheid answered with "What Is Right With the Public Schools?" Listeners who were interested in promoting education wanted his ideas published. The Board of Directors for the Oklahoma Education Association recommended that the Policies Commission publish it in pamphlet form as a bulletin sponsored by the Commission.[2] The State Superintendent of Public Instruction suggested that "a copy of it should go to each member of the Oklahoma House and Senate."[3] The state branch of the American Association of University Women made plans to distribute a copy of this speech to each branch of the American Association of University Women.[4]

Similar requests to share Linscheid's ideas with others followed his speech, "The School's Look at Industry," which he delivered at the Oklahoma Education and Industry Conference in Oklahoma City in 1943. The president of the Oklahoma Gas and Electric Company wrote, "I should like to have some copies printed at my expense as I think that the best interests of democracy would be served if they were placed in the hands

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[1]L. E. George letter to Linscheid, June 11, 1941, LC.

[2]C. M. Howell, secretary of the OEA, letter to Linscheid, Jan. 11, 1941, PF. This same commission adopted and published two other pamphlets which it had requested Linscheid to write: "A Philosophy of Education for Oklahoma" and "Paramount Needs of Education in Oklahoma." See below, Chapter V, p.

[3]A. L. Crable letter to Linscheid, Jan., 1941, PF.

[4]Julia K. Sparger letter to Linscheid, Mar. 22, 1941, PF.

of people who think and who believe in our form of government and who love our country."[1] The superintendent of schools in Ardmore recommended that this speech be published in the Oklahoma Teacher, the NEA Magazine, the National Chamber of Commerce publication, and others.[2] The Chairman of the Oklahoma State Regents for Higher Education said that he hoped that "it receives wide publication in the interest of our schools and in the interest of our government."[3]

The choice of Linscheid as a spokesman for various groups. Further evidence that Linscheid expressed the beliefs of the people and that they wished to promote his ideas is suggested by the fact that he was frequently chosen to be the spokesman for groups and organizations. This was especially true when the representative was to speak in important meetings and on out of state occasions. Educational groups felt that he could most capably represent them before other groups, and could say better than they what should be said. Examples of this may be noted in the choice of Linscheid to represent the Oklahoma organization of the Congress of Parents and Teachers in the 1937 National Convention.[4] The

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[1] G. A. Davis letter to Linscheid, Apr. 30, 1943, and Linscheid's answer to him on May 1, 1943, PF, in which he gave permission for the printing and asked for some copies since "several have asked me for copies and I have only one left." A letter from H. P. Hoheisel on June 2, 1943, PF, indicates that he is sending, "at Mr. Davis' request," 25 copies of the booklet.

[2] G. D. Hann letter to Linscheid, June 29, 1943, PF.

[3] John H. Kane letter to Linscheid, June 7, 1943, PF.

[4] W. L. Broome letter to Linscheid, Jan. 12, 1937, and Linscheid's answer, Jan. 13, 1937, PF. Five years later, the national chairman of the same organization requested that Linscheid speak at the general session of the national convention in San Antonio, Texas, May 3-7, 1942. See Mrs. William Kletzer's wire, Mar. 12, 1942, to Linscheid, and his acceptance note written in longhand, evidently wired to

Chancellor of the Oklahoma State Regents stated that "conferences and conventions in other states as well as in Oklahoma often required an able, competent and adequate speaker from Oklahoma. He was often requested by the rest of us to do the job," and added that Linscheid "represented Oklahoma in important councils involving other states."[1]

Linscheid also represented the Council of College Presidents in their annual report to the Legislative Council. On a number of occasions when some of the presidents of state colleges felt that they would not make as good an impression as they knew Linscheid would, they requested him to use the time ordinarily divided evenly among the presidents to represent the Council of Presidents. He spoke in behalf of the state colleges as a group rather than for each president to use his alloted time to talk about his own college.[2]

In 1934, the Board of Directors of the Oklahoma Education Association decided that Oklahoma should be represented on the National Education Convention program in Washington the following summer. The secretary wrote Linscheid that the Board had "adopted a resolution asking the NEA to place you on their general program for an address," and added that since the board felt Oklahoma should be represented on the program, it felt that "you are the one to do it."[3]

Requests to use his ideas in speeches and reports. At times

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to her. His letter to her, Apr. 20, 1942, PF, stated his title for that address as "The Task Before Us."

[1]See M. A. Nash's personal letter, June 20, 1955.

[2]Oscar Parker, business manager who attended these meetings with Linscheid, interview, Aug. 23, 1955.

[3]C. M. Howell, Feb. 16, 1934, "Letters," Vol. I, LC.

individuals who were responsible for speeches or reports would request Linscheid to help them formulate the ideas for these.[1] Speeches were written and sent to him for criticism. Some would hear him make a speech, would agree with what he said, and request permission to use parts of it in their own speeches.[2] In 1944, the editor of the local paper had been asked to send a Congressman his "idea of the best way to get soil conservation results in this state."[3] He enclosed a rough draft and asked Linscheid's criticism of it. In 1932, the editor of The Oklahoma Teacher sent a copy of an article which "a committee representing all of the state teachers' associations in the United States" had selected for publication. He stated, "We should like to have your opinion as to whether it should be used in the Oklahoma Teacher for January.[4] In 1935, a local pastor asked Linscheid's help regarding President

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[1]Roy E. Adair letter to Linscheid, July 28, 1941, PF. See also J. R. Holmes, Muskogee superintendent of schools, letter to Linscheid, Oct. 4, 1934, and Linscheid's answer, PF.

[2]J. P. Arnold of the Public Service Company of Oklahoma received a copy of Linscheid's speech on "The Aspects of the Tax Problem." He wrote: "The approach to the tax situation appeals to me immensely, and with your permission, I may use parts of it from time to time in talks that I hope to make to our own organization." (Letter to Linscheid, Feb. 14, 1934, "Letters," Vol. I, LC.) See also letter from W. A. Buchholtz, agency organizer for the New York Life Insurance Company, Oct. 5, 1942, PF, requesting a copy of Linscheid's speech on the previous day. He added: "At our sales meeting this morning I applied many points in your talk to the selling of life insurance." He also stated that he planned to "bring out many of your points" in a speech to their Giddeon Luncheon, for which he was to speak that day. See also letter Dec. 15, 1931, from H. W. Carver, a lawyer who requested help in ideas for subject and interests of a group to whom he was to speak, and Linscheid's answer, Dec. 19, 1931, PF.

[3]See letter to Linscheid from W. D. Little, Jan. 14, 1944, PF.

[4]C. M. Howell letter to Linscheid, Dec. 12, 1932, and Linscheid's reply, Dec. 14, 1932, LC.

Roosevelt's request that the pastors submit their opinion of the New Deal policies.[1]

During the years 1940 and 1941, Congressman Lyle H. Boren corresponded with Linscheid concerning the wisest policy to follow in the world crisis.[2] During debate on the Lend-Lease bill, Boren wrote his views and asked, "Am I getting my thinking clouded by the flood of propaganda? If time permits, I'd appreciate confidentially your viewpoint and advice," and asked Linscheid to reply by airmail.[3]

There is no indication that Linscheid actually prepared speeches for anyone except Robert S. Kerr. Linscheid wrote Kerr that he was "sending under separate cover . . . the results of my effort with reference to 'United We Stand.'"[4] Governor thanked him for this speech and added, "I will make use of it one of these days in the near future."[5] In 1946, correspondence between other members of Linscheid's staff and Governor Kerr concerning some notes on an unfinished speech Linscheid was working on for Kerr indicate that Kerr was expecting help on a particular speech.[6]

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[1]Linscheid letter to Rev. J. C. Curry, Sept. 28, 1935, LC.

[2]See correspondence between Linscheid and Boren, May 16, 1940, May 27, 1940, May 31, 1940, Feb. 2, 1941, and Feb. 4, 1941, PF.

[3]See Boren's letter, Feb. 2, 1941, PF.

[4]Linscheid letter to Kerr, Dec. 10, 1943, Kerr Collection Gubernatorial Period, 1943-1947, Institutional Correspondence, University of Oklahoma Archives. See also a copy of this speech, ibid.

[5]Robert S. Kerr letter to Linscheid, Dec. 23, 1943, ibid.

[6]See letters as follows: Oscar Parker to Kerr, April 4, 1946; Kerr to Parker; and Mae Jo Irwin, secretary to Linscheid, to Kerr, Mar. 30, 1946, all in Kerr Collection. Several attempts were made to clarify the question as to Kerr's use of these speeches, but no answer could be obtained from the senator.

Thus, it would seem clear that a basic factor in the success of Linscheid's speeches lies in the agreement between them and the basic ideas of his audiences. The letters and editorials following his speeches often state their agreement with his ideas on the basic principles of democracy, education, and religion which he expressed. Groups repeatedly invited him to appear before their meetings to discuss these principles. Many people requested copies of his speeches because they had been impressed by what he said. In many cases, these individuals wished to have these ideas duplicated or printed for general distribution because they wanted these ideas to touch as many people as possible. At times, suggestions were made to put his ideas before law-makers in Congress or in the state legislature. Others sought aid in developing ideas in their own speeches, often requesting his help or permission to use parts of his speeches. When a spokesman was to be selected to represent groups, Linscheid was often selected because they felt that he would say what they wanted said, and would say it more effectively than anyone else in the group could.

These examples give credence to the statement that Linscheid was not only recognized as an outstanding speaker throughout the region, but that the system of ideas expressed in his speeches provide a roughly accurate index to some of the predominating ideas in the "popular mind" of the region.

The Nature of Linscheid's Speech Subjects

The previous sections have described the course of Linscheid's career as a public speaker, the nature of the audiences to whom he spoke most frequently, and the nature of their reactions to his speeches. With

this background in mind, the body of this study will be focussed on the ideas in his speeches. This section, therefore, will present only a rough overview of the subjects on which he most frequently made speeches.

It has been pointed out that Linscheid spoke on practically all types of accasions: funerals, dedications of new buildings, memorial services for service men, community affairs, campus affairs, practically any type of public program. His choice of subjects, therefore, varied greatly, depending upon the group and the occasion.

Linscheid's "Necrology" stated that "he could talk equally well on a variety of subjects--literature, philosophy, history, business, world affairs, or current legislation."[1] Basically, however, Linscheid's themes fell into three major classifications--education, religion, and government.[2] His treatment of each of these was dependent upon current problems and the needs of the particular audience and of the state or nation. These three general subject areas are by no means mutually exclusive; there is much overlapping within the speeches.

When Linscheid made speeches on religious subjects, he was interested primarily in two things; to inform his listeners concerning Biblical teachings, giving historical and descriptive embellishments; and to adapt these teachings to modern living. He talked about man's origin, man's method of identifying himself with his Creator, the lives of the individuals in the Bible, the purpose and events in the life of

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[1] O. W. Davison, "Necrology," Chronicles of Oklahoma, Autumn, 1951, p. 378.

[2] See **Appendix.** He also made speeches on travel and other occasional speeches, but his themes in these remain consistent with his three major subjects.

Jesus on earth, the principles of Christian philosophy, the characteristics of living a good life on earth, the place of the church in religion, the strengths and weaknesses of the modern churches, the value of religion in helping the individual meet his problems, the place of death in the infinite plan of life, the relationship between the state and the church, and on such special subjects as Christmas, Easter, and Mother's Day.

When he made speeches on government, he was basically concerned with principles of democracy versus principles of totalitarianism. He compared various forms of government and evaluated the effect of each form on the welfare of the individual and the nation. He made a number of speeches on the reasons for the establishment of the American government, the founders of that original government, the outstanding contributions of the governmental documents which guarantee the rights of the individual, and the need for modern citizens to uphold these same principles and rights. He discussed the requirements for being good citizens and good leaders in a democracy. He was constantly speaking on the need for vigilance in the preservation of individual freedoms.

In addition to these basic principles of government, Linscheid also discussed current problems throughout the periods in which he lived. The manuscripts in the Linscheid Collection cover roughly a period from 1930 through 1947. During the depression he discussed the problems of unemployment, relief, the New Deal, taxation, conservation of resources, etc. During the period from 1936 through 1939, he was discussing specific problems in international relations and calling attention to the approaching war in Europe. During 1939 through 1943, he was discussing various

policies which America should follow in the armed conflict. From 1943, until the end of his speaking career, he was speaking on the peace conferences and the problems of the post-war era.

When Linscheid made speeches on education, he was attempting to build a sounder system of education for the youth of America. He talked about the need for a good system; the principles on which the American founders had established free public schools; the objectives of education; the curriculum problems; teacher problems such as qualification, certification, and compensation; problems of financing the school in a sound manner; and the problem of politics and education.

It is true that generally he discussed religious subjects before church organizations, but the same ideas were often woven into speeches before other groups. His discussions of education and government did not overlap for most audiences. He often discussed the problems of the second war before his Loyal Bible Class, and subjects on education were often discussed before community groups. There was no clear cut division of subjects between those on which he spoke for teachers and those he delivered to community groups, although the tendency was more toward educational problems. He also discussed the problems of war and democracy with groups of educators.

It can be concluded, therefore, that Linscheid spoke to all types of audiences and discussed all types of subjects for them. Generally, however, his subjects fell into the three major categories of religion, government, and education. The system of ideas presented in his speeches will be reported in detail in the next three chapters, divided on the basis of these three major subject groups.

Summary

This chapter has presented a resume of Linscheid's career as a public speaker. His interest in speech-making can be traced to his childhood when he entered into speech activities in the community and in the school. When he attended higher educational institutions, he took courses in public speaking and rhetoric.

As a young teacher, he began to attract attention through his speaking at teachers' institutes and in the communities in which he taught. When he became a teacher in a state college, he did much of the speaking in the assemblies and coached the debate squad. He also served as a speaker for such causes as the Red Cross, war loan drives, and saving stamps.

By the time he reached maturity, Linscheid had established himslef not only as a speaker who could talk about education, but one who could fill the needs of groups on all types of occasions. During the four peak years of his speaking, he averaged 185 speeches per year; for an overall period of fifteen years, he averaged at least 116 speeches. The motivation for Linscheid's appearances before so many audiences seems to lie in the acceptance of public speaking as a hobby which gradually became a mission to him. He also had an intense desire to teach; this may have been met partially through his informative speeches.

Over a period of sixteen years (1930-1945), Linscheid's audiences fall into three types, of which 44.8 per cent were "religious groups." Twenty-one per cent were community and professional audiences who were particularly interested in current affairs. Thirty-three and one-half per cent were groups in the education area. These were people

who helped determine educational policies and whose opinions toward the institution of education were vital to national welfare.

It would seem that much of the success of Linscheid's speeches lies in the agreement between the listeners' ideas and those which he expressed in his speeches. These audiences asked him to return year after year to appear on their programs. They wished his ideas to be projected to wider audiences and offered to aid in this by requesting copies of the speeches to be duplicated for distribution. He was also selected to represent groups when the group was to provide a spokesman or a speaker at larger meetings. At times, individuals would request permission to use ideas from his speeches or would seek aid in selecting and developing ideas for their speeches or reports of opinions.

The subjects which Linscheid discussed to these audiences can generally be classified into three categories of education, religion, and government. Under each of these he spoke on two levels, the broad general and idealistic principles, and the specific practical problems and solutions. His subjects were always current; even when he was discussing events of ancient times, it was in order to better understand a current problem of life.

Here, then, was a public speaker who probably appeared before as many audiences in Oklahoma as any other man. He spoke to audiences of practically every kind over a period of nearly fifty years. He came to the territory before it became a state and was a part of its growth. He was a school man, a church worker, a parent, an active community worker who had a desire to teach. He taught both in the classroom and in the gatherings of many groups. He talked about subjects which ranged from

the highly idealistic to narrow and specific problems. These audiences generally accepted the speaker and his ideas. The following chapters provide a detailed analysis of the ideas presented in these speeches.

CHAPTER IV

LINSCHEID'S SOCIAL PHILOSOPHY: THE INSTITUTION OF RELIGION

The whole of Linscheid's social philosophy rests on a religious base. So this chapter is concerned with these questions: Where does the institution of religion fit into Linscheid's overall social philosophy? What religious themes did he talk about to his audiences? By what lines of support did he present these basic themes? Religious issues were woven into all of Linscheid's speeches, but his major ideas on religion were delivered before audiences who asked him to speak in their church pulpits, before church organizations, for Baccalaureate services, for funerals, and to the Loyal Bible Class which he taught for twenty-five years. The following outline of his religious philosophy has been abstracted from speeches before these audiences.

The Institution of Religion

The institution of religion is the most important of three in Linscheid's social philosophy. It is the vitalizing factor for the other two, education and government, but they are all interwoven; their fundamental concepts overlap. According to his philosophy, government and education can only promote the welfare of the individual and the nation when the actions of those institutions are consistent with the

fundamental principles of the Christian religion.

Linscheid believed that an individual's religion is vitally important to him. He defined religion as "essentially a desire to serve and to believe the highest good that we know and are capable of understanding."[1] This highest good "is generally personified in a diety or a supreme being who governs the universe, directing all in accordance with his plans, purposes, or laws."[2]

Linscheid's philosophy of religion is based on his oft-quoted trichotomic proposition that "the individual is divine in origin, infinitely sacred and endlessly precious, and heavenly in destination."[3] This seems to be a précis of his concept of the individual's relation to his creator, to life in human society, and to eternal life, which make up what Linscheid called the "Infinite Plan of Life."

It must be noted that Linscheid's speeches did not discuss this proposition in a "case" form, yet no speech discussed one part exclusive of the other two. Whatever he talked about fits into some part of this basic proposition.

The reader might assume from the vocabulary used in this three-part proposition that Linscheid's approach to religion would be somewhat fundamentalistic. This was not the case. Linscheid gave these basic

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[1]"Modern Man and Prayer," LC, and "The Freedom of Worship," written in answer to a request from John F. Easley for an editorial for The Daily Ardmoreite, October 13, 1941, and Linscheid's letter to A. M. Bradley, July 10, 1940, PF.

[2]Linscheid letter to Bradley, July 10, 1940, PF.

[3]Linscheid, "The Kinship of Democracy and Religion," p. 1, "Faith in the Common Man," p. 4, "How to Save," p. 5, LC. See also "An Old Principle in a New World," and "Personality First," LC.

principles remarkably liberal interpretations and applications. His consistent refusal to quibble over minute differences and to emphasize these basic principles may be noted throughout his speeches.[1]

In discussing Linscheid's concept of religion and the basic lines of reasoning through which he presented these themes to audiences, this chapter will be organized around the trichotomy stated above. "Every individual is 'divine in origin'" will present Linscheid's ideas regarding man's efforts to understand his relationship with his Creator. "Every individual is 'infinitely sacred and endlessly precious'" will include Linscheid's major propositions regarding man's relationship to his fellowmen. "Every individual is 'heavenly in destination'" includes Linscheid's beliefs concerning the "hereafter" or the "eternal life." Every religious theme Linscheid discussed in his speeches derives from one or more of these propositions. His methods of adapting these themes to his audiences will be developed in the following pages.

The Individual Is Divine in Origin

Linscheid presupposed that man is divine in origin since, in his opinion, man has been unable to give a satisfactory materialistic explanation of his existence. Linscheid did not agree with those who stated that the universe and everything in it was due to "fortuitous chance." That, he felt, would be defining God as an accident too. He

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[1]The assertion that Linscheid's speeches represent a fair summary of some beliefs widely held by Oklahomans must be carefully reviewed in regard to these religious ideas. It is commonly argued that many Oklahomans hold rigid and somewhat "fundamentalist" religious views; these would certainly conflict with Linscheid's views. It must be remembered that his audiences were described in Chapter III, and that Linscheid's ideas seemed acceptable to these groups as far as the evidence is available.

granted that it is "almost impossible to conceive of an infinite God with a finite mind,"[1] and pointed out that man's desire to understand his Creator is traceable through the history of his attempts to lift God out of the realm of unrecognizable abstraction and into reality.[2] Linscheid discussed these historical backgrounds in order to emphasize the universality of man's search for his Creator and to contrast the pre-Christian interpretation of God with the teachings of Jesus. His point was that "religion" rests on the relationship which a people construct between themselves and God, and that religion since Christ has conceived of this relation in a very different manner than before Christ.

Interpretations of God before the Time of Jesus

Linscheid felt that man's attempt to make God a reality in the Christian philosophy has a background in antiquity not easy to discard. The visualization of God in the physical structures and images of the Egyptians,[3] and the conception of "a god or goddess for every phenomenon" by the Greeks,[4] supplied the world with foundations for belief in a god of limited and sometimes treacherous power. Out of these limited conceptions of God arose superstitions and fears of revengeful gods which led to paganistic race prejudices not easily overcome by the Christian philosophy. "No where in the ancient world was there a conception of a

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[1] Linscheid, "God Is--," p. 1, LC.

[2] Linscheid, "How Real Is God to You?" LC.

[3] Ibid. See also Linscheid, "Belief in God," LC.

[4] Linscheid, "Belief in God," p. 1, LC.

universal god whose power extended everywhere.[1]

In his attempt to realize God, ancient man tried to localize him by giving him a physical habitat which in turn established the belief in tribal gods whose powers were limited to the boundaries of that land.[2] The belief that tribes who were favored by the gods would win their battles led to the belief that those who did not win were frowned on by the gods and thus were inferior. This distinction was emphasized when differences in language, costumes, customs, and color were present, and resulted in prejudices between tribes and races. Linscheid emphasized that although man's vision of God has been increased beyond national boundaries, the tendency to feel that other nationalities are inferior has remained to some extent.[3]

The period of the Old Testament found men still trying to identify themselves with their Creator. Linscheid felt that the Hebrews tried to keep their religion undefiled. Their religion was based largely on the law of Moses which could have been a combination of the beliefs in the god of Abraham, Isaac, and Jacob, Pharoah's gods, and the Egyptian religion.[4] During this period religion was centered on one god and the creation of images was less prevalent. The Hebrew religion, however, did make burnt offerings and required strict observance of the Sabbath,

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[1]Linscheid, "God Is--," p. 3, LC.

[2]Linscheid, "Great Horizons," p. 1, LC. See also "God Is--," p. 3, LC, for illustration of this belief in Ruth's statement "thy people my people, thy gods my gods."

[3]Linscheid, "The Oldest and Hardest Problem of All Time," "On Race Prejudice," and "Belief in God," LC.

[4]Linscheid, "God Is--," p. 4, LC.

which Linscheid felt became so misconstrued and ritualistic that their religion lost its true concept of God.[1]

Interpretations of God after the Time of Jesus

In discussing the New Testament interpretation of God, Linscheid fully accepted the teachings of Jesus as providing the explanation man had sought through the ages concerning the identity of God. He thought, however, that it was only natural that acceptance of Christianity was difficult in the days of Jesus' life on earth. He pointed out that the acceptance of a Universal God was not easy because Jesus' teachings were contradictory to all of the old religious patterns.[2]

Jesus himself was contradictory to all the traditional beliefs of godliness. The Pharisees were a people in whom religion had crystallized into a hard and static form. For 2,000 years they had defended their belief in one God. They believed in the superiority of their race, and Jesus turned his back on his own people by making the hero of his finest parable a member of the hated Samaritan race. He put his teachings above those of Moses and other prophets in whom they had believed and even attacked with violence and scorn the defenders of the faith in their temples.[3] Into a world of strife where the leaders sought power

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[1]Linscheid, "The Test of an Institution," p. 7, LC.

[2]One of the best examples of the confusion caused by the mixture of the two types of religion is explained by Linscheid in the story of Jesus's conversation with the Samaritan woman to whom He revealed the identity of God. She was speaking in terms of the ancient beliefs but Jesus answered in a new concept when He said, "God is a spirit and they that worship Him must worship Him in spirit and in truth." In contrast to her limited god, He defined God as universal; in contrast to graven images, He described Him as a spirit. See Linscheid, "God Is--," p.9, LC.

[3]Linscheid, "Who Killed Jesus and Why Did They Kill Him?" LC.

and force, came Jesus, meek and lowly, teaching a new principle and a new force called love. "To be great one must be a servant to others" was a revolutionary idea.[1]

Jesus was able to make God become very real to some who lived in his day and some who lived later. "They were ready to trust him, worship Him, and die for Him."[2] Linscheid felt that God must have been as real to them through Jesus' teachings as to those who knew Jesus personally. More than any other follower, Paul was able to promote these teachings by three great services. Linscheid listed them as:

> First, his interpretation of the Gospel of Jesus Christ on a far broader basis than any of the disciples who had followed Jesus through his earthly ministry had conceived; second, in teaching the mother church to see that the Christian religion was a world-wide faith and not a tribal creed; and third, in bringing this faith to Europe, from which it spread throughout the world.[3]

Linscheid felt that regardless of a person's opinion on religion, the fact remained that "the whole history of the last nineteen hundred years would have been vastly different if this faith had been stamped out."[4] He indicated that had it not been for Paul, this might have happened.

Although the new Christian religion was a new and different concept of God, it was not entirely free of the elements of earlier religions. Linscheid seldom spent much time in discussing the traditional stories of Christmas or Easter because he felt that the audiences knew these. When he talked about these occasions, it was to direct thinking

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[1]Linscheid, "A Member of No Mean Church," LC.

[2]"How Real Is God to You?" p. 2, LC. See also Linscheid, "The Apostle, p. 5, and "What Can Christians Do Now?" p. 3, LC.

[3]Linscheid, "The Apostle," p. 7, LC.

[4]Ibid.

to the consequences of these events on modern living with renewed faith and inspiration. It was through his discussions of these events that he also disclosed elements which the Christian religion had borrowed from the older ones. For instance, traditions connected with modern Easter observances are traced to the ancients as follows in part:

> From the Babylonian religion has come an association of this day with the goddess of fertility, as is attested by the presence of the Easter Rabbits; from the Greek have come portions of the myth of the sun god Adonis whose return each spring caused the flowers to spring into life from their winter's sleep. Into it too, came some of the beliefs of our barbarian Nordic ancestors as the name Easter attests for that name is derived from "Oestra" the goddess of spring whose beneficent glances caused the bush to swell into buds and the buds to burst into bloom. Our Easter Festival is a lake into which many rivers have flowed.[1]

Linscheid objected violently to some aspects of modern elaborate ritualistic church services. Though he did not say so, it would be logical to assume that he felt these also were adaptations of pagan rites since he criticized the Hebrews and Pharisees for their ritualistic religions, and stated that "Jesus never uttered a creed nor authorized anyone to proclaim one in his name."[2] Yet, he said, the various denominations have "resounding creeds" which their congregations repeat over and over, and many of these "are clearly in conflict with one another and contrary to the principles for which Jesus lived and was crucified and resurrected."[3] Thus, the Christian religion which was a new concept of God was unable to remain pure but acquired some of the elements of

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[1] Linscheid, "Easter, the Festival of Hope Triumphant," pp. 1-2, LC. There are three manuscripts in the Linscheid Collection with Easter titles. They will be carried with full title each time to avoid confusion.

[2] Linscheid, "Following Jesus," p. 4, LC.

[3] Ibid.

other religions.

Prayer as a Means of Communication with God

Any religion worthy of the name gets "its inspiration and a great deal of its sustaining power from prayer. It is the headspring from which true religion flows."[1] Linscheid believed that this had been true even in ancient times, but the perversion of prayer led to the worship of false images or phenomenon which became god to those people. Prayer, however, has continued to be a vital part of the Christian religion as a means of communication with God. It is through prayer that man has sought explanations of things he has not understood, and help and strength to do what he cannot do for himself. Linscheid defined the new concept of the Creator by saying, "God is a spirit--the Creative Spirit, the spirit of goodness and truth and beauty, and that spirit was revealed to us in the words, works, and personality of Jesus Christ."[2] He believed that prayer helps one to understand that spirit and to reach one's highest possibilities "more than any other force under Heaven."[3]

In "Modern Men and Prayer" Linscheid attacks the accusation of another author who wrote that prayer "is nonsense, the refuge of the weak, the opiate to dull the senses to the harshness existing in a cruel world."[4] Linscheid refuted this statement by arguing that the strongest and most respected men in history have been those who believed in and

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[1]Linscheid, "Modern Man and Prayer," p. 2, LC.

[2]Linscheid, "God Is--," p. 11, LC.

[3]Linscheid, "Modern Man and Prayer," p. 2, LC.

[4]Ibid.

participated in prayer. Examples were selected from practically every profession from missionaries to national presidents and military leaders. Climaxing his list was Jesus who prayed in public and in solitude. All of these men must be acknowledged as strong men, and they believed prayer to be a strong source of inspiration and guidance.[1]

Linscheid pointed out that the one thing Jesus' disciples asked him to teach them was how to pray. These men had been taught to pray in their Jewish homes. They realized, however, that "Jesus had something in his prayers that they did not have" so they asked for instructions by which they might seek this power.[2]

Linscheid seldom discussed prayer at length.[3] He felt that it was a personal thing. His lectures occasionally mentioned prayer and referred to the prayers of Jesus, but most of his comments on praying can be summarized in the following suggestions: (1) There is a time and place for prayer. He granted that prayer is needed in church and other public meetings, but "we come closest to the source of prayer when we

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[1] Ibid., pp. 2-3.

[2] Linscheid stated that "men are like rivers--the sources that make them are far away." Like the Nile river in Cairo, which flows through 1500 miles of the dryest desert on earth, yet has its source 4000 miles away, so it was with Jesus's power. The disciples saw this and asked to be taught to reach this source. Linscheid felt that the individual who attempts to be complete in himself is shallow like the puddle from last night's rain and cannot understand the sources of greatness. Sincere prayer can help him reach that source.

[3] Linscheid's son wrote concerning his father's regard for the personal in his religion: "I do not . . . recall his ever talking to me of prayer. I know he prayed--but he never talked about that. Prayer was a personal thing between him and God--so he also respected and indeed expected others to maintain a certain dignity, reserve, and secludedness in that area." See Bill Linscheid personal letter, April 25, 1955.

pray alone."[1] (2) Pray receptively. He suggested that one should not go immediately from daily work into prayer, but that he first put himself into a receptive frame of mind. (3) Praying is not begging. The attitude should be affirmative. (4) Pray without discouragement and pray unselfishly. "Any prayer that has a tinge of selfishness or egotism is unworthy of ourselves and the religion which we profess."[2]

The gist of Linscheid's comments on prayer was to show that prayer has been the major avenue by which man has sought to understand the highest good which he aspires to attain. It is the best source of inspiration. It is his means of communication with his Creator, and it is more nearly perfect when a third party is not present.

Thus, the religious aspect of Linscheid's social philosophy is based on the first premise that each individual is divine in origin. He discussed man's universal attempt to understand his relationship with God, and in so doing, to make God real in his own world and thought. This has never been easy due to the conflict between the Christian principle of individual worth and other philosophies.

The new conception of religion brought by Jesus was a life based on love, service, and hope. Linscheid felt that man's most important need in the contemporary world is to understand those teachings which in turn will aid in lifting God from the realm of abstraction into reality. The best avenue for this, he felt, is through prayer and service.

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[1]Linscheid questioned modern church practices of prayer by saying: "Sometimes I am disposed to wonder what Jesus would say to us about practices sanctioned by the churches in his name, so-called eloquent prayers which remind one of the great Galilean's description of the Pharisee's prayer who prayed with himself." See "Following Jesus," p.5, LC.

[2]Linscheid, "Modern Man and Prayer," p.6, LC.

Every Individual Is Infinitely Sacred and Endlessly Precious in His Life on This Earth

The first phase of Linscheid's "infinite plan of life" concerned the relationship of man to God. The second step in his philosophy assumes that because of this relationship, a man's individuality is "sacred" and "precious." He is both privileged and obligated to live a life worthy of his divine origin, and worthy of the value placed on him in the Christian philosophy.[1]

Man's "value" however, is often a function of his relation with other men. This section, therefore, will be concerned primarily with man's life on earth and his relationship with his fellowmen from a religious point of view. Linscheid's support for this theme falls largely under five propositions: (1) the individual is paramount in the Christian religion; (2) every individual must choose to live a good life; (3) it is tragic when individuals do not live good lives; (4) religion helps sustain the individual in withstanding evil; and (5) the Church can help the individual maintain the good life. These are the primary ideas by which Linscheid developed the statement that "the individual is sacred and endlessly precious" with reference to the earthly part of the Infinite life. This is the part of his life over which the individual has the most choice, so Linscheid devoted most of his public speaking to the

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[1]It is interesting to note that in organizing the lines of reasoning which support the above heading, one finds the idea spread almost equally in the speeches which have been classified in the "Democracy" and in the "Religion" groups. (See Appendix.) Linscheid felt a very direct kinship between the position of the individual in the Christian religion and in the democratic philosophy of government. The emphasis in both is on the individual, the characteristics of the good life, and the individual's welfare. The separation is made here for the sake of handling the idea as he used it in approximately 100 of the extant manuscripts.

nature and importance of these choices.

The Individual is Paramount in the Christian Religion

The extant manuscripts of Linscheid's speeches make it eminently clear that his entire social philosophy is based on the importance and worth of the individual. Each of Linscheid's religious lectures had one theme: The individual, according to the words and works of Jesus, is paramount in the Christian religion. Jesus was a new leader who arrayed himself with struggling humanity. The struggle between the "ideal of Jesus proclaiming the right of every individual to live his life free from hampering restrictions, from arbitrary limitations," and the "foes of humanity" has gone on without ceasing.[1]

Linscheid felt that the principle of human worth was reiterated in everything Jesus said and did.[2] His own speeches are filled with statements such as: "Jesus was . . . the greatest individualist that ever lived."[3] "He was the champion of personality, the greatest exponent of the principle of human worth that ever lived on this planet. To him every human being was infinitely sacred, endlessly precious, divine in origin, and heavenly in destination."[4]

This concept of the individual endangered the life of Jesus. Much of Linscheid's discussion of this theme is reflected in his statement: "It comes with somewhat of a shock to think that Jesus of Nazareth

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[1]Linscheid, "The Christmas Spirit," p. 1, LC.

[2]Linscheid, "How to Save," pp. 4-5, LC.

[3]Ibid., p. 5.

[4]Linscheid, "A Faith and a Philosophy," p. 1, LC.

was crucified because He placed a high estimate on human worth."[1] This principle, Linscheid explained, was what stirred the wrath of the Pharisees to hate Him more than His teachings about God. He felt that had Jesus simply taught about God and "had not so greatly exalted man, He could have lived to a ripe old age without having to face the Sanhedrin, the Court of Pilate or the Cross of Calvary."[2] Instead, His teachings cut across institutional and religious practices and they considered Him a radical. This position has a number of immediate implications, as noted in the following.

The rights of human beings transcend those of institutions. Throughout Linscheid's speeches is found the statement, "The test of an institution is what it does for the individuals, one by one."[3] He frequently stated that when the claims of the institution came into conflict with the rights of the individual, the right and need of the individual must prevail.

Linscheid seemed to feel that the greatest tests of Jesus' regard for the individual involved incidents in which the Hebrews were testing his compliance with their Sabbath traditions.[4] When Jesus entered the synagogue where the paralytic was, "He very promptly healed

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[1]Linscheid, "Great Horizons," p. 3, LC.

[2]Ibid.

[3]Linscheid, "The Test of an Institution," LC.

[4]Linscheid cites numerous instances of these rules. This was a land where regulations were many and detailed, such as permitting one to administer aid to one who had suffered an accident on the Sabbath day, but unlawful to treat chronic ailments (see "A Faith and a Philosophy," p. 1, LC), or allowing a cripple to wear a wooden leg, but unlawful to put a pad between the stump of his leg and the wood on the Sabbath (see "How to Save," p. 5, LC.

him in accord with the principle that human needs transcend the claims of the most sacred institution."[1] His explanation to the Pharisees' concern was "The Sabbath is made for man and not man for the Sabbath." In other words, institutions are good in proportion to the degree to which they serve the individual. Linscheid also applied this principle to the institutions of government and education.[2]

The rights of human beings transcends race and nationality. The individual is paramount in the Christian religion also because his rights cut across all race and nationality lines in Jesus' teachings. Again Linscheid felt that his point was obvious by noting that Jesus not only treated all men alike, but used members of the most hated races as heroes in his best parables. Jesus lived in days which were marked by severe race and nationality prejudices. Perhaps most severe was the hatred between the Jews and the Samaritans.[3] Jesus was well versed in these traditions and history, but "of all the men who ever lived on this

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[1]Linscheid, "How to Save," p. 5, LC. See also "Great Horizons," p. 3, LC, and "The Kinship of Democracy and Religion," p. 1, LC, in which Linscheid explains, "We do not know who this paralytic was, whether he was good, bad, or indifferent. Apparently, it does not matter. . . . His rights transcended the rights of the sacredest institution then known simply because he was a human being."

[2]Chapters V and VI.

[3]Linscheid's amplification of this explained that even though they had come from the same race, the Samaritans had inter-married with other races; they had permitted idolatry to enter their worship, thus sinning against God and the racial purity of the Hebrews; and they were generally considered incompetent in business. This hatred had reached the point that "A Jew going from Nazareth to Jerusalem did not travel by the direct and shortest route, but by a roundabout detour" which would not require him to pass through the "land inhabited by the inferior Samaritan." See Linscheid, "The Oldest and Hardest Problem of All," p. 5, and "How to Save," LC.

earth, Jesus of Nazareth had the least race prejudice."[1] This is particularly impressive when it is remembered that he had been reared in all the traditions and literature of the Jewish people, and had been taught the superiority of their people, and the worship of their God.

To illustrate how Jesus respected the individual regardless of his race or nationality, Linscheid ordinarily used one or more of the following examples: In his first sermon in the synagogue at Nazareth, Jesus pointed out that two of the greatest Old Testament prophets performed miracles for members of a hated race. In his parable of the Good Samaritan he glorified the hated Samaritan as the hero of a beautiful story, not because he was a member of a certain race but because "as an individual he had acted in keeping with the ideals for which the Great Master of Nazareth stood."[2] This also emphasized the belief that "out of the most despised and degrading station there may come radiant personality altogether praise-worthy and noble."[3] He further cited His conversation with the Samaritan woman as His first revelation of Himself as the Messiah, and His parable of the prayers of the Pharisee and the publican.[4] Linscheid evaluated Paul's greatest speech as the one in which he said, "And God made of one every nation of men that dwell on the face of the earth."[5]

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[1]Linscheid, "On Race Prejudice," p. 1, LC.

[2]Linscheid, "How to Save," p. 6, LC.

[3]Ibid. See also Linscheid, "Personality First," p. 3 and "The Oldest and Hardest Problem of All Time," LC.

[4]Linscheid, "On Race Prejudice, p. 1, LC.

[5]Ibid.

It has been pointed out that Linscheid usually applied his Biblical lessons to modern living. For instance, he compared the race superiority of the Jews in Biblical days, to that of the Nazis. On this point, Linscheid liked to use up-to-date illustrations which more scientifically demonstrated the same conclusion Jesus reached by instinct. The survey Linscheid used most often was one conducted in the New York schools surveying a million children. The brightest between the ages of eight and eleven were selected through a series of tests until fifty were selected, i.e., one from each twenty thousand tested. The result showed a representation of all nationalities with none positively superior to others. Linscheid occasionally referred to two surveys he had conducted among his own faculty members simply as a point of interest. In one survey he asked his college faculty to submit names of the "ten men in the history of the world who in mechanics or ideas had created or discovered the principles which had made the greatest contribution to the progress of mankind."[1] Of the seventy-eight names submitted, seventeen nationalities and races were included. In 1938, Linscheid made a similar survey when he asked the faculty to list the names of the "forty immortals in the world's history."[2] Five hundred forty names and all nationalities were included. Thus, Linscheid reasoned, modern research had gone to a great amount of work to show that all the superior people do not belong to the same race. Jesus had instinctively taught this. So all individuals are equal regardless of race or nationality in the Christian religion.

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[1]See Linscheid letter to his faculty, November 4, 1933, PF. See also Linscheid, "On Race Prejudice," p. 2, LC.

[2]Linscheid, "Good Will," p. 4, LC.

The Christian philosophy is no respector of social position.

No ancient philosopher recognized the poor. Linscheid pointed out that Aristotle, Seneca, and Marcus Aurelius, who lived just before and after Jesus, had "based their conceptions of society on human slavery."[1] Jesus offered a revolutionary idea of a classless society where position or wealth was unimportant.

Linscheid interpreted Jesus as being in many respects a practical and normal human being who lived among average people. Although Christianity has sometimes been taught as the religion for the poor, and although Jesus offered a religion which included the poor, Linscheid felt that Jesus did not necessarily emphasize this point. He based this conclusion on the types of people with whom Jesus talked and dined, and those he chose for disciples. Actually, Jesus sought the company and fellowship of the poor, but also of the well-to-do. He dined with publicans; he spent an evening at the house of Zacchaeus, their chief. Nicodemus was certainly "reputed as a rich man" and Jesus is known to have talked nearly all night with him. The woman who annointed Jesus' feet with a very costly spikenard from an alabaster box was commended by the Master; he was buried in the tomb of Joseph of Arimathaea "who was reputed wealthy."[2]

The inclusion of people from all social positions is also shown in the disciples Jesus picked. Contrary to general suggestions, they were not all of the lowest stratum of society.[3] Zebedee, Andrew, and

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[1]Linscheid, "Twelve Men," p. 3, LC.

[2]Ibid. See also Linscheid, "Desire Earnestly the Best Gifts," LC, and "An Apostle Appraises the Great Galilean," LC.

[3]Linscheid, "How to Save," and "Twelve Men," LC.

Simon Peter all owned their boats and fishing equipment; Judas Iscariot was well-to-do; Levi (Matthew) was a publican, "probably as prosperous as anyone in the community." Linscheid felt that the choice of Matthew was the most convincing demonstration that the gospel was no respector of classes or vocations since the publicans were the most hated class. Jesus chose him because he saw great possibilities in him and called him to realize these possibilities.[1] Matthew also helped Jesus to meet a class of people He wanted to meet by inviting Him to a dinner to which he also invited his wealthy friends.

Thus, Linscheid concluded that the individual is divine in origin; he remains sacred and precious in Jesus' philosophy. Jesus made no distinction between races, nationalities, or social position. The individual is paramount in the Christian philosophy.

Every Individual Should Live a Good Life on This Earth

Every individual is sacred and precious, and Jesus placed him at the center of his philosophy. Because of his status in the teachings of Christ, man is obligated to live a "good" life. To do this, man must understand the criteria for a good life. Linscheid seldom made a speech that he did not directly state or obviously imply some of these criteria, which he based on the life of Jesus.

Linscheid looked at the life of Jesus as a practical model for living in a modern busy world. His interpretation of Jesus' teachings in no way restricted the contemporary citizen to a life of narrowness, but insisted that he be active in the affairs of his society. Jesus not

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[1]Linscheid, "How to Save," pp. 5-6, LC.

only lived an examplary life on earth, but explained carefully the principles by which every individual could do likewise. His Sermon on the Mount, which Linscheid called "the greatest sermon ever preached on this earth,"[1] stated the ideals which keynote his gospel. His later life and instructions were a clarification of these ideals.

Linscheid believed that character is not a single trait or quality; it is a complex of ideas, attitudes, habits, codes of conduct and types of behavior which a person develops or acquires.[2] Various as these characteristics may be in different people, there are some basic qualities without which Linscheid felt the good life would be impossible.[3]

The characteristics treated below have been drawn from forty-eight manuscripts of his speeches which deal with various aspects of Christian living. Some have been taken from speeches on religion as well as those on democracy, and education.[4] There has been no attempt in this interpretation to rank the qualities in his thinking. He obviously felt that some are more important than others, since he spoke of them with greater frequency and developed them more fully.[5]

Ideals and attitudes. The individual who seeks a good life

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[1]Linscheid, "How to Save," p. 1, LC.

[2]Linscheid, "Standards Not Obsolete," p. 2, LC.

[3]Linscheid's speeches show great variety in listing these characteristics. Usually he brought character qualities into the speech as a means of illustrating other points.

[4]See Appendix.

[5]In a letter to a friend, R. S. Kerr, Linscheid wrote, "You have what it takes; health, strength, intelligence, integrity, ability, and courage." July 16, 1942, PF. It might be assumed these were the qualities Linscheid considered most essential to a good life.

should aspire to high goals. These comprise the basic factor which distinguishes man from lower animals.[1] In fact, Linscheid felt that high ideals are so important that one might ask the question, "Is there anything else in human beings that is important?"[2] Right ideals re-direct a person's whole life. To illustrate this point, Linscheid discussed the transformation in the lives of Peter, John, James, Lincoln, Pasteur, Moses, Saul of Tarsus, and Martin Luther, who were all very ordinary people until transformed by high ideals.

Linscheid felt that attitudes and ideals are not only important to the individual, but also to the home and to the nation. He felt that nations "become great only when great principles or causes or faiths stir their people."[3] He frequently lamented the tendency of Americans to "make light" of noble sentiments and ideals which in the past had been revered, and are now "dismissed with indifference bordering on contempt."[4] "As a man thinketh in his heart, so is he." Without these ideals, the good life can never be reached.

Desire, hope, and faith. Throughout his speeches, Linscheid spoke of these three virtues as elements in a good life. Although he spoke of them separately, they seem to overlap. It is believed, however, that his meaning places them on a continuum with desire at one end resembling wishes or longings, hope in the middle with some elements of desire and some of expectancy, and faith at the other end overlapping

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[1] Linscheid, "Power to Become," pp. 5-6, LC.

[2] Ibid.

[3] Linscheid, "Not By Bread Alone," p. 7, LC.

[4] Linscheid, "Test of an Institution," p. 5, LC.

hope, but with trust and belief in the fulfillment of the desire. In Linscheid's philosophy all three are important elements of the Christian religion and are necessary for a good life.

The Christian philosophy is built largely on desire. Linscheid thought that the best part of the Sermon on the Mount is the statement "Desire earnestly the best gifts."[1] He contended that Jesus never condemned desires which are properly directed toward high ideals.[2] Desire is always accompanied by hope. Christianity is a religion of hope; it is the religion of "the second chance." Linscheid felt that whatever the station in life, the individual can raise himself to higher levels by striving for high ideals and by hope.[3] This requires faith. The higher one's faith, the greater the power for going forward, and since true religion is founded on the highest faith of all, it is the greatest influence for good. Faith in Christ requires also a faith in human nature since "Jesus relied most on humanity."[4]

Thus, the good life cannot be apathetic and self-satisfied. With desire directed toward high ideals, hope for encouragement, and faith to believe in possibilities, life takes on Christian qualities.

Mental and physical health. Linscheid often used the term "a sound mind in a sound body" to describe a healthy person. He felt that neither was complete without the other and anything that affected either would affect both. He used phrases such as "powerful physique,"

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[1] Linscheid, "Desire Earnestly the Best Gifts," p. 1, LC.

[2] Linscheid, "How to Save," p. 8, LC.

[3] Linscheid, "The Right To Aspire," p. 8, LC.

[4] Linscheid, "Faith in Human Nature," p. 2, LC.

"commanding stature," "abounding vitality," and "majestic presence," to describe people whom he admired.[1] He felt that "health is one of the greatest resources of an individual and bad health the greatest of all handicaps."[2]

In discussing the characteristics of a good life, he always included "intelligent and well informed."[3] He felt that choices must be made in this life and a good life is one in which intelligence and reason direct a large part of the choices. He felt that ignorance, incompetence, and superstition go hand in hand and, regardless of what changes come, accurate and dependable facts will help the individual to make the right choices.[4]

Honesty, integrity, and self-discipline. Linscheid did not discuss honesty and integrity as abstractions, but as "practical necessity." He defined integrity as the first standard that neither time nor change has rendered obsolete and as "the determination that contracts must be met, obligations fulfilled, promises kept."[5] He stated that these should be the "outstanding characteristics of all who call themselves educated."[6]

Standards of honesty and integrity are met by exercising self

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[1]Linscheid, "Friendship," p. 3, LC.

[2]Linscheid, "Health Education," p. 1, LC.

[3]Linscheid, "Characteristics of the Good Citizen," The Oklahoma Parent-Teacher Bulletin, April, 1937, pp. 6-7 ff.

[4]Linscheid, "Transforming Defeat Into Victory," p. 6, LC.

[5]Linscheid, "Power for Better Living," LC.

[6]Linscheid, "Open Letter to Freshmen," East Central Journal, September 19, 1931, p. 1.

control and discipline. One of the best examples of how he adapted Biblical teaching to modern living concerned this principle. He explained that when Jesus said, "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," he was talking about self control in this life.[1]

Self control rests upon the discipline one exerts in choosing between right and wrong and is essential to greatness. He amplified this point by means of narrating events in the lives of Jefferson, Newton, Kendel, Lincoln, Helen Keller, Beethoven, and even Jesus, who through self control, had disciplined themselves so that their lives made real contributions to the world.

A nation that is to be great must have a citizenry that is honest and to whom integrity is important. Linscheid felt that American principles were founded on a high estimate of the integrity of the common man. Through self-discipline, every man should live up to this estimate. These qualities are necessary for a good life, and for a good nation.

Love and friendship, and loyalty and patriotism. Linscheid seems to speak of love and friendship primarily as qualities between individuals or nations while loyalty and patriotism are attitudes toward principles or causes.

He felt that the emphasis of Jesus' religion is "to love one another." It is a life of service to others, and this service can only

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[1]Linscheid explained this passage in relation to this life and did not feel that Jesus was talking about closing the gates of the Kingdom of Heaven, as it is sometimes interpreted. The text immediately before and after the quoted passage refers to this life, and Linscheid thought this must also be in keeping with the rest of the text. See "The Strait Gate and the Narrow Way," pp. 1-2, LC.

be true when it is done from love of mankind.[1] He would not, however, go "all the way with those who believe that 'love conquers all.'"[2] Although it is true in the sense that Paul stated "Love never faileth," Linscheid felt that in practical living, love does sometimes fail. Love that is too possessive, too obtuse, unreasonable, or "wrongheaded" will fail. Pure love, however, "is the soul of Christianity. It speaks to us out of every page of the four Gospels," as it spoke through all of the actions and deeds in the life of Jesus.[3]

Friendship is close to love. Linscheid felt that Jesus paid the supreme compliment to his disciples when he said "I no longer call you servants; I have called you friends."[4] He felt Jesus had called them "by the finest word in the vocabulary of human utterance."[5] Juliet bade farewell to Romeo by saying, "My lord, my lover, my friend!" which Linscheid felt identified three relationships in climactic order with the greatest of them being "friend."[6]

Loyalty and patriotism, however, are devotion to a cause or a principle. Linscheid felt that Americans were not as loyal and patriotic to the principles for which America stands as they should be. He especially emphasized this point during the war. Along with patriotism he used Aristotle's definition for courage: "Courage is recognizing the dangers that exist and preparing to meet them; avoiding insensibility

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[1]Linscheid, "A Member of No Mean Church," p. 2, LC. See also "Not by Bread Alone," p. 4, LC.

[2]Linscheid, "The Home," p. 4, LC.

[3]Ibid., p. 5. [4]Ibid. [5]Ibid., pp. 5-6.

[6]Linscheid, "Friendship," p. 2, LC.

and recklessness on the one hand and fear or panic terror on the other."[1] In other words, if one is loyal and patriotic, he needs the courage to stand for these principles and if necessary the courage to die for the cause of righteousness.[2]

Useful work. High on Linscheid's list of requirements for a good life is an ambition for useful work. "A daily task that challenges one's best efforts and stimulates one's capacities," will add happiness to life.[3] He thought the ambition to earn money honestly was a good ambition. Money is necessary as a means of providing the standard of living accpetable by American standards. He cautioned, however, that one should distinguish between "need and purpose" of money. "Money is one of life's real needs; it is not the purpose of life."[4]

To check the requirements for a good life cited in the speeches of Linscheid, a survey was made of his speeches delivered in honor of a particular individual and at funerals.[5]

One would expect that a funeral message would mention those qualities the speaker or the community most admired in the deceased. From four available funeral addresses, the following qualities were most frequently mentioned by Linscheid: friendship, good worker, good citizen, Christian, loving husband and father, interest in community welfare, zeal and ability, love, faithfulness, honesty and integrity, courage,

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[1]Linscheid, "Our War--the Duties It Requires of Us," p. 5, LC.

[2]Linscheid, "Transforming Defeat into Victory," p. 6, LC.

[3]Linscheid, "Some Values," p. 1, LC.

[4]See Chapter V on Linscheid's economic policies of government.

[5]See the speeches listed under "Occasional," Appendix.

patience, charity, good judgment, dignified, square dealings, modesty.[1]

Linscheid never had a student whom he loved or admired so much as Ira C. Eaker, who became the Commanding General of the Allied Headquarters Eighth Air Force during the Second World War.[2] At a celebration in honor of General Eaker, June 26, 1945, Linscheid was the principal speaker. In his remarks appeared the following mention of qualities of the good life which he admired in the general and which also served as a summary of his thinking of character traits:

> . . . modest, unassuming, gentlemanly youngster with an alert mind . . . . practiced principle of the second mile. . . . ambition . . . diligent . . . duty. . . . loves peace. . . . fought with distinction in two great wars. . . . hard work and frugality. . . . ability and devotion to duty. . . . though fame and honor have come to him, he is still the modest, unassuming, genial American. . . . wants no honor for himself. . . . never a word of braggadocia. . . . no show of arrogance, quiet businesslike efficiency. . . . This is a man.[3]

These character traits taken from one three-page speech, seem to indicate the major elements which Linscheid felt were essential for a good life. These are the qualities which he wished an audience for a Happy New Year. He said in part:

> In this spirit I wish you a happy New Year. May the challenge of the day's work, the loyalty to some great principle or cause, the joy of the good life and the sweet assurance in the promises of religion provide for you the fountain from which true happiness flows.[4]

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[1]See the following speeches from which this list was compiled: "Abraham Lincoln," "Lyle H. Boren," "Lt. Gen. Ira C. Eaker" (two speeches on this title), "George Washington," "Sermon at the Funeral of August William Lemp," "William L. Whitaker" (funeral), "Charles Estes Qualls" (funeral), "E. C. Wilson" (funeral), LC.

[2]Letter from Linscheid to Mrs. Helen Howe, May 17, 1943, PF.

[3]Linscheid, "Ira C. Eaker," LC.

[4]Linscheid, "Some Values," p. 4, LC.

It Is Tragic When Individuals Do Not Live Good Lives

The previous section has considered the intangible characteristics which Linscheid felt were necessary to the good life. It would logically follow that the absence of these qualities would degrade the life of an individual, and produce personal tragedy. Linscheid usually chose to speak more positively, however, under the assumption that if one of these personal qualities promotes the good life, its absence would degrade it.

Linscheid discussed tragic lives largely in terms of making wrong choices. In Linscheid's thinking, the major cause of tragedy was wrong standard of values and wrong choices based on them. He believed that failure to live a good life here would result in tragedy in eternal life.[1]

Linscheid believed that the "scheme of things" is on the side of truth. He said:

> I do not doubt that in the long run right will prevail, that the standards of Jesus will become the prevailing standards among civilized men everywhere. I do not doubt the ultimate victory of truth over error. . . .[2]

He believed in the permanence of truth. If man's actions and words are in harmony with truth, the forces of the universe are working for him, and he is in harmony with the scheme of things. If man is mistaken or lying, the law of the universe will be against him.

Linscheid felt that people cannot be indignant at man's errors

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[1]This point will be covered in the discussion of the third phase of Linscheid's basic philosophy. It is obvious that the failure to live a good life here would result in tragedy in the "next life," in his thinking.

[2]Linscheid, "The Great Standard of Greatness," p. 7, LC.

of the past unless they correct them today. He blamed tragedies of the past largely on intolerance, political expediency, the cristalization of religion until its spirit is lost, race prejudices, disregard for the rights of others, the lack of enthusiasm for great causes, and hopelessness. Usually, however, tragedy results from misuse of the qualities of desire and ambition. He pointed out that desire and ambition are essential to progress for the individual or a nation, but these can also be "debased, degraded, and debauched."[1]

Linscheid's warning against desire for power included not only power sought through physical means, but also desire for money, knowledge, and/or personal charm in the belief that it will give power over others. He applied these principles to institutions as well as individuals. Churches have sometimes failed because they have chosen to be "self-appointed guardians of the gates of the next world."[2] Education has made bad policy choices too.

Throughout history man has had a chance to serve humanity, but has chosen selfishly. These choices resulted in tragedy for humanity. Linscheid used historical examples to illustrate this tragedy resulting from selfish choices by a few men. For instance, Pilate found no fault in Jesus, yet, for political expediency, he chose to let him be crucified. Solomon missed a chance to make his a lasting kingdom and to advance the moral and spiritual development of his people, because he chose taxes and enforced labor which brought slavery to the people of Israel. Napoleon

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[1]Linscheid, "The Great Standard of Greatness," p. 1, LC. See also Linscheid, "The Right to Aspire," LC.

[2]Linscheid, "The Lost Opportunity," p. 6, LC.

had the power to advance the interests of his people, but because of his greed he chose a course which was tragic for others. Kaiser Wilhelm II of Germany, Mussolini, Hitler, and Stalin all admired this power demonstrated by Alexander, Caesar, and Napoleon, and in choosing power for themselves rather than the welfare of their people, they became "pathetic and ridiculous figures in history."[1] It is tragic when man has a choice to make and his standards are not high enough; when he refuses to become the servant of his fellowmen, but selfishly chooses to make them his servants.

Religion Helps Sustain the Individual in the Midst of Evil

Linscheid was not one to suggest that living a good life would remove one from the travail of this world. He did not propose religion as a panacea. Neither did he ignore the past or present conditions of the world. He did, however, believe that the individual can gain inner strength from the Christian religion.[2] This inner strength and faith will help him to direct his life toward the betterment of mankind. This theme was developed largely through narration of the lives of great people, both Biblical and historical, who became outstanding due to their acceptance of the Christian faith, and who found strength in it to sustain them in the midst of evil. The implication is obvious that this same strength can be found in modern living.

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[1]Linscheid, "The Great Standard of Greatness," and "The Lost Opportunity," LC.

[2]Linscheid's manuscripts show no evidence of any "old time revival spirit" of calling upon "sinners" to join the church. His was a method of inspiring members of his audience to improve their own living through a religion which gives strength; this faith would eventually bring about improved conditions.

Linscheid developed this theme by first admitting that the power of evil is discouraging to the advocates of good. He followed this by showing that modern citizens, although confronted with a confused and often evil world, are not faced with greater strife than those who lived in other periods of history. Linscheid often cited Job's statement that "the wicked swalloweth up the man better than he."[1] Job's statement was understandable in light of his loss of property, friends, and health, and when he could see wicked men flourishing and over-running God-fearing men like himself.

Linscheid pointed to periodsin the past when people were confronted with this problem of evil as strongly as the present generation. For instance, he pointed out that Christianity was born in an era of uncertainty. It started in chaos with a cross. The early Christians had to combat a pagan world and the first church established itself amid the ruins of a collapsed empire and a wrecked civilization. He pointed out that "no spirit that ever took flesh on this earth has had to suffer so much from his foes while alive and his enemies after death as Jesus of Nazareth."[2] The worst law of modern dictators "does not exceed in brutality the law as enforced by Caesar."[3] He pointed to the struggle of Paul and Titus who worked in the midst of evil, and in 1941 he stated that two-thirds of the world was then similar to Crete at the time of

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[1]As quoted in "Christian Faith in the Presence of Triumphant Evil," LC.

[2]Linscheid, "Following Jesus," p. 2, LC.

[3]Linscheid, "Christian Faith in the Presence of Triumphant Evil," p. 8, LC.

Titus' experience there.[1]

Linscheid admitted that the wicked do sometimes swallow up the more righteous as was illustrated in the aggression of Germany, Italy, and Japan, and the subjugation not only of the conquered peoples, but also minority groups within their own lands. He also pointed to the slump in morals, the callous disregard of nations for their plighted promises, the demise of so many of the finer things of life, and the upward surge of savagery and brutality, as manifestations of the triumph of evil.

Linscheid acknowledged that this might be distressing to those who sought to promote the good. He felt that it would be particularly distressing to people who had been reared in "the atmosphere of the sentimental religions."[2] He referred to people who had been taught that goodness is always rewarded; that God, who watches over the sparrow, will not permit evil to befall one of his faithful children. When people with this interpretation of God found themselves surrounded by the wicked who swallow up the righteous, they began to wonder if their religion had let them down. They became confused and bewildered, and lost faith in everything, especially in a just God.[3]

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[1]Linscheid, "How to Save," LC.

[2]Linscheid, "Christian Faith in the Presence of Triumphant Evil," p. 7, LC.

[3]The previous section discussed Linscheid's belief in an overall scheme of things which work for good. His admission that evil sometimes conquers good does not conflict with his basic philosophy. He granted the success of evil for the moment, but believed that the ultimate end will be in accordance with good. He pointed out that Jesus never denied or minimized the fact that evil men often win, but he disdained their victories.

Linscheid reminded audiences that great causes, principles, and men are often misunderstood. Following are some typical examples which he developed: Aristides was banished from Athens because he was called "The Just"; Socrates was condemned to death because his neighbors disapproved of his religion; Roger Williams was forced to leave his country in order to secure freedom of worship without governmental intervention; Galileo was persecuted because he pronounced the principle of the earth's rotation; Saul was beheaded because he preached Christ so effectively; Abraham Lincoln's plans for the Union were misinterpreted; Thomas Jefferson was attacked as "a radical, an atheist, a libertine--public enemy No. 1";[1] Jesus was the most misunderstood spirit on earth, no one ever suffered from enemies as did He. His foes purposely misunderstood Him while He was alive. After His death, His religion was accepted by many, but misunderstood by more.

These great people and their principles, however, eventually become recognized in the advancement of society. Christians should be aware of this and not be dismayed when their great cause is not accepted by all. They should have faith and courage to uphold their cause in the midst of evil. Religion can provide this strength.

Linscheid frequently spoke of the Christian religion as a faith that life holds hope. Regardless of evil, for those who have faith, their religion makes hope possible.[2] He noted that in modern times religion does not always seem to have the impelling force it once had. He countered with the belief that those whose religion makes God a reality,

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[1]Linscheid, "Following Jesus," p. 2, LC.

[2]Linscheid, "Easter," p. 4, LC.

gain the strength to hope.[1] Because of this, "religion is a neverfailing spring of happiness."[2]

He pointed out that the heroes of achievement have generally been heroes of faith. Jesus rejected Satan's offer and temptations.[3] Paul withstood the triumph of evil and in prison said, "I have fought a good fight. . . . I have kept the faith."[4] The children of Israel were placed in captivity in the presence of evil, and because some of them kept their faith, their descendents later had a much richer, purer and better faith. In fact, the ultimate progress of humanity throughout the ages has depended upon a few who have survived "through adversity and every misfortune that comes to the righteous" with a faith that gave them strength to establish true principles.[5]

Although Linscheid felt that eventually Christianity would prevail over the earth, he feared that America might be "so obsessed with erroneous ideas of greatness," and might be so ambitious for things which should not prevail, that "we may miss having a share in the ultimate victory of truth and righteousness."[6]

Man's religion can give him strength in the presence of evil. Linscheid stated that "nothing so strengthens a man in peril like the

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[1]Linscheid, "How Real Is God to You?" p. 3, LC.

[2]Linscheid, "Some Values," p. 3, LC.

[3]Linscheid, "Christian Faith in the Presence of Triumphant Evil," p. 11, LC.

[4]Linscheid, "The Apostle," p. 8, LC.

[5]Linscheid, "Christian Faith in the Presence of Triumphant Evil," p. 12, LC.

[6]Linscheid, "Great Standard of Greatness," p. 7, LC.

understanding that there is a power above us greater than all of us and that there is a purpose in this world."[1] He suggested that man must have the desire to understand that power and its purpose, and to follow its teachings.

The Church Helps the Individual Maintain the Good Life

Though Linscheid admitted that Jesus never instructed his followers to join a church, he felt that the individual who sought to live a good life would profit by belonging to and working in the church of his choice. He felt that a good church is determined by certain characteristics which he defined in this way:

> What is a good church? Well, what does it do for its communicants? Does it give them a high conception of the good life; a fine faith in God, solace in time of sorrow, courage in time of peril? Does it stimulate them to higher endeavor, cause them to think not only of self, but also, more especially of others? If so, it is a good church, regardless of the length of its creed or the content thereof, and regardless of whether it has a creed at all.[2]

To show Linscheid's thinking about the church, the following points will be discussed: The individual should have freedom of worship; there are admitted weaknesses in the church; the church provides strengths which outweigh the weaknesses and thereby helps the individual to maintain a good life.

Freedom of worship. No one could feel more strongly on this point than did Linscheid. It has been pointed out that he was a member of a family who had sought religious freedom for years.[3] Regimentation

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[1]Linscheid, "Transforming Defeat into Victory," p. 5, LC.

[2]Linscheid, "The Test of an Institution," p. 2, LC.

[3]According to Hershberger, the Mennonites "were the first Christian group to advocate freedom of conscience and complete separation

in any form was reprehensible to Linscheid, but any attempt to compel a person to worship in any specified manner was particularly odious to him. He felt that this was a degradation of faith, reason, and the individual. He pointed out that tyrants try early to link their rule with religion and in so doing, "assume the pose of defender of the faith."[1] Dictators use their powers to remove, and frequently jail, the ministers who do not preach the religion those dictators dictate.

Linscheid's conviction on the separation of the church and the state was well expressed when he talked about Christianity's relative failure to overcome race prejudices. He stated, "It is my considered opinion that it would have done so if the church and state had not joined hands."[2] He explained this statement by referring to the reign of Constantine the Great, when in about 320 A.D. the Christian Church was accepted as the official religion of the state in the empire of Constantine. The church and state sought mutual help by joining hands. The church seemed ready to "sanctify and bless" everything the state did in return for favors from the state.

America was the first of the modern nations to grant freedom of worship. Linscheid stated that people who were not free to worship according to their own consciences "turned to America as certainly as the

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of church and state." See G. G. Hershberger, War, Peace, and Nonresistance (Scottdale, Pa.: The Herald Press, 1946), p. 394. Linscheid himself stated that "it was a Baptist minister who first proclaimed the principle of a separation of church and state." See his letter to Miss Frenchie Brammel, Sept. 15, 1947, PF.

[1]Linscheid, "The Freedom of Worship," LC.

[2]Linscheid, "The Oldest and Hardest Problem of All Time," p. 5, LC.

magnetized needle turns to the North Pole."[1] The founders of America made sure early that everyone would be free to worship the God of his choice in the church of his choice and in the manner of his choice.[2]

The right to worship without interference has been earned by a long struggle. Linscheid pointed to the efforts of men like Roger Williams, Latimer, Ridley, Cranmer, John Huss in Bohemia, and Savonarola in Italy, to promote this freedom. He looked at what was happening in other countries in 1939, and gave sharp warning to Americans to see that it did not happen in America. He urged them to continue the struggle to keep the state and church separated.

Admitted weaknesses in the church. Linscheid was among the first to denounce some of the practices of churches, which, he felt, were contrary to the teachings of Christ. The weaknesses most frequently discussed by him fall into four groups: (1) Crimes have been committed in the name of religion; (2) some well meaning Christians make goodness unattractive by their behavior; (3) confusions in interpretations have harmed the cause; and (4) religious services tend to make God a belief rather than a reality. His arguments supporting these points will be summarized in the following paragraphs.

Linscheid felt that crimes had frequently been committed in the name of religion. Many "defenders of the faith" have done a great amount of harm because they believed themselves to be in possession of the truth and would therefore close their eyes to any other ideas. Anyone whose

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[1]Linscheid, "Freedom of Worship," LC.

[2]Linscheid, "What Can Christians Do Now?" p. 4, LC, and "Good Will," p. 3, LC.

ideas conflicted with theirs was an enemy of the faith and of God. He said:

> These Pharisees, ancient and modern, how they have stood in the way of the truth! How they put to death many young messiahs; and what is worse, they have committed these crimes in the name of the noblest conceptions that man has been able to attain. In the name of God they kill the friends of man! They have imprisoned, hanged, burned, and crucified in the name of a God of love![1]

Linscheid warned that the ancient Pharisees who crucified Christ could not be put into a class by themselves. He recalled that when he was in the Holy Lands and stood on Mt. Olivet, he found himself praying, "God have mercy on us who believe in organized religion for we still too often follow in the footsteps of these Pharisees whom we condemn rather than in the steps of Jesus whom we worship."[2] He pointed out that "a crime committed in the name of religion is always worse than any other because it adds to the crime itself the great sins of hypocrisy and blasphemy."[3]

Linscheid discussed the "terrifying record" Jesus' followers had made in "unsaying what He said, and undoing what He did." He discussed three particular instances where he felt this was true. He commented on the emphasis Jesus had given the individual, and the serfdom in Europe and slavery in America which had done much to destroy the worth of the individual. The second concerned Jesus' love of little children. Linscheid pointed out that "at least one church" insists that

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[1]Linscheid, "Who Killed Jesus and Why Did They Kill Him?" pp. 5-6, LC.

[2]Ibid.

[3]Linscheid, "Christian Faith in the Presence of Triumphant Evil," p. 9, LC.

[4]Linscheid, "Following Jesus," p. 3, LC.

"poor innocent children through no fault of their own but through the fault of their parents were not baptized in infancy were henceforth and forever condemned to the torments of a fiery hell."[1] This, he felt, was a crime against the teaching of Him who called little children to come unto Him.[2]

A third fault, Linscheid pointed out frequently, resulted from the belief that Jesus had lived and preached peace, yet religious wars had been fought "which made the rivers of Europe run red with blood." Even during the World War I an American minister had spoken of Jesus as "The Warrior Christ." These crimes committed in the name of religion are the worst weaknesses of the church.

Not only churches, but individuals, in their efforts to make goodness attractive, have actually made it unattractive in many instances. Linscheid often stated that morals and goodness cannot be taught by telling of them, but they are caught through examples of good living. Perhaps the worst offenders have been leaders in churches who have made themselves the arbiters of morals. Often they have refused to accept new scientific knowledge or theories and have clung to old beliefs. Eventually men turned away from the antiquated conceptions and in doing so, they turned from those who tried to hold them to those old concepts.[3]

The Puritans came to New England for religious freedom. Yet, even they tried to establish goodness so narrow that the very name of Puritan has become "a term of derision and dislike." They condemned all

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[1] Ibid.

[2] Linscheid, "Following Jesus," and "The Lost Opportunity," LC.

[3] Linscheid, "Our Moral Muddle," pp. 2-3, LC.

forms of pleasure; they developed a "dour, narrow, cruel religion and insisted that any religion other than theirs was not religion at all but the work of the evil one."[1] Even those who came to America because they were not allowed freedom of worship, seemed to feel that the native Indians had no souls.

There are some in all religious denominations and in all communities who make religion unattractive by their narrowness in interpretations. Good men "do much harm in this way." While they are people of strict religious code, they have caused others to turn away not only from these bigots but from the religion also.[2]

Confusions in the interpretation of the Christian philosophy have been a weakness in the church. At the same time, Linscheid admitted that few people believe exactly alike on religion.[3] He felt that differences in teachings had caused confusion which had harmed the public attitude toward the church. Congregations sing hymns about "all one body we" when actually the church is not one but a multitude of churches. He referred to the large number of denominations, each of which has its own creed, often conflicting with one another.[4] He used the following analogy in several speeches to emphasize how he felt about this confusion:

> When one examines these hundreds of party platforms upon which the churches promise salvation to their followers one is reminded of

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[1] Ibid., p. 2.

[2] Linscheid, "The Lost Opportunity," LC.

[3] Linscheid, "Good Will," p. 3, LC.

[4] Linscheid, "Following Jesus," p. 4, LC.

> nothing so much as of a multitude of people in a barn each drilling a gimlet hole through the sides of the barn and looking at the sun through these tiny apertures, each seeing a ray of light, each insisting that his particular ray is the only one that comes from the sun, and that all other rays seen by his fellows are not light at all, and that if these fellows too say they see a light they cannot enter heaven. . . . Lord, how we are in the name of Jesus unsaying what he said and undoing what he did.[1]

When Linscheid discussed a passage over which interpretations differed greatly, he usually presanted the different points of view.[2] Then from his Biblical and historical background coupled with descriptions of the actual places he had visited in the Holy Lands, he would present his interpretation, based on reasons which he would explain. He felt that varied theories were honest interpretations, but still their differences caused confusion among Christian people. These confusions tend to weaken the church and its hold on people and tend to weaken rather than increase faith in the church.

Besides the confusion within the churches and between the churches, Christianity is suffering from a difference in interpretation

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[1] Ibid. See also Linscheid, "What Have We Done to Jesus?" LC.

[2] Three examples of Linscheid's explanations of different interpretations of scriptures include Jesus's remark to Peter when he said, "Upon you I will build my rock," "Enter ye in at the strait gate," and "It is easier for a camel to go through an eye of a needle than for a rich man to enter the kingdom of heaven." See "An Apostle Appraises the Great Galilean, pp. 4-6, "The Strait Gate and the Narrow Way," pp. 1-2, and "Desire Earnestly the Best Gifts," pp. 7-8, LC, respectively. Linscheid's explanation of the last of these three is typical. He stated that the writer "had in mind the Needles Eye Gate, a narrow comparatively low gate with an arch shaped roof. It was so low and so narrow that a camel could not go through it with any burden upon its back. Before it could go through it had to be divested of all its burden and it had to get down on its knees and work its way through. Well, the eternal life is like that. It cannot be attained with a large load of worldly goods on one's back. It can be reached only when we divest ourselves of our useless loads and enter on our knees."

of foreign missions. It is difficult for the heathen to accept a religion which is interpreted differently to him by the Presbyterian, the Baptist, the Disciple, the Catholic, etc. This difference in interpretation, added to the belief that Christian nations have become the most warring ones on earth, makes it difficult to convert heathen people.

Churches are also weakened by making religion into a system of codes and creeds rather than making God a reality. Practices during the service sometimes tend to become a ritual rather than a worship. Linscheid felt that the church should be a dignified place, and was opposed to "high pressure methods," "noisy advertising," and an undue amount of publicity in the press."[1] He objected to "emotionalism" in the church. He felt that so much has been said about religion's being a faith and so much about the feelings which it inspires in the hearts of men that there is danger of forgetting that a true religion is based upon sound reason. He admitted that the religion of Jesus involves belief, faith, and exalted feelings, but "it is also a religion of reason, of insight and understanding."[2] He cautioned:

> The man who neglects reason in religion, who talks and acts as if it were merely faith, emotion, and feeling, missed the essential point of the ministry of the Master. Of all the great teachers who served reason with a whole soul's intensity, none even approached Jesus in

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[1]This is shown in an article he wrote for the Christian Evangelist in which he was describing a "one-day revival" at his church, which resulted in "124 additions in a single day." He called it a "modern Pentecost" and explained that the most remarkable thing about it was the fact that it was not the "culmination of a long and fervid revival with out-of-town evangelists and hired workers, together with emotionalism which so often accompanies the traditional revival." See "One Day Revival Is a Real Pentecost," attached to a letter to the editor of The Christian Evangelist, January 19, 1931, LC.

[2]Linscheid, "A Member of No Mean Church," p. 1, LC.

> his devotion to it. The religion of Jesus is the glorification of reason. . . . It is a splendid adventure in human understanding.[1]

Linscheid felt that too much emphasis is placed on money for the church. He felt that early in the history of the church "cupidy got mixed up with their religion" to the extent that personal gain became involved when they thought they were "glorifying God."[3] He recognized the fact that any institution has to have financial support, and that it cannot be entirely supported by "free offerings," but at the same time, he stated that he did not "like to see quite so much emphasis placed on money as some do."[3]

Thus, though Linscheid felt that the church will strengthen faith and help an individual maintain a good life, he admitted certain practices which he felt weaken the effectiveness of the church in its work to promote Christian religion.

Qualities of the church which outweigh its weaknesses. When Linscheid pointed out the above weaknesses of the church, it was with the idea of improving a worthwhile institution. He usually followed any criticism by showing that the good qualities of the church outweighed its weaknesses. When he discussed religious subjects *per se*, he was usually talking to church groups, most of whom were believers in the church (or they would not be attending).

Linscheid believed that the church is the institution which has the responsibility of nurturing and maintaining religion. It is an

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[1] *Ibid.*, p. 2.

[2] Linscheid, "Who Killed Jesus and Why?" p. 6, LC.

[3] Linscheid, "A Member of No Mean Church," p. 4, LC.

institution which provides strength to its members. When the church has been at its best, it has always stood for the better things in character and civilization. "It has always inclucated faith, hope, ethical character, and high ideals. No civilization is found without a relatively high development of these qualities."[1] Whenever the church begins to decline, these qualities in civilization do also.

Religion is based on faith and hope. The church supplies an atmosphere in which that faith and hope can grow and be strengthened. The church gives instruction and understanding of the Christian principles and the Gospels. Better understanding provides more inspiration, and the desire and ability to live by their teachings. The church provides a positive force for religion. Those individuals who do not attend will find this positive force being replaced by negative forces in other activities. Linscheid did not mean to condemn pleasure and other activities. He simply felt that too many things can be substituted for the time one should be in church.

Linscheid stated how important he felt the church to be in the life of the individual when he said:

> It is possible to be deeply religious without holding a membership in any church. About once in a generation you find a man who does not belong to any church and is, nevertheless, a true follower of Jesus of Nazareth. But by and large, it is true that religious faith maintains itself best when it organizes those of similar faith into a group. It is certainly true that without churches and the various services that they perform, religion would go out like a fluttering candle.[2]

While the church helps individuals live good lives, it is

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[1] Linscheid, "Stand by the Church," p. 3, LC.

[2] Linscheid, "Stand by the Church," pp. 5-6, LC.

completely dependent upon them. There are two elements of a church, the pulpit and the pew. The church is dependent upon each and the cooperation of both.

The pulpit more nearly does its share of the work than the pew. Linscheid admitted that many ministers are inadequately prepared, are sometimes narrowly sectarian, are not inspiring to the audience, etc., but he strongly suggested that they did their share of the work, on the whole, better than the members of the congregation.

Members of the church should support the work in two major ways, through their personal service and through their financial support. It has been pointed out that Linscheid felt too much emphasis has been placed on money for the church. At the same time he argued that each member should recognize the inability of the church to function without money. He reported that most of the money given for the welfare of humanity was given by citizens of churches.[1] Linscheid said it would be interesting to think what the world would be like if the non-church members did as much for charity as the members of churches do.

Personal services, however, are even more essential than financial service. From its beginning the church has depended on personal service and will continue to need the service of "everyone who enlists under the banner of the cross."[2] Individuals tend frequently to let

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[1]He stated that fewer than 40 per cent of the people of the United States are members of churches. Over 90 per cent of all donations for charity comes from church members. See "Duties of Elders in Churches," p. 1, LC.

[2]Linscheid, "Stand by the Church," p. 4, LC.

others do the personal services of the church. The service one gives in the church can help him to live a better life.

Religion is the all-important thing to the individual. Linscheid felt that without churches and their various services which they perform, religion "would go out like a fluttering candle."[1] He reminded his audiences that they didn't expect to have educated citizenship without schools. Neither did they expect to see justice administered without courts. They should not expect to preserve religion without the Church. "The most exalted characters that have blessed mankind, have been men and women who drew inspiration as well as power, and consequently, happiness from their religion."[2] He cautioned, "One must not let the caricature of religion obscure its transcendent beauty."[3]

Summary

This section has dealth with the second phase of Linscheid's philosophy of the individual. This phase deals with man's life on earth and the characteristics which he should develop in order to live up to his capabilities. In his effort to live a good life in a world surrounded with evil forces, man finds strength in the Christian religion, a religion of hope and faith. The church is the institution charged with the responsibility of helping man to understand the principles of Christianity, and in helping his fellowman. Granted that the church has been weakened by mistakes of its members, it still has the potential of giving strength and encouragement to its members. In turn, the church must be

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[1] Ibid., p. 6.

[2] Linscheid, "Some Firsts," p. 3, LC.

[3] Ibid.

maintained by a strong pulpit and a faithful and working membership. Together they can build a strong church which can promote a true religion.

The Individual Is "Heavenly in Destination"

The first two parts of Linscheid's philosophy of religion deal with man's origin and his attempts to establish his relationship to God, and with his efforts to live a good life on this earth. The third of the major divisions of this basic philosophy concerns that part of existence which he refers to as "the eternal life," and "the hereafter." There are four aspects of this topic: the infinite plan; the relation of the earthly life to the eternal; the place of death in the infinite plan; and the eternal life and its rewards.

Linscheid did not discuss these phases in any sort of "proposed plan," but each time he mentioned any of the above parts, his thinking was consistent with that same point in other speeches. Usually the references are rather brief, and seldom developed fully. It does not appear that he wished to avoid discussing this subject; rather, it seemed that he was more concerned with the present life which, he felt, determined the eternal life. It may be also, since he stated that no one could be sure of the eternal life, that he felt there was little point in offering theories which could not be supported by evidence and illustrations.

Linscheid once stated that he had been re-reading the book of Revelation, which he called "the most difficult of all the books, secular or religious." He spoke of the book as being largely a book of visions expressed in "highly figurative and symbolical language." He admitted that visions are hard to translate even without the use of

figures of speech and symbols.[1] The best one can do is to try to understand the basic message which John was attempting to convey. Linscheid explains his saying to the early Christians, "in effect":

> You will be rewarded in the life that follows this one; rewarded in a manner richer and more glorious than you can possibly conceive. You will be rewarded because you have remained steadfast. . . . Your reward is certain because the son of God has sacrificed himself in order that your sins may be forgiven.[2]

It would seem, if this was the meaning Linscheid found in Revelations, that it would suggest the entire concept of the infinite plan as he saw it. In other speeches he discussed the infinite plan in more specific terms.

All of Life Is a Part of the Infinite Plan

Linscheid admitted that "life is a mystery; death is a mystery, and all that we poor mortals can say with confidence is that they are both part of an infinite plan."[3] He felt that though mortals cannot understand exactly what God's purposes are, life and death are steps in fulfilling them. He usually explains this by the theory of the conservation of energy.

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[1]To illustrate this point, he asked his audience to suppose that a highly intelligent native, who had never been out of the Congo region and who knew nothing of any modern equipment or methods of living, should suddenly be taken by ocean liner to New York for a short time and then returned to his native home. In trying to describe everything he had seen to his native people, he would have to resort to words which had little meaning for them and to figures of speech. The native listeners would have difficulty in understanding the real things of which he spoke. So it is with Revelations.

[2]Linscheid, "How Real Is God to You?" pp. 1-2, LC.

[3]Linscheid, "Funeral of C. E. Qualls," p. 1, and "Sermon at the Funeral of A. W. Lemp," p. 1, LC.

Energy is never destroyed; it may change form. God conserves and saves all that is precious here in this world and what man calls destruction is often an act of conservation. To illustrate this conservation of energy in physical things, he called attention to the cycle of life in flowers which is a constant sequence of death and resurrection.[1] Linscheid applied this same conservation of energy to the human body which physiologists have suggested is transformed once in every seven years. Within each seven years "every cell of bone and nerve and tissue" gives place to another cell of the same general character. This would actually mean that every seven years, the individual, as far as the body is concerned, is a different being. A seventy year old person's body has gradually undergone "dissolution ten times." His spirit, however, "is the same; he is the same man."[2] The personality seems to be unaffected, except that it may have grown more remarkable.[3] Linscheid states:

> Now, if my body has undergone a half dozen dissolutions while my spirit and my soul remained alive, I shall not doubt that this soul will remain alive through a dissolution that comes suddenly.[4]

"What is this invisible spirit, this mind, this conscious center of purpose, this soul that no one can see except as its acts and words reveal it?"[5] Linscheid stated that this is the real self of which

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[1]Linscheid, "Funeral of C. E. Qualls," p. 2, LC.

[2]Linscheid, "Easter, the Festival of the Hope Triumphant," p. 6, LC.

[3]Linscheid, "Easter," p. 2, LC.

[4]Linscheid, "Easter, the Festival of the Hope Triumphant," p. 6, LC.

[5]Linscheid, "Easter," p. 2, LC.

the body is merely the transient scaffolding. He often spoke of the soul which "goes marching on." He said that he agreed with the poet who said:

"Dust thou art, to dust returnst,
Was not spoken of the soul."[1]

Although these are not lengthy discussions, it is clear from these brief remarks passim that Linscheid did not see any part of man's life as an event in itself, but earthly life, death, and eternal life are all a part of the infinite plan.

A Good Life on Earth Is a Prerequisite for Eternal Life

In discussions concerning Easter and its significance to the Christian religion, Linscheid remarked that the "life in the world to come" was much more in the minds of people in the past than today.[2] He felt that in order to think with frankness and meaning of a future existence, one's thinking must start with the here and now. It is only sensible that the individual meet the problems of daily concern in this life, solve the problems and "from here we must start in the developing of any conception of any life that is to be in some world other than this."[3] It is necessary to understand this life before one can attempt to interpret or understand the next one. "From the known to the related unknown is the road that every learner must travel," was quoted to show his reasoning method.

Some have believed that the purpose of this life is to prepare

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[1]Linscheid, "Easter," p. 3, LC., quoting from Henry W. Longfellow's "A Psalm of Life."

[2]Linscheid, "Easter--Its Meaning," p. 6, LC.

[3]Linscheid, "Easter," p. 1, LC.

for the next one. Linscheid did not accept this belief. He stated: "I cannot feel that the life in the here and now is merely for the purpose of preparing us for the life in the hereafter. Our earthly life has purposes other than that."[1] The various remarks on this subject, scattered through the manuscripts of his speeches demonstrate that this interpretation remained constant over a period of years. The statement that the life here is not merely for the purpose of preparing for the next one, is followed by the statement that eternal life is impossible without a good life on this earth. Approximately six years earlier he had been explaining the scripture of the "strait and narrow gate," in which he felt Jesus was talking about the present life--not getting into eternity through any barred gates. He felt Jesus was explaining it thusly:

> You want to lead the good life here as the preparation for the eternal life hereafter. You attain it through self-discipline and self-control. Many miss the way. . . . They travel the alluringly broad road that leads nowhere but to destruction. You can attain the good life only by denying yourself some of the things that seem momentarily very desirable.[2]

Actually there is no conflict. He did feel that preparation for eternity was not the only reason for life on this earth. At the same time, "life in the world to come cannot be entered except through the arch of the good life here. There is no other way."[3] Linscheid believed that this life must be lived for itself as well as for the next.

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[1]Linscheid, "Easter--Its Meaning," p. 7, LC.

[2]Linscheid, "The Strait Gate," p. 2, LC.

[3]Linscheid, "Easter--Its Meaning," p. 7, LC.

Death Is a Part of the Infinite Plan

In most of the addresses Linscheid delivered at funerals he stated, "What we call death is a change and not a termination. It is a turn and not a terminus in the highway of eternal life."[1] About Charles Qualls he said, "Our God is a God of life, of hope, of goodness and mercy. He has not destroyed Charles Qualls. He has transformed him. . . . . To be sure, the body is dead, but the soul lives."[2] Linscheid felt that this message of continued life is best seen in the story of Easter which celebrates the triumphant victory of Jesus over death. Because of this, Linscheid called Easter the birthday of Christianity.

Death has always been a mystery to man. Linscheid calls it the "most distressing force which a human being faces."[3] He felt that the major part of the mystery comes from the question which Job asked, "If a man die, shall he live again?"[4] Much of the "distress" of facing death comes from the individual's lack of understanding of the infinite plan and from his attitude toward the part of death in that plan.

Linscheid felt that an individual's approach to death reflects his philosophy on earth. He liked to illustrate this with three particular examples about men who were approaching death. Through a review of these experiences, Linscheid's own philosophy is clear. One involved William Randolph Hearst who, it is reported, "will not permit anyone even

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[1]Linscheid, "A. W. Lemp Funeral," p. 2, LC. See also "Easter," p. 1, and "Easter, the Festival of Hope Triumphant," p. 1, LC.

[2]Linscheid, "Funeral of C. E. Qualls," pp. 2-3, LC.

[3]Linscheid, "Easter," p. 2, LC.

[4]Ibid.

so much as to mention death in his presence." This Linscheid stated was a little foolish since about forty million people die each year. He says, "What then can be the adequacy of a philosophy of life that refuses to recognize the existence of the most certain of all facts?"[1] He felt that one cannot come to terms with this life without also including death, since it is a part of the overall plan.

Another man sat face to face with death for a period of 18 months. Those who came to see him dreaded the meeting, but "came out from the sick room . . . inspired with a new faith in the nobility and courage which rare men can attain." Here was a man with enough faith that death had not triumphed over him. He died as he had lived, with patience, love and submission in his heart. Linscheid says that an individual who "lives a life like that has the eternal life."[2]

Linscheid particularly liked Beethoven's attitude toward death. This great composer had been a valiant fighter throughout extremely difficult battles. He was dying in Vienna when a thunderstorm burst upon the city and violent thunder shook the building where he lay. With his last ounce of strength, the composer raised himself from the bed and "shook his fist at the cloud and died. He went down fighting and unafraid."[3]

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[1] Ibid. [2] Ibid.

[3] Linscheid, "Easter, the Festival of Hope Triumphant," p. 2, LC. It is interesting to note that Linscheid also fought till the last. His stroke in 1946 left him unable to walk. He refused to accept the verdict that he would never be able to do so, but set about the struggle to "learn to walk again." Early in the mornings he could be seen moving laboriously down the sidewalk, supported by a member of his family and a cane. See his personal letter to his sister Emma, April 25, 1946, LC.

Linscheid felt that since death is bound to come to each one, it would be infinitely better if one could "receive the final summons while still strong in mind and body, and physical and mental powers alert than to pine and suffer while weary hours go with leaden feet to the inevitable goal."[2] He added that if he could have his one wish or one prayer gratified, above all other things, he would wish that "when my earthly labors shall have ceased and my hour comes, it might come in the twinkling of an eye . . ."[2]

His statement of his philosophy concerning death had each time added up to the following: "I believe that after death, the soul goes marching on. Death merely changes the character of that march, it changes the area in which that march goes forward, but does not end it. It is not a termination but a transformation."[3]

Eternal Life Is the Reward for Christian Living

The question "If a man die, shall he live again?" is as vital to the individual today as it was to Job. Linscheid seemed to be as positive that there is an eternal life as he was in his opinions concerning the present one. As might be expected, however, he admitted that no one has ever been able to determine positively just what this eternal life will consist of, except that it is to be the fulfillment of the divine plan.

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[1]Linscheid, "Funeral of C. E. Qualls," p. 1, LC.

[2]Ibid. It will be recalled from Chapter II that Linscheid's desire for quick death was not granted. His last five years were spent in poor health; the last two were especially a struggle; the last few months he was completely incapacitated.

[3]Linscheid, "Easter, the Festival of Hope Triumphant," p. 6, LC.

Is there such a thing as immortality? Linscheid pointed out that this is not a term introduced by the Christian philosophy. Great thinkers such as Plato and ancient Egyptians long before Jesus' time taught immortality. He explained that in the New Testament Jesus "never used the word nor the Greek or Aramaic or Hebrew root from which that word is derived. Always his expression is "the eternal life."[1] When the word "immortal" is used in the New Testament, it means "incorruptible."

Immortality and eternity are not the same. Linscheid explained immortality to mean "undying or continuing existence." He thought it little wonder that some do not strive for eternal life when some lives are so miserable that continued existence would be horrible. He defined eternal life as "having neither beginning or end of existence."[2] It is in explaining these definitions that Linscheid's wording seems confused. He states: "Eternal means having neither beginning nor end of existence; it means everlasting to everlasting--existence from the past through the present and into the future indefinitely without termination or end."[3] But he continued this explanation, without interruption, in such a way as to suggest that the individual life has a beginning, and would appear then, not to fit his definition. He continues: "Yesterday, today and tomorrow are parts of the eternal life, it begins here and now. To know God is something that a man can begin now."[4] What he seems to be saying is that the eternal life follows an earthly life that has been "radiant and purposeful," and worthy, and after death it goes "on and on," while "immortality is merely continuing existence." Belief in eternal life

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[1] Ibid., pp. 3-4.

[2] Linscheid, "Easter," p. 2, LC.

[3] Ibid.

[4] Ibid.

then would require a healthy minded absorption in this present life with its duties, responsibilities, joys and sorrows. The eternal life is a broader and loftier conception than immortality.

Just exactly what rewards eternal life will have to offer, Linscheid never stated. He always described eternal life as being "glorious," but otherwise, stated what he did not believe it would be. He was not concerned with "fanciful conceptions of heaven, with pearly gates, golden harps, saintly watchmen at these gates, with winged angels, heavenly choirs and harping musicians."[1] In fact, it is doubtful if he would be happy to live "in a heaven like that." He felt that such conceptions were the work of imaginative writers and artists who were looking for some way to "visualize the soul's invincible surmise."

It is of interest to note here that Linscheid never discussed the eternal rewards for those who had not lived good lives on earth. One might interpret this as believing that those who did not live good lives on earth simply did not enter an eternal life. It would seem however, that Linscheid was simply a positive thinker. His purpose was not to pressure or frighten or threaten people into living the good life here. His purpose was always to inspire his audience to the highest levels they could attain, and thus be eligible for the eternal life.

Linscheid's philosophy seems to add up to this: If life has been lived on earth in accord with the teachings of Jesus, faith will be high enough to sustain one through the "turn in the road" which separates the body from the soul. The soul will then inherit eternal life.

In the funeral addresses available, Linscheid always bade

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[1] Linscheid, "Easter, the Festival of Hope Triumphant," p. 6, LC.

farewell to the deceased and wished that the Heavenly Father would grant rewards to him, and say to him "Well done, thou good and faithful servant; enter now into the joy of thy Lord."

Summary

Linscheid's objectives in his religious addresses were (1) to bring understanding of the Bible to his audiences, (2) to apply the principles so derived to modern living, and (3) to inspire the acceptance of higher ideals for living. His basic philosophy of religion was based on the oft-repeated expression "Every individual is divine in origin, infinitely sacred, endlessly precious, and heavenly in destination."

He believed religion to be an integral part of the individual's life. He defined religion as a desire to serve and to believe the highest good that the individual is capable of understanding and to exalt the highest that is in him. Man has been unable to comprehend fully an infinite God with a finite mind, but throughout the ages, he has attempted to find his relationship to Him and to understand it. Linscheid claimed that prayer, an essential part of all religions, is the source of understanding, inspiration, and a great deal of sustaining power.

All of the teachings of Jesus placed the individual in the paramount position in the Christian religion. Through His life and His parables, it is clear that He felt that man should be subjected to no institution, but that an institution is good in proportion to its service to individuals. The life of Jesus provided the instructions for living a good life on earth.

Linscheid pointed out that religion, like all other good things, can become perverted when misused. A life that is not lived to

its best becomes a tragedy; it is the result of choices based on wrong standards of value. It is not only tragic when the good life is not lived on earth, but such a life fails to provide the prerequisite for eternal life. Linscheid felt that religion would help the individual to combat evil and would give him strength to sustain him in times of difficulty. He believed that eventually truth and right will win. He recognized that it is sometimes hard to sustain the faith and live the good life, but the church is the institution whose sole purpose is to aid in this effort.

Linscheid admitted that the church, as a human institution, is subject to faults. He talked about four major mistakes which the church has made. Throughout the ages crimes have been committed in the name of religion. Loss of faith in the church has resulted from the different interpretations of the Christian principles by different churches. These differences in interpretation also make missionary work less effective. Individuals and leaders in the church have made goodness look unattractive through a narrow concept. The church has at times tended to make religion into a code of actions rather than a communication between God and the individual.

He argued, however, that the qualities of the church outweigh the faults. A successful church is dependent upon the quality of both the pulpit and the pew. Church members must support the institution by their financial aid and their services. The church in turn, provides an atmosphere and a group in which the individual gains strength, faith, and hope.

Linscheid believed that all of life is a part of the Infinite

Plan. He believed that the body is a temporary abode for the spirit, and like energy, the spirit is never destroyed, but may be transformed. The earthly life is a time in which the good life can be developed. Linscheid did not believe that the only purpose of this life is to prepare for the next one, but he did think that a good life is a prerequisite to an eternal one.

In speaking of eternal life, Linscheid tried to make a difference in "immortality" and "eternal." The eternal life is radiant and purposeful and is broader and more lofty than immortality. He believed that death is not the end of existence, but a "turn in the road" or the part of the eternal plan which marks a transformation from this life to the next. Linscheid never ventured to suggest what the rewards in eternal life will be. He seemed to have full confidence that they will be the rewards of a true and just God.

This was the religious message Linscheid had for his audiences. The historical and Biblical backgrounds, his use of figures of speech, his illustrations, examples, lines of reasoning, made these ideas come to life and gave them much meaning and interest for the listener. These rhetorical devices were used, however, to help him communicate these basic ideas on religion, which become the foundation for his ideas on all other institutions.

CHAPTER V

LINSCHEID'S SOCIAL PHILOSOPHY: THE INSTITUTION OF GOVERNMENT

The foregoing chapter attempted to interpret one phase of Linscheid's social philosophy--the individual's relation to the institution of religion. In general, religion functioned to direct the individual in his efforts to achieve the full rich life. Closely related is the institution of government having as its purpose to provide an environment in which it would be possible for each person to achieve a full rich life.

Linscheid talked about all aspects of government as political theory as well as about many specific problems in the economic and political operation of a government. It is impossible to report the many details of his viewpoint on government, but this chapter will attempt to synthesize his main themes and supporting arguments, and present them in two major divisions: (1) A philosophy of government, dealing with his theories of government, and with the effect of different forms of government on the welfare of the individual. This section will also consider the obligations of the individual to his government. (2) A government in war and peace, which will present his predominant lines of thought on the approach to and fighting of the Second World War, and

on the postwar era, "The Brave New World." In short, Linscheid talked about government in terms of broad general principles and theories, and also in terms of specific problems and solutions. In each case, he was concerned with the relationship of the common man to his government.

A Philosophy of Government

Linscheid's philosophy rests on his repeated assertion that any institution must be judged by "what it does to human beings one by one."[1] Government is such an institution. In applying this pragmatic test to government, Linscheid states:

> What is a good government? Well, what does it do for its citizens considered one by one? Does it safe-guard them in their personal and property rights? Does it protect them from attack? Does it bring about conditions under which they may live decently and in order? Does it engender in them enthusiasm for righteousness in their dealings with one another and with all mankind? If so, it is a good government regardless of whether its constitution is long or short, written or unwritten, and regardless of the external form of that government.[2]

This is an elaboration of the three specific purposes of government which were fundamental in his political thought: to establish justice, to protect life, and to promote the welfare of the people.[3] Linscheid felt that government is needed to provide those services which can be done better by collective effort than by the individual himself, but the well-being of the individual is the object of good government.

Institutions influence the character of the people, he

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[1]Linscheid, "The Test of an Institution," p. 2, LC.

[2]Ibid., pp. 2-3. See also "Great Horizons," p. 3, LC.

[3]Linscheid, "I am Glad to Be An American," p. 1, and "Is Progress Real?" p. 3, LC.

argued.[1] Though government should serve its citizens, it will at the same time influence the character of those citizens. A good government, therefore, can only be one which fosters ideals of high living and unselfish service.

Government should not be the master but the servant of its people. A good government can only be one which promotes and serves a free and intelligent people. Whenever this organization begins to usurp the personal rights and freedoms of the individual (as demonstrated by the teachings of Jesus), then that government is no longer good.

The American Tradition of Government

How has the American tradition of government measured up to these standards? Linscheid's answer involves the American concept of human worth, the consequent rights of the American citizen, and the development of governmental guarantees of these rights. His remarks on these phases of the tradition are scattered throughout all of his speeches.

The American concept of human worth.--American was born free, Linscheid believed, as a result of the "fierce spirit of freedom" developed in the American colonies.[2] The oppressed came to the American haven "in waves," seeking to escape tyranny. "They turned to the United States as certainly as the magnetized needle turns to the North Star" in

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[1]Linscheid, "Developing Character," LC.

[2]Linscheid, "Sisters at Heart," p. 1, LC.

such numbers that immigration was finally restricted.[1]

Linscheid calls the "American Dream" the result of this tradition of freedom. In fact, he frequently stated that America's greatest contribution to the world has been this dream:

> The real glory of America is in the realm of the intangible, it is in great ideas, the conception of a government which from the first held to the principle that no man can stand beneath the protecting folds of its flag without becoming and remaining free; that a man's claim to respect rests not on the accident of birth, but on demonstrated worth; that children of the poor as well as the rich are entitled to an education; that men are equal in the eyes of the law; that the lot of man may become increasingly richer and better. These principles enabled America to take a population stemming from many racial stocks and through them create here a civilization, which like Joseph's coat of many colors, is distinctive and beautiful.[2]

America's efforts throughout her history has been to establish these principles so firmly that they will be permanently maintained. The first requisite for this permanence is that Americans must understand these basic freedoms.

The rights of American citizens.--Linscheid defined democracy as "a philosophy of government, a faith in the integrity and capacity of the ordinary man ..."[3] Throughout his speeches he constantly held before his audiences the picture of the American individual whose natural rights were guaranteed by his government.

Individual freedom is necessary for progress, he said, and pointed out that those nations whose citizens had the most freedom were

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[1]Linscheid, "How Democracy Differs from Other Forms of Government," p. 17, LC. See also "I am Glad to Be An American," p. 1, and "That Human Freedom May Prevail," p. 2, LC.

[2]Linscheid, "But We Were Right," p. 3, LC. See also "That Human Freedom May Prevail," p. 2, "Speech to Fortnightly Club," p. 6, LC.

[3]Linscheid, "Democracy in the Class Room," p. 1, LC.

the happiest and contributed the most to the world's culture. He said that long continued suppression of individuals inevitably results in "social anemia."[1] For ancient illustrations of this point, Linscheid used the case of Athens and Sparta, whose people were of the same descent, yet who followed separate paths. Founded on the principles of freedom, Athens became world reknown for her genius and achievement. Under totalitarism, the culture of Sparta degenerated.

The greatest freedom found in a democracy, he argued, is the guarantee of equal rights to members of minority groups. Linscheid felt that most nations function on the principle of the rights of the majority. While it is true that democracy must be governed by the rule of the majority, its distinguishing feature lies in the fact that it protects minorities, accords them a right to be heard, permits them free opportunity to become the majority, and guarantees to their members a fair trial in open court.[2]

Freedom of speech is found only in democratic countries. Only in a democracy do members of minority groups have the privilege of free thought with the right to speak and print what they desire.[3] He pointed to Hyde Park in London where there is an open forum for any Englishman to speak on any subject he wishes. "He may preach fascism or socialism or communism. He may advocate the overthrow of the government and that same government has uniformed policemen there to guarantee him the right

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[1]Linscheid, "Personality First," p. 2, LC.

[2]Linscheid, "Education for a Changing World," p. 4. See also "One American's Impressions," LC.

[3]Linscheid, "Kinship of Democracy and Religion," LC.

to advocate its overthrow."[1]

Linscheid considered freedom of religious worship one of the major American privileges and one of the greatest attractions for oppressed peoples. Since people of so many different faiths settled America and could not agree on a state church, this separation was guaranteed for all time in America. Many of his speeches on this subject were given during times when this freedom was particularly lacking in totalitarian nations. He illustrated this point by citing examples in other countries such as "seven per cent of all the ministers in Germany . . . are in jail" in 1938.[2]

The founders of America had a dream for their country. They wanted guarantees that this dream would survive. These guarantees were written into the formal documents of the American government.

Governmental guarantees of individual rights. The two great charters establishing America's independence and form of government guaranteed these basic individual rights. Linscheid often referred to the Declaration of Independence as "glorious rhetoric"[3] and the "greatest charter."[4] From the writing of the Declaration of Independence until today, "all people everywhere aspiring to become free, have gone to it for enccuragement and inspiration."[5] He often quoted the opening lines

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[1] Linscheid, "One American's Impressions," p. 2, LC.

[2] Ibid., p. 4.

[3] Linscheid, "Flag Day," p. 3, LC.

[4] Linscheid, "A Faith and a Philosophy," p. 2, LC.

[5] Linscheid, "Flag Day," p. 3, LC.

of this document to open his discussions of citizenship and democracy.

Linscheid was concerned over certain misinterpretations of the Declaration, particularly with regard to the phrases "all men are created equal" and the "pursuit of happiness." Linscheid denied the interpretation that human beings are alike. Even the writers of the Declaration would have resented the intimation that they were like other men. They, he explained, were discussing political rights. The Declaration asserts that the "humblest and jauntiest, the smallest and the greatest are equal" in the right to live, to be free from unwarranted restraint, to enter any profession or vocation on terms of equality with all other citizens, and to a fair trial when accused.[1] They also meant that when a person is summoned to court "even though he has not a dollar to his name or a friend" he is entitled to exactly the same justice that is accorded to the man with millions.[2] Linscheid interpreted "equal" as meaning that the "Founding Fathers merely asserted that one group of men must not be permitted to play the game of life with loaded dice and then ticket all others as inferior because these dice roll against them."[3] This same phrase guaranteed the rights of the minorities, by guaranteeing each person the right to speak what he conceives to be the truth "whether he is the spokesman of a little group, big group, or no group at all."[4]

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[1]Linscheid, "A Faith and a Philosophy," p. 3, LC.

[2]Linscheid, "Our Birthday," p. 5, LC.

[3]Linscheid, "A Faith and a Philosophy," p. 3, LC. See also "Kinship of Democracy and Religion," p. 4, LC.

[4]Linscheid, "Education for a Changing World," p. 4, LC.

Linscheid interpreted "the pursuit of happiness" to mean free-enterprise, that every citizen has a right to enter every profession, vocation, or occupation on terms of equality with every other citizen regardless of his party, creed, nationality, or race.[1] He did not mean to suggest that professions like medicine, pharmacy, engineering, teaching, etc., should be prevented from setting up qualifications for entrance, but he felt that the qualifications should be the same for all. "There cannot be a set of qualifications for the majority and a higher set for the minority."[2]

He did not feel that free enterprise should mean an equal distribution of income or equality of wealth, but it did mean an individual's right to strive to attain position and wealth for himself. Often he indicated a converse relationship between free enterprise and racial prejudices. He stated that generally Orientals, Mexicans, and Negroes find their dark skin is a barrier to economic freedom. Thus, the earliest official declaration of America's government recognized the basic freedoms which the Christian religion awarded to each individual.

Linscheid referred to the Constitution as the "second great charter of liberty," and described it as the product of keen insight into human nature and a thorough understanding of history. The division of powers and a system of checks and balances probably resulted from two fears which dominated the Convention: First, they feared the exercise of "arbitrary power," and they wanted to guarantee that no one should

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[1] Ibid. It will be noted that Linscheid also interpreted the phrase "promoting the general welfare" in the same manner.

[2] Ibid.

ever attain enough power to subvert the liberties of Americans. Second, they knew that the crowd mind is likely to be "unjust, unreasonable, and unreliable."[1] Thus, they feared mob actions. These two fears led the Convention to provide for a system which would be stablized by certain checks upon ill-advised action either by the masses or their executives and leaders. Linscheid apparently agreed with this principle of a "middle ground."

Lincoln defined democracy as "a government of the people, by the people, and for the people." Linscheid suggests that Lincoln probably did not emphasize the prepositions in that statement, but they are extremely important. Linscheid felt that "government by tends always and everywhere to become government for.[2] He pointed out that it had always resulted that government by the few became government for the few at the expense of the many. The Constitution sought to avoid this.

Another effort to guarantee individual rights was made when the Constitution specified the powers of the federal government and stated "all powers not granted to the Federal government are reserved to the states and to the people."[3] Linscheid pointed out that every enlargement of the power of the Federal government means a corresponding

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[1] Linscheid, "Our Birthday," p. 6, LC.

[2] Linscheid, "How Democracy Differs from Other Forms of Government," p. 2. See also "This Disappointing Age," p. 4, LC.

[3] Linscheid, "What Price Citizenship?" p. 4, LC.

loss of rights to the people.[1]

In discussing the five purposes of government stated in the preamble, he felt individual rights had been well preserved in all respects except in "insuring domestic tranquility" and in promoting the "general welfare." Insuring domestic tranquility had suffered because of the continuous strife between labor and management. Wise leadership would be required in both of these problems[2] since honest men differ so widely on what promotes the general welfare, and what steps the government should take.[3]

Linscheid felt that democracy was the only form of government in which the individual could have the status and freedoms indicated through Jesus' teachings. But America must never become complacent; she is actually in the midst of a world-wide conflict of ideas on these very points. It was to deal with this world-wide conflict of ideas that many of his speeches were given.

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[1]In the section on his war speeches, it will be noted that Linscheid warned against getting into the war at first because of the endangering effects on individual freedoms. When it became necessary to fight in order to preserve these rights, he was willing to "loan" some of these powers of the people to the government for efficiency's sake, but this should be only as long as the country was in a fighting war. By 1943, however, when he was sure that the Allies would win the war, he began to urge that the individual rights relinquished during the war must be regained as quickly as possible. He also warned that each time the federal government "borrowed" rights of the citizens, it returned a little less.

[2]This was a problem which bothered Linscheid throughout his speaking. He warned during the war about the probable labor-management strife after the war, and suggested that the public is a third party; therefore, it should have some hand in the solution of this problem.

[3]Linscheid, "Post War Problems," LC.

The Conflict of Democracy and Totalitarianism

"Two ideals of social organization with governments resting thereon are contending for the mastery of the world,"[1] was the theme of many of Linscheid's speeches. This irrepressible conflict has been waged on a world-wide scale in varying degrees throughout history. The conflict is between the believers of the democratic ideal of government and the adherents of the totalitarian state. The core of this conflict lies in the difference in the emphasis placed on the worth of the common man. Out of this difference springs all other conflicts concerning the two forms of government.

As early as 1936, many of Linscheid's speeches were concerned with this conflict. "Certainly this is an important subject or there is none on this side of eternity."[2] He introduced the theme in one of two ways: By describing the historical course of the conflict, or by comparing the effects of the two ideologies on the people governed by them.

The course of the conflict.--In his speeches, Linscheid usually pointed out that the principle of human freedom and its corollary, the sacredness of the individual, had been proclaimed by philosophers of old and practiced with marked success by the Athenians. Impetus was given these concepts by the new Christian philosophy offered by Jesus. After the dark ages when the great mass of mankind knew nothing about this philosophy, courageous philosophers again in the eighteenth century, began to assert that every human being had certain inherent rights simply

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[1] Linscheid, "The Irrepressible Conflict," p. 1, LC.

[2] Ibid.

because he was a human being. Kant insisted that an individual must be treated as an end in himself rather than a means to an end. Linscheid referred to Rousseau, Voltaire, Hugo, Taine, Shelley, Wordsworth, Keats, Byron, Carlyle, Schiller, Lessing, Lowell, Emerson, Whitman, and other philosophers and poets who swelled the song and story of the individual and his rights. Liberal statesmen began to echo this theme--Wilberforce, Cobden, and Cromwell in England; Cavour and Mazzinni in Italy; Jefferson, Andrew Jackson, and Lincoln in America. They defended human freedom "with an eloquence rarely equalled and never excelled in the long history of political utterances."[1]

The success of the American war for independence and the French Revolution which followed nine years later, stimulated faith in this doctrine. Linscheid traced through history the development of democratic forms, using examples of countries all over the world. When Wilson stated in World War I that America's entry was to make the world safe for democracy, he stated a principle that was recurrent in history. At the turn of the century it seemed reasonable to believe that all governments might come to rest on the consent of the governed.[2]

The political consequences of these struggles were great; the psychological effects were greater.[3] Underneath the political and economic causes of the struggles was the belief in the ordinary man and his improvability. Students with this belief went from the universities to

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[1]Linscheid, "An Old Principle in a New World," p. 1, LC.

[2]Linscheid, "Great Horizons," p. 3, LC.

[3]Linscheid, "The Individual and the Crowd," p. 1, LC.

aid in the cause of freedom. Serfdom was abolished in Europe and slavery in the United States and England. Wages increased, working conditions and hours improved; standards of living rose; schools for the children of common people were established. More inventions occurred in one century than in all the centuries before.[1] The atmosphere suggested that nothing was impossible.

More recently, however, the trend has been away from a faith in democracy. In 1940, Linscheid stated that for "a quarter of a century the principle of human worth has been on the defensive and in relatively wide areas of the earth it has been fighting a losing battle."[2] In 1938, he stated millions of people still believe in individual rights, but they are not so sure of democracy as they were.[3] Nowhere do statesmen speak as eloquently of democracy as did Lincoln and Jefferson; nowhere do poets sing the praises of the individual as did Shelley and Bryon.

In 1936, Linscheid illustrated this point by many examples of those who spoke pessimistically concerning American youth, and the possibility of a dictatorial government in America, and who argued that Americans would soon be "an underprivileged people physically, mentally, and spiritually."[4] They criticized the American industrial system, the church, and the people. To keynote all of these, Linscheid quoted an American author who summed up the challenge by saying, "The average man

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[1]Linscheid, "The Right To Aspire," p. 1, LC.

[2]Linscheid, "Great Horizons," p. 3, LC.

[3]Linscheid, "An Old Principle in a New World," p. 3, LC.

[4]Linscheid, "The Right to Aspire," pp. 2-3, LC.

has nothing to do with progress except to hold it back."[1] Linscheid said that the "intelligentia speak of what we once called 'the American Dream' with derision and contempt, never failing to point out its weaknesses."[2]

The causes for this reversal in attitude vary. They include: (1) The accelerated industrial revolution and mass production had removed incentive and ingenuity from the worker. He no longer produced something, he was only a part in a process. (2) The first World War took such a staggering total of human lives that there remained little regard for human life. (3) The war was followed by an unprecedented paralysis in industry which reduced millions of workers to dependence on charity. (4) Transition periods invited experimentation and became "a happy hunting ground for men with panaceas, industrial, political, educational, and religious."[3] Thus, it became easy to think that liberal government had failed in its effort to make the lot of the common man better. It had lost the respect of thinking people.

Linscheid felt that accusations against democracy made by other nations are "deep-seated, wide-spread, and extremely serious."[4] He pointed to their cynical scorn for democracy and all of its works. He used quotations such as Mussolini's statement that "the putrescent corpse of liberty has defiled the landscape of civilization long enough and must be removed;" Stalin's statement that "representative government is an

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[1] Ibid., p. 3.

[2] Linscheid, "Embattled Democracy," p. 4, LC.

[3] Linscheid, "The Right To Aspire," p. 4, LC.

[4] Linscheid, "Embattled Democracy," p. 3, LC.

idol which the Soviets will smash;" and Hitler's "Storm Troops will free Western Civilization from the incubus of liberalism."[1] He discussed the major accusations against democracy which were posed by these dictators: Democracy lacks stability and steadfastness; democracy is suitable only for small agricultural countries which exist under primitive conditions; democracy is an inefficient form of government for a country during a major crisis; the entire philosophy of democracy is based on a "faulty premise," since obviously all men are not equal; the average intelligence quotient is equal to thirteen years, and obviously such men cannot know how to run a government or vote properly; and government in America's great cities is disgracefully corrupt.

Linscheid summarized the most frequently mentioned evidences of the decline in the popularity of democracy as follows: Liberal governments won World War I, but were unable to preserve the fruits of victory; liberal governments were unable to prevent the depression which followed World War I or to supply all of the needs of the people in the depression; and the quality of men in public service positions had declined. Thus, the popularity of democracy declined. She was fighting a losing battle. Her "constant expansion has been arrested and her frontier is actually shrinking on the map of the world."[2] At the same time, the popularity of totalitarianism has been increasing. Thus, Linscheid described the rise and fall in popularity of the democratic form of government.

Linscheid called the rise in the popularity of totalitarian

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[1] Ibid., p. 4.

[2] Linscheid, "The New Irrepressible Conflict," p. 2, LC.

states the "most amazing of manifestations in modern history."[1] He often reviewed phases of the two decades in which dictatorial governments made such tremendous progress. After the war to make the world safe for democracy, nations soon resorted to totalitarian governments. Russia in 1919, Italy in 1922, and Germany in 1932, at the same time other smaller nations such as Poland, Rumania, Yugoslavia, Turkey, and Hungary were added to the list.[2] In 1938, Linscheid stated that Brazil was the latest to become Fascist while Chile and Argentine were "close to the brink" and the rest of Latin American countries seemed ripe for dictators. In fact, Linscheid stated, "no political ideal since history began ever made such progress."[3]

The peacetime advances in totalitarianism accelerated rapidly during the war. He pointed out that in September of 1939, twenty-six European nations had been independent. Twenty-three of these had representative governments. By the early part of 1941, however, only three (Britain, Switzerland, and Sweden) remained independent, and Sweden was practically dependent on Germany.

The speed with which totalitarian power spread in war was fantastic. Linscheid emphasized this by listing the days required for conquering these nations: Poland 17; Norway 23; Denmark 1; Holland 4; Belgium 24; France 39; Greece and Yugoslavia 21; Crete 11; and Northern Africa 10. Most of these nations had been "at least nominally democratic

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[1]Linscheid, "Our Duty to America," p. 1, LC.

[2]Linscheid, "The New Irrepressible Conflict," LC.

[3]Ibid.

with governments patterned after our own."[1] He said it would almost be appropriate to say that "the Germans conquered Poland by force, Norway by treachery, and Sweden by the telephone."[2]

Linscheid seemed to be developing this theme largely because he feared that an apathetic America could allow totalitarianism to seem attractive and could be unaware of the danger in its rapid spread. His purpose was to warn Americans, to inspire them to have new faith in the principles for which democracy stands, and to become more active in the defense of these ideas. He sought these ends by contrasting the principles of the two ideologies, and by showing how rapidly the totalitarian theory had swept over so many nations--whether by their own choosing or by force.

Linscheid makes no important distinction between the Fascist, Nazi, and Communistic forms of government, though he occasionally pointed to some distinguishing characteristics.[3] To him they were all to be avoided at any price. In 1937, he stated that he believed that "America has more to fear from Fascism than Communism ... Fascism is more virile, more aggressive, and if possible more unscrupulous in promoting its power than Communism."[4] By 1941, however, he stated, "Of the totalitarian states, Communism is probably the worst from our point of view."[5] His

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[1]Linscheid, "Stability in a Changing World," p. 3, LC.

[2]Ibid.

[3]Linscheid, "The New Irrepressible Conflict," and "That Human Freedom May Prevail," LC.

[4]Linscheid letter to P.A. Norris, May 19, 1937, LC.

[5]Linscheid, "The New Irrepressible Conflict," p. 2, LC.

reasons included the consecration of property as well as individuals to the state. In fact, by 1940, Linscheid warned that communism might continue to march after the war. By 1945, he pointed out that Russia's Communism "now looms so large that it overcasts the whole sky from the horizon to the zenith," and warned that there was no reason to believe that the expansion of communism had reached a stopping place.[1]

Linscheid posed the question, "Why do civilized people submit to such a crude mythodogy which ought to be rejected 'out of hand' by the most unsophisticated freshman?"[2] He seemed to feel that the major reason for a people's acceptance of a dictator lay in the belief that dictatorship offers efficiency when the people have been unable to solve their own problems. He explained this by detailed description of countries in which complete confusion was relieved through the "efficiency" of a dictator. He painted vivid pictures of Italy in 1922 and Germany in 1931, when chaotic conditions allowed dictators to take over.[3] Many of Linscheid's speeches in these years show the decline of democracy and the rise of totalitarianism as the most significant changes in recent history.

The effect of each idealogy on the people.--The above discussion indicates the trend of criticism leveled at democracies and the tendency of many of these critics to believe that totalitarian governments are stronger and more efficient. Linscheid's major lines of defense against the critics of democracy will be summarized in terms of the

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[1]It will be noted in the section on Post-war Coexistence that he early foresaw diplomatic troubles with Russia.

[2]Linscheid, "Our Duty to America," p. 2, LC.

[3]Ibid.

effects of democracy and of totalitarianism on the people so governed.

Linscheid argued that totalitarian governments are not necessarily strong. He admitted in 1939, that despotism appeared to be strong under Hitler, but he pointed out several instances where dictators had not been able to build strong governments[1] and where the defeats of dictators had been the worst and most humiliating in history.

He argued that democracy need not be weak. Although he admitted there was some basis for the accusations that democracy has been weak at times, he felt they had been exaggerated. The most harm had not been done by the enemies of democracy but by her friends who, "though holding in their hands the substance of man's most splendid hopes," had failed to teach their children "the great and enobling goals of democracy for which they should strive."[2] In a country like America with all its natural resources, built on the principle of free enterprise, and founded on the principles of freedom, the citizenry has the obligation to the world to provide an example of democracy so attractive that other peoples will want that form of government rather than resorting to dictators.[3]

The welfare of the citizens is evidenced in many aspects of society. The effect of democratic and of totalitarian forms on the people may be compared in the following five areas: (1) Politics, (2)

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[1]Linscheid, "That Human Freedom May Prevail," pp. 1-2, "Paramount Needs of Education in Oklahoma," pp. 7-8, and "Speech to Fortnightly Club," p. 5, LC.

[2]Linscheid, "Paramount Needs in Education," p. 7, LC.

[3]Here in Linscheid's thought is the oft recurring "mission of America" theme. It is in the direct line of descent described by such intellectual historians as H. S. Commager, Merle Curti, and Ralph Gabriel.

Military service, (3) Religion, (4) Education, and (5) Economic planning. In evaluating the conflict between these two types of government, he felt that one must look at the advantages of democratic government in all of these as they affect the lives of the individuals "one by one."

(1) Politics. The entire difference in the relationship between the individual and the state in democratic and totalitarian governments is that democracy draws out the individual and places political responsibility on him, while totalitarianism suppresses him. Linscheid characterized totalitarianism as conceiving the state to be an altar on which the individual must sacrifice himself, while democracy conceives the state as an agency to provide the best for the greatest number.

He felt that as a government of force and terror, totalitarianism was best described by the German Minister of Justice when he said, "A handful of force is better than a sackful of justice; a good stick is a good reason."[1] Democracy depends on cooperation between its citizens and leaders. Dictators believe all power belongs to the state and no citizen has any rights except those conferred on him by the state, while democracy holds that the citizenry is everything and the state has only such rights as they collectively delegate to it.

The relationship of the citizen to his political leader differs in these forms of governments largely in the degree of choice remaining with the citizen. Linscheid believed that the government cannot serve its people best when it is too far removed from their control, from the effect of their choices. He said, "Government at long range is always shot

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[1]Linscheid, "Our Duty to America," p. 1, LC.

through with favoritism, nepotism, and patronage. This "political distance" breeds dictators who are responsible to no one for their actions and laws. Leaders of democracies are responsible to the people, elected by them, and replaced at their will. The ruling power in totalitarian states may be passed down from one generation to another through inheritance, or grasped by one in possession of power, but in a democracy leadership cannot be inherited. It must be earned. The capacity to secure such a position in America has never been reserved to any one class or social group, as is shown by the fact that American people have selected leaders from all classes. Regardless of their status, they must meet the qualifications and are subject to the people's will. Thus, the good life is achievable in a democracy relative to the degree of free political responsibility.

(2) Military forces. The power of totalitarian governments is gained largely through very powerful military forces. After his return from Europe in 1938, Linscheid said that under Fascist and Nazi governments "every able-bodied man is conscripted to serve in the military establishment of the nation."[2] He remarked that one could see soldiers everywhere in Europe; it seemed to be an armed camp and there was a martial spirit in the air.[3]

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[1]Linscheid, "The Local Official's Responsibility to Democracy," p. 1, LC. See also "Our Duty to America" and "Counting the Costs," LC, for details of ways in which dictators usurp the rights of individuals.

[2]Linscheid, "Counting the Costs," #2, p. 3, LC.

[3]Linscheid noted that the greater emphasis on the military in Europe is reflected in the naming of cities and buildings for battles or war heroes. Their principal streets and their finest squares are named for battles won. See "One American's Impressions" and "Some Comparisons," LC.

Because of their difference of emphasis on the worth of the ordinary man, the two basic forms of government use their military forces for different purposes. The totalitarian governments acquire their power through force and maintain it through these military forces. Democracies consider the military forces necessary only for protection from outside forces, and draw a sharp line between military functions and those of civilian law-enforcing agencies.

(3) Education. Linscheid pointed to a direct connection between political, military, and educational functions in totalitarian states, and noted that the prime function of education was to further the purposes of the dictators. In addition, their educational system is controlled by the state and used as a propaganda agency. There is no academic freedom; some of their best scholars have been forced to leave the nation when they refused to voice the propaganda of the state. Their educational systems have been regimented in subject matter and have been used for military training.

Thus, it came about that the more thoroughly the German schools taught, the more dangerous the Germans became. "Add to all this a colorful, fanatical, rabble-rousing leader, and you have the combination that subverts a whole people and makes them a threat to all the world."[1]

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[1]Linscheid, "What Makes a Nation Great?" p. 5, LC. During the war years when the American public was considering military training in the educational systems, Linscheid strongly opposed it, saying that the results of this mixture can be seen in the German schools. "Having seen that this perversion did nothing but harm in peace and failed to be of any help to the Nazis in the war, we should proceed to develop the best of our own system." See "The Great Age in Which We Live," p. 9, LC.

While the totalitarian emphasis is on training the student so that his abilities can best help the state, with emphasis on propaganda and job training, democratic nations educate for the welfare of the student first and of the nation second.[1]

(4) Religion. Linscheid believed that any effort on the part of any government to control the individual's religion is harmful to his welfare.[2] At the same time, he insisted on complete independence of government and church in the United States. He felt that a "crumbling of our religion would leave our government upon an insecure foundation."[3] He pointed out that while some democracies have a state church, not all citizens are required to belong to that church.

Linscheid argued that one of the greatest evils of dictatorial rulers' power is their power to remove ministers from pulpits and to censor what the others may teach.[4] But he thought the "worst" evil of any dictator is to lead the people to believe that he is God. In 1939,

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[1]See Purposes of Education section of Chapter VI.

[2]See above, Chapter IV.

[3]Linscheid, "Stand by the Church," p. 2, LC. See also "A Faith and a Philosophy," and "Kinship of Democracy and Religion," LC.

[4]In 1938, Linscheid read a letter to an audience to illustrate the comparison of modern persecution of ministers with ancient times. The letter was from a minister who had been put in jail three weeks earlier by the Nazis. Its contents were such that the Apostle Paul might have written it when he was in prison. This minister was in prison because "he preached what his conscience told him was right." He refused to take his interpretations of the Bible from a politically appointed Cabinet minister." See Linscheid, "Counting the Costs," # 1, p. 2, LC, and "One American's Impressions," p. 4, LC.

Linscheid related instances in Italy where the children repeated a prayer, which translated reads: "We thank you, Il Duce, that you have given us this food to keep us healthy and make us strong. O Lord, God, protect Il Duce."[1] By 1939, Linscheid stated that Hitler had made himself a God before his people, and Linscheid said that it is unbelievable "how fulsome and nauseating this adulation can become."[2] Dictators force a disentegration of the church and elevate themselves as the giver of gifts in order to strengthen their power over individuals. Linscheid believed this was one of the worst effects state control could have over the individual.

(5) Economic planning. Linscheid discussed the contrast in this area in terms of free enterprise versus rigid state regimentation of industry and workers. Although he felt that this was the one phase of the "pursuit of happiness" in which America had perhaps been the weakest, he still believed that nowhere else had a people under any system done so much for the education of its children, developed so many institutions for the care of the unfortunate, or where so many people

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[1]Linscheid, "Counting the Costs," #2, p. 3, LC.

[2]To illustrate this point, Linscheid occasionally quoted from from publications like Clara Leiser's Lunacy Become Us with statements like the following: "God has manifested Himself not in Jesus Christ, but in Adolf Hitler . . . I believe on this earth in Adolf Hitler alone. . . . Christ is a false prophet. He was a Jew and thus the source of every ill . . . Der Fuehrer is the Jesus Christ as well as the Holy Ghost of the Fatherland'" Linscheid, "Our Duty to America," p. 2, LC.

have given so much to philanthropy.[1] Germany and Italy claimed in 1939 that they had no serious unemployment in these countries like the United States.[2] Linscheid contended, however, that a true evaluation of unemployment in these countries could only be made after considering the manner in which it was solved. Germany and Italy each had put a million men into armies, another million on building fortifications, and another million on the manufacture of arms and munitions. His analysis of this situation compared with the American principles is both interesting and amusing when he states:

> In those countries men are not unemployed, they are in the army shouldering muskets. In addition to this in Germany, they have a year of compulsory labor service; workmen are organized along military lines. These soldiers and these laborers get a wage of six cents a day. If one of these fellows is really economical he can take his day's wage and buy a postage stamp to write a letter to his sweetheart; and if he spends none of his money at all during a month he may have enough left out of his wages to buy him a cheap necktie and a pair of socks. They may have done away with unemployment . . . but no one here believes that we should adopt that way. The fact of the business is that the American on relief is rich compared with these six-cents-a-day laborers.[3]

He felt that although this plan had relieved "unemployment" in those countries, it had led to war and therefore, could not be a permanent solution.

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[1] Linscheid, "Hopeful Realism," p. 5, LC. In "Good Will," p. 4, LC, he classed Switzerland as the only true democracy in Europe and pointed out that "on a per capita basis they have more money in their savings banks, more insurance in effect, fewer debts and less unemployment than any other people in the world, our own included."

[2] Linscheid, "The New Irrespressible Conflict," p. 4, LC.

[3] Linscheid, "Our Duty to America," p. 4, LC.

Comparing these countries with the United States during the war itself, Linscheid felt that the system of free enterprise, even under some temporary controls, had been a "wonder in peace" and "magnificant in war." Because of its free enterprise system, he thought, the United States was able to start from far behind her enemies in the production of war materials and produce equipment for all her vast war activities plus a great proportion of supplies used by all of her allies.[1]

In all of his comparisons of the effects of these two forms of government upon the welfare of the individual, Linscheid pointed out that in the long run democracies have won more victories and had less restraint, more laughter and fewer tears than totalitarian states.

However, America might lose her freedom; other free people have. In view of the physical conflict which he felt by 1938 was certain to reach a war status, he was concerned that America maintain the rights which her Founding Fathers had written into our original charters. He cautioned that an America asleep on the job might lose these freedoms. He was, therefore, constantly posing the question, "How can America preserve her freedoms in the midst of this irrespressible conflict?" The next section will interpret his discussions in answer to this question.

The Preservation of Democracy

Throughout all of Linscheid's addresses, he makes clear his concern for the preservation of American democracy in the midst of the world-wide conflict. Before the war he had dealt with those characteristics of democracy which must remain constant if democracy is to live.

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[1]Linscheid, "Lessons Taught by the War," p. 4, LC.

These qualities which make a nation great are natural resources and human resources. There has never been any question concerning America's wealth of natural resources. It is her human resources that most require attention. In this respect, he argued, the greatness of a nation depends on the acceptance of the duties of citizenship and of leadership. If America is to be strong in the world conflict between democracy and totalitarianism, she must constantly develop better citizens and leaders.

Duties of citizens.--Linscheid's requirements for good citizenship were based largely on five principles. The first requires each person to take his citizenship seriously and to support democracy with conscious and judicious effort.[1] He insisted that democracy is not "an inheritance, but an achievement; it is not a bequest, it is a conquest."[2] Americans must be eternally vigilant about their freedoms.[3] He pointed out that it has been claimed that dictators win their powers in weak democracies, but he felt that it was more accurate to say that they can

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[1]Linscheid, "Embattled Democracy," p. 10, LC. Linscheid liked to use a comparison of a nation's citizenry to the Washington Suspension Bridge. Its strength comes from steel cables into which are woven thousands of small strands. If each tiny strand should begin to weaken one by one, the strength of the bridge would gradually diminish, and eventually the bridge would collapse. So it is with democracy. Its strength depends upon the character and strength of each citizen. As these citizens weaken in moral character, the democracy becomes less effective. A strong democracy, like the bridge, can remain strong only when its individuals are strong.

[2]Linscheid, "What Price Citizenship," p. 2, "How Democracy Differs From Other Forms of Government," p. 9, and "The Kinship of Democracy and Religion," LC.

[3]Linscheid, "The Local Officials Responsibility to Democracy," "What Price Citizenship?" and "Embattled Democracy," p. 13, LC.

gain their powers in careless democracies.[1]

If individuals take their citizenship seriously, it would naturally follow that they would accept those obligations which always accompany rights. Linscheid spoke of rights and obligations in a democracy as causes and effects. He said that "to seek to reap without sowing is as bad in government as in agriculture."[2] He compared the citizen who refuses to accept his just share of responsibility for democracy with the drone who does nothing but insist on being supported. The preservation of America's freedoms depends greatly upon each citizen's sense of responsibility in the maintenance of these freedoms.

Secondly, a good citizen must have high ethical standards. Linscheid thought a nation's greatness is measured in terms of the character on three levels: (1) The below average class which "contains not only the underprivileged, but also the criminally inclined and the lawless," (2) The average citizens "who play the game according to the rules, but do not greatly trouble themselves to determine why a given course of conduct . . . is right or wrong," (3) and a high level in which citizens "are not satisfied with merely abiding by the rules of the game" but seek to

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[1]Linscheid, "Counting the Costs," (#1) LC.

[2]Linscheid, "Our Birthday," p. 5, and "Democracy in the Class Room," p. 6, LC.

[3]Linscheid, "The Individual and the Crowd," p. 11, and "What Makes a Nation Great," p. 8, LC.

make the game better.[1] He felt that a great nation must have many citizens who can be classified in this last group.

Third, each citizen must act cooperatively. Linscheid wanted collective action for the welfare of all to result voluntarily rather than from coercion and regimentation, which he described as "deadening."[2] He was explicit in stating that such cooperation by citizens need not limit their individual rights or responsibilities, but supply direction for them. He felt that even in cooperative action, the individual must act on his independent thought. He felt that "the greatness of a free nation is directly proportional to the number of people who obey self-imposed laws.[3] Failure to control and direct individual liberties can cause a nation to lose its freedoms.

Fourth, a democracy can be successful only if its citizens keep well informed. He often cited Goethe's statement that "nothing is so dangerous as ignorance in action." Keeping well informed meant a thorough understanding of American history and institutions, plus accurate information on current issues and problems confronting the state and

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[1]Linscheid, "Personality First," pp. 7-8, LC. Linscheid gave credit to "the ablest minister now living in America" for this classification. He was probably referring to Dr. Harry E. Fosdick, whom he often quoted and whom he described as "one of the keenest and clearest minded commentators on the contemporary scene." See Linscheid, "Let Us Teach Them," p. 8, LC. and also a letter to Myrtle Beard, July 15, 1932, PF, in which he said, "In fact, there are only two classes of ministers. Dr. Fosdick is in the first, and in the other, are all other ministers of the United States."

[2]Linscheid, "Frontiers in Education," p. 6, and "Counting the Costs," #2, p. 9, LC.

[3]Linscheid, "The Local Officials' Responsibility to Democracy," p. 6, and "Frontiers in Education," LC.

nation.[1]

Fifth, each citizen must vote unselfishly. Keeping well informed on current issues and on qualifications of those who seek offices is a prerequisite to voting unselfishly. Voting unselfishly requires each citizen to promote the highest good for the greatest number of people rather than voting for a friend or to promote the interest of a certain group. Linscheid called the "selfish ballot" a "corrupt ballot."[2]

Americans must also appreciate the franchise. Linscheid pointed out that Americans have drifted so far away from that appreciation that no more than half of the legal voters ever vote. He reminded audiences that Americans are not concerned enough over this right "to take fifteen minutes to register our will upon public questions or to choose the officials who are to administer our affairs." If individual freedoms are to be preserved and democracy is to succeed, "citizenship must be made of sterner stuff."[3]

Duties of leaders.--Linscheid placed great responsibility on the elected leaders in a democracy, but he cautioned that it was a mistake to expect them to shoulder all of the responsibility. He felt that a democracy reflects its citizens and that "no government is much better than the people from which it springs."[4] In other words, he felt that

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[1]Linscheid, "Priorities," p. 4, LC.

[2]Linscheid, "Embattled Democracy," p. 11, LC.

[3]Ibid.

[4]Linscheid letter to Fred Andrews, Sept. 26, 1936, LC.

citizens will get the kind of political leadership they demand, and that they cannot expect a better government until they "individually and collectively manifest a higher quality of citizenship."[1]

He listed three requirements for good leaders: They must first be good citizens, meeting the requirements already discussed above for citizenship. They must be capable of knowing the needs and the will of the people whom they represent. They must have the ability and integrity to work toward goals which are for the welfare of all.[2]

Linscheid felt that much criticism of democracy had resulted from a decline in the quality of its public servants. He called attention to the decline in the quality of thoughful speaking and debating in legislative bodies. In recent years the utterances of political leaders have been much less stirring and of lower quality and dignity than in earlier years. Also eminent men have failed to measure up in their standards of ethics and conduct. He illustrated this point by naming specific instances, but seldom mentioning names, where public officials had been guilty of misappropriation of funds, accepting bribes, etc.

Linscheid's explanations of the slump in the quality of leadership seem to fall into two groups: The attitudes of the public toward their leaders, and the attitude of the leaders toward their responsibilities. He believed that Americans are too contemporary and too materialistic. He felt that there was a lack of vision and long range planning among political leaders. The public demands policy based on "immediacy."

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[1] Ibid.

[2] Linscheid, "The Individual and the Crowd," p. 1, and "Personality First," p. 8, LC.

Three major faults result from this public attitude. (1) He felt that officials are regarded as "chore-boys" and expected to represent a group or district rather than the entire state or nation. (2) He felt that government is often controlled by pressure groups. Because of these pressure groups and special interest lobbyists, Linscheid thought "it is no wonder. . . . that some of the legislators are misled all of the time and all of them some of the time."[1] (3) He felt that the practice of patronage results from this public attitude of immediacy. "If a representative does not get some appointive positions for citizens of his county, he is dubbed a failure; and if he gets several he is called a success." Strife over this sort of thing has made legislative sessions ineffective. In short, this "immediacy" attitude of people toward their leaders has produced bad results.

On the other hand, the attitude of leaders toward their responsibilities leaves much to be desired. Linscheid often referred to Cleveland's statement that "a public office is a public trust" when he spoke of the desired attitude of a public official.[2] He opposed the slogan "to the victors belong the spoils." Instead, he felt that the public official should use the slogan "to the victors belong the responsibility of providing good government."[3] Linscheid commented that some types of public officials who do not respect their own responsibilities remind one of Thomas Carlyle's remark about the House of Commons, "Good Heavens, six

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[1]Linscheid letter to Fred Andrews, Sept. 26, 1936, LC.

[2]Linscheid, "Schools in a World War," p. 6, LC.

[3]Linscheid, "Embattled Democracy," p. 11, LC.

hundred talking asses making laws for the greatest empire on earth."[1] He felt public officials must truly be the servants of the entire public.

Most of Linscheid's suggestions for improvement of the government were in terms of ideals and citizenship in both the public and its leaders. His more concrete suggestions for improvement are in terms of three everlapping measures which he felt were needed for the Oklahoma Legislature. He felt that the fulfillment of duty by public officials requires that their positions be made more secure in order to attract a high quality of men. He thought the Senate should be reduced to about twenty members and the House to forty and their salaries multiplied by four in order to raise the standards of those who announce and are elected for state office.[2] He believed that public officials should be placed on a merit system. He felt that England had been more successful than America in achieving high quality public officials, and that their government is "as responsive to the popular will as our own, but all of the key officers in Great Britain are removed from the uncertainties and the "vicissitudes of politics."[3]

Thus, Linscheid located the strength of a democracy in two

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[1]Linscheid, "Priorities," p. 2, LC.

[2]This suggestion would seem to conflict with his trend of thinking. When one studies it, however, it is in keeping with his conservatism in all things. He would be the first to object to cutting this law-making body until it became a government by a small group. At the same time, he felt that if the state is unable to pay adequate salaries to secure good leaders, then it would be wiser to decrease the number. It should be noted that the number is still large enough to represent the people and to avoid government by a small group.

[3]Linscheid, "The Local Officials Responsibility to Democracy," p. 13, and "Embattled Democracy," p. 11, LC.

factors: The high quality of citizenship and wise leadership. He felt that better officials could be obtained with a higher type of citizenship, better pay, and a merit system which would remove some of the political aspects from service.[1]

A Government in Peace and War

The past section has been devoted to Linscheid's philosophy of government in terms of the preservation of American freedoms in a world-wide conflict of ideas. When this conflict of ideas turned into war, Linscheid's concern was still with the preservation of individual freedoms in America by whatever means were honorable. This preservation not only meant winning the war but also preserving our freedoms while doing so. The following discussion presents the chronological development of Linscheid's ideas through the periods of prewar "isolationism" to postwar "internationalism."[2]

From Isolation to War

Awareness of the coming conflict. In 1936, Linscheid made a

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[1]The discussion of the prewar attitudes toward preservation of democracy is incomplete if his economic security is not included. At the same time, Linscheid treated it more consistently in his speeches which dealt with the post-war problems. In order to avoid duplication, his treatment of the problem of economic security as a factor in the preservation of a democracy in peace and in war, will be treated in the post-war section.

[2]It is felt that the best way to handle this division is to show the progression of his thinking from 1936, throughout the war, and up till 1947. It is believed that his gradual change of attitude is the same progression which many in America felt at that same time. The manuscripts in the rest of this chapter will be dated according to the year in which he gave them. Hence, the following section will deal with preserving democracy while the government moved from isolation to war. The next section will present his governmental philosophy in the task of constructing a "brave new world."

speech in which he outlined a plan by which America might stay out of another general war. There is no direct reference in the published version of this speech to indicate that he was expecting one soon. He was offering a possible plan to keep America out as a matter of general policy.[1]

By 1937, however, his speeches began to state very definitely that another "general war" was imminent. He said, "Every informed observer of the contemporary scene believes war will come." He no longer speculated as to "whether it will come, but <u>when</u> it will come."[2] He described the situation in part as follows:

> An unparalleled race of armaments, unexampled preparations for war, intense bitterness between nationalities, seething race hatred, territorial ambitions manifested by whole peoples, vaulting ambitions of dictators, insatiable lust for power--these are the stuff that wars are made of.[3]

By the early part of 1938, after his three months tour of Europe, Linscheid warned that another war "is just around the corner."[4] Starting in England and reaching its peak in Italy, the entire continent was like

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[1]Linscheid, "A way to Avoid War," <u>The East Central Journal</u>, Feb. 19, 1936, p. 2.

[2]Linscheid, "Can America Keep out of the Next War?" 1937, p. 1, LC.

[3]This same fear was expressed in a letter written the same year: "I have frequently said that our government and institutions will be more seriously tested within the next ten years than at any time since the republic was established." (Letter to P. A. Norris, 1937, LC.) In a letter to his sister and brother, written Sept. 16, 1939, he showed the presence of this fear as early as 1937 when he wrote: "I felt very sure when I came back from abroad nearly two years ago that the war would probably come before 1940, certainly not later than 1941." Carbon copy to Oscar and Emma Linscheid, PF.

[4]Linscheid, "Counting the Cost," #2, 1939, p. 2, and "Our Birthday," 1938, p. 7, LC.

a series of armed camps. War was in the air and in all countries talk was mostly of the coming war.[1]

During the early months of 1938, his speeches were largely devoted to the explanation of various geographic and historic problems which had previously caused war, and had now recurred. Coupled with this were detailed studies of the various alliances being created out of a feeling of fear and distrust of other powers. England, for instance, was already asking "In the next war the United States will be with us again, won't they?"[2]

By January, 1939, Linscheid felt that the Pact of Munich on the previous September 30 had greatly accelerated preparations for war. He described these preparations in part as follows:

> On the days immediately preceding September 30, London bankers were sending huge reserves of money to smaller banks in the country: Jewellers were sending truck-loads of gold and precious stones to hiding places in rural England; 240,000 Londoners had left the metropolis of the world for less conspicuous towns inland; provisions were under way to transport the school children from London to the mountains of Wales; trenches were dug in Hyde and St. James parks, and the city was in a feverish state of expectancy because there was a general belief that German war planes would attack London as the most vulnerable part of the British Empire. Indeed, two broadcasting companies had made arrangements to broadcast that attack over a world-wide network so that people living in lands beyond the seas could hear the drone of the propellers of the attacking planes, hear also the bursting bombs, and the shrieks of the maimed and wounded.[3]

This pace, he said, "resulted in greatly enchancing the power of the

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[1]Linscheid, "One American's Impression," 1938, LC.

[2]Ibid., p. 5. See also Linscheid, "In a World of Doubt and Fear and Distrust," 1938, "Counting the Cost," 1939, "One American's Impressions," 1938, and "The Tangled Web of International Relations," 1938, LC.

[3]Linscheid, "In Defense of our Shores," 1939, p. 1, LC.

dictators Mussolini and Hitler . . . and . . . greatly diminishing the standing influence of the democracies of Europe."[1] This act did not buy peace for the democracies; it "merely rented one for a short and indefinite period," and he predicted that the rental would probably "rise sharply without advance notice."[2]

In February, 1939, he suggested that "we need protection from the fate which threatened London last September."[3] In April he stated that "only a near miracle can prevent a general war."[4] In May he described the scene in Europe which was "apparently destined to become more turbulent . . . millions of armed men . . . drill for war . . . ready to fly at one anothers' throats."[5] In July, he stated that the mad rush for more arms "can not lead anywhere except to a general war."[6] He also warned that it "may be impossible for us to remain out of it."[7] By the first of September when there was no longer a question of a war, Linscheid was concerned primarily with what America's stand should be to protect the rights of the nation and its citizens.

Causes of the second world war. Linscheid felt that international trouble had arisen by 1938 because of the concentration of great

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[1] Ibid.

[2] Ibid.

[3] Linscheid, "Our Duty to America," 1939, p. 5., LC.

[4] Linscheid, "Counting the Cost," #2, 1939, p. 4, LC.

[5] Linscheid, "Hopeful Realism," 1939, p. 3, LC.

[6] Linscheid, "Christian Faith in the Presence of Triumphant Evil," 1939, p. 7, LC.

[7] Linscheid, "The Lost Opportunity," 1939, p. 3, LC.

power in the hands of a few greedy dictators. He was more concerned, however, with the reasons which had caused free peoples to submit to this control. His purpose was not only to provide an understanding of the present crisis, but also to direct thinking toward future action and policy in order to avoid a re-occurrence of these. The race in armaments, in the conscription of men, and in international alliances all stemmed from a deep-seated fear of the power and intentions of other nations. Each in turn served to increase these fears and distrust.

Linscheid pointed out that Germany, Italy, and Japan are "in one another's arms, not drawn together by love, but forced there by hatred of others and fear of others."[1] He argued that the present hatred began brewing at the peace conference at Versailles, which was to end a war that had known the most bitter hatreds. The nations affected by this conference were not happy with the outcome. He carefully explained in detail the factors involved in the first war which left these three countries now seeking aid to rectify their earlier losses. Italy had been denied control of the Mediterranean. Germany argued they had surrendered under an agreement in Wilson's Fourteen Point plan and had lost her colonies in Africa, Alsace Lorraine, The Ruhr, East Prussia, and was saddled with war debts "greater than the actual value of all the real estate and personal property in that empire."[2] Japan turned her back on the League of Nations when that body sought to prevent her from taking Manchuria in

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[1]Linscheid, "In a World of Doubt, Fear, and Distrust," 1938, p. 4, LC.

[2]Ibid.

order to get minerals and food.[1]

Linscheid considered the geography of Europe as a factor in international conditions as well as their greed. He pointed out that omitting Russian territory, the rest of Europe comprises an area about the size of the United States east of the Mississippi. Within this small area are twenty-four independent nations, four of which are world powers. The cultures, languages, traditions, and commercial interests of these nations differ widely. Each nation is ambitious and expansionistic, and they are all forced to live in close proximity.[2]

Here, then, were three leading and powerful nations whose discontent with the first war peace adjustments had lead to desperate actions. As a result of this hatred on the part of dissatisfied nations, and fear on the part of the others, war became inevitable.

This situation produced new and dangerous trends. A race in armaments, conscription of men, and international alliances. Each of these resulted from fear and distrust of other powers, and each in turn increased those same fears. This maddening cycle, he felt, would result in war as soon as one group thought it had the advantage over the other. Whenever he discussed these circumstances, he reminded his audiences that these same things had happened just prior to the outbreak of the first

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[1]For a thorough discussion of the historical elements involved in the causes of both of the world wars, see Linscheid's speeches "In a World of Doubt, Fear, and Distrust," 1938, and "The Tangled Web of International Relations," 1938, LC.

[2]In "The Tangled Web of International Relations," 1938, Linscheid explained their relationship by the analogy of two women who could not cook on the same stove unless one is mistress and the other maid. Here, however, are twenty-four women trying to cook on the same stove, each striving to gain the position of the mistress.

war. In addition, he warned that Hitler and Mussolini were able men. They were carrying out plans to make their people like each other.[1] Linscheid predicted that these powers will strike against other "as soon as they believe that their neighbors are at a disadvantage."[2]

Linscheid often stated that the English were apprehensive about conditions in Europe. He said England feared that France was not as strong as she appears to be because of the continued changes in her government. As early as 1939, he stated that Russia could not be relied upon in spite of her great power and stated that Russia's internal conditions were weak. He pointed out that England sought assistance when Italy and Japan simultaneously challenged her authority in the Mediterranean and in Asia. He cautioned that they would want America's help.

All of these historical backgrounds were discussed to provide an understanding of the basic causes of the present crisis. He warned that war seemed unavoidable in light of these historical facts and in light of the present race for power. From this point of view, Linscheid spoke on America's problem as it developed from 1937 until December 7, 1941, i.e.: What should America do in this world conflict, and how could she best preserve all that is dear to her people during an armed conflict? The following sections present his thinking chronologically.

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[1]Linscheid related that when he was in Italy, three German ships brought 2500 German workers to Italy. They were welcomed by masses of people, and as they toured Italy the people of each place provided armed guards, bands, food, and entertainment. Mussolini was to send Italians to Germany where they would be welcomed with equal hospitality. Since these two men had entered an alliance, they had started selling their people on this alliance.

[2]Linscheid, "In a World of Doubt, Fear, and Distrust," 1938, p. 5, LC.

National defense, 1936-1939. In considering America's need to preserve individual freedoms and her attitude toward the approaching war, Linscheid pointed out that Americans "love two things above all others . . . They love democracy and they love peace."[1] He stated that when Americans desire "to retain the one and promote the other" and when these are threatened by events in Europe, the question "Can we best retain democracy and promote peace by staying out or going in?," is a fateful one "to which there clings a true sublimity with the fate of many millions embraced in it."[2]

From 1936 until September, 1939, Linscheid favored a policy of complete isolation as the best way in which America could preserve her freedoms.[3] His early policy of isolation involved four basic answers to the question of what America should do: Remove profits from war; avoid alliances with other nations; prepare defense for her own shores; and avoid sentimentality.

In 1936 and 1937, he advocated a policy to remove profits from war as a means of discouraging propaganda for war. His plan simply call-

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[1]Linscheid, "In Defense of Our Shores," 1939, p. 2, LC.

[2]In 1939, Linscheid stated, "Certainly, I am not a pacifist," and warned, with historical backgrounds, of nations who had relied for their protection on righteousness of justness and who had been overrun by nations neither righteous nor just. See Linscheid, "Christian Faith in the Presence of Triumphant Evil," 1939, p. 7 LC.

[3]It is interesting to note the gradual revision in his thinking during these years--a revision produced by events which he felt directly threatened America. Here he followed many Americans who, like Senator A. H. Vandenburg, found no other course possible. The point here is that he probably reflects the transition of popular thought in Oklahoma on this issue as much as on all the other issues where his audiences accepted him.

ed for providing that upon entry into a war income taxes would be raised "to a point where no individual could have an income of more than two or three thousand dollars a year regardless of the magnitude of the enterprise he directs."[1] He recommended that international trade be at one's own risk and that all trade should be strictly cash and carry with no loans and no guarantee of protection for life or property.

By 1938, he pointed out three choices which America could make with regard to neutrality in foreign trade. (1) She might insist on her rights as a neutral nation and insist on freedom of the seas. (He warned that this policy had involved America in other world conflicts.) (2) She could place an embargo upon trade with one side or both. (He stated that this policy had meant economic ruin before the war of 1812 and it would wreck the economic structure now.) (3) The National Administration could announce that all citizens who trade with any nation at war do so at their own peril, and refuse to provide any protection. (He pointed out that this would affect trade almost as much as an embargo, and if lives were lost the administration would be "so viciously attacked as to make its position untenable.") His main concern was to keep America from becoming involved in the war because of some foreign trade incident.

Although Linscheid's suggestions in 1937 included honorable attempts to achieve lasting goodwill with nations, he did not favor an alliance with any.[2] By January, 1939, he classified American opinion into three "well defined groups." He warned that the group that had no

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[1]Linscheid, "Way to Avoid War," The East Central Journal, Feb. 19, 1936, p. 2, and "How Can America Avoid Another War," 1937, LC.

[2]Linscheid, "Hopeful Realism," LC.

definite opinion would be most susceptible to war propaganda. Another group wanted to form an alliance with France and Great Britain. He warned that Alliances involve dangers to American freedoms; that many nations forget agreements under pressures and selfishness for their own welfare; and that in case of war, an alliance would require the shipment of millions of men and materials across the ocean. Linscheid agreed with the third group which wanted to prepare America for defense of her own shores.[1]

In 1937 and 1938, Linscheid was beginning to advocate that it was foolish to trust to a large ocean for protection and that America should look to her own defenses against possible attack. He warned that to remain undefended is to "invite an unprovoked attack." In 1937 and 1938, his recommendations for equipment were urgent, but in light of later developments, entirely inadequate.[2] By 1939, he had increased these recommendations for a "first rate" navy, army, and airforce. He insisted that the navy should be superior to those of the Axis powers and capable of protecting all areas from "Passamaquoddy to Panama and from Panama to the Aleutian Islands, including Hawaii."[3]

During all of this period, Linscheid was warning that it might

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[1]Linscheid, "In Defense of Our Shores," 1939, LC. See also "To the Ramparts," 1939, LC, in which he pointed out that there were few undecided people left in America. This reduced the different opinions to two: Join the Allies, or prepare for American defense against agression. By Jan., 1940, he said that the one thing Hitler had done for Americans was to unite their thinking because by then 100% of Americans favored the Allies. He still pointed out, however, that 75 to 80% still wanted to stay out of the war. Linscheid, "Where Do We Stand," LC.

[2]Linscheid, "In Defense of Our Shores," 1939, LC.

[3]Ibid.

be impossible for America to remain out of a war simply because the people would be swayed by the appeal of other nations. He insisted that Americans must reserve the right to make their own decisions and must not "sign a blank check" to any nation.[1]

Cash and carry, 1939-1940. After Germany's invasion of Poland on September 1, 1939, Linscheid's speeches became more pointed in their attempts to build morale, and to emphasize the principles in the American government which were "worth defending." For the first time he was placing more emphasis on "duties" than on "rights" for citizens. He was still warning that America must not consider herself in war just because England and France were. He did contend, however, that America must consider it her responsibility to defend the Western Hemisphere. For this he argued that power was the only thing that the dictators could understand. Therefore America must become powerful. His slogan became "Beware--Prepare!" He discussed defense in our hearts and minds, in the air, on the sea, on the land, and against the "fifth column."[2]

At the beginning of this period he was saying that America must not send "one single boy to Europe," but by the last of the period he

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[1]Linscheid, "The Lost Opportunity," 1939, p. 3, LC. It is interesting to note that Linscheid's warnings against sentimentality were usually amplified by descriptions of his visit to Flanders Field. He seemed angry each time he reported that the Nye Committee disclosed that the United States "paid rent for the second line trenches occupied by our soldiers in France," and that America had to purchase land in which to bury those killed in defending France. Linscheid, "This Troubled World," 1939, p. 9, and "Counting the Costs," #2, 1939, LC.

[2]Linscheid, "Our Duty to America," 1939, The Ramparts We Watch," 1940, "The Ramparts We Watched," 1941, "In Defense of Our Shores," 1939, "To the Ramparts," 1939, "America's Place in a Troubled World," 1940, and "The Defense of America," 1940, LC.

advocated "all out" preparation for defense and stated, "Beware of sending troops into battle inadequately or poorly equipped." This indicates his gradual acceptance of American boys fighting, but he was still thinking in terms of defense of the Western Hemisphere.[1]

The speeches of this period are characterized by detailed explanation of the actual invasions, the international policies, and the reasons for victories and failures in the war. It was through a series of these analyses that Linscheid hesitatingly came to accept the policy of selling war materials to the Allies as a means of protecting America.

He argued that the Allies cannot win a short war; the Germans cannot win a long war.[2] On June 20, 1940, he stated that during the last forty days in Europe, one hundred and twenty million highly civilized people had been swallowed up by the Germans. Her policy was to strike before giving a nation time to prepare. She had conquered more countries and armies in ten months than Napoleon conquered in fifteen long years.[3]

Why had Germany been able to accomplish so much so quickly: Linscheid usually summarized the reasons into four: Her superiority in the air; her superiority in motorized equipment; her friendly agents in conquered countries; and the fact that Germany, for eight years, had been a Spartan camp training for war.[4] Linscheid posed the question as to why the Allies had not aided these countries such as Poland and Finland when

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[1]Linscheid, "The Ramparts We Watch," 1940, p. 12, LC.

[2]Linscheid, "This Troubled World," 1941, LC.

[3]Linscheid, "The Ramparts We Watch," 1940, pp. 2-3, LC.

[4]Ibid.

they needed it so badly.[1] His answer was two-fold. In the first place, the Allies were not prepared for this type of blitz warfare. Not having the equipment to meet the challenge, they were having to prepare while Germany conquered. In the second place, the Allies cannot finance the required armament race. He pointed out that France and England were spending twenty-five million dollars a day on armaments while they were still heavily in debt from the last war.

The Allies must have help. The question seemed to be "Who can help the Allies?" Linscheid pointed out that the status of neutral nations seemed of little help. As early as 1939 and 1940, he labeled Russia's position as "anomalous" and felt that alliances were unpredictable. The United States then becomes the only country that can help the Allies in this effort, and that aid, Linscheid contended, must be through providing materials which they must transport for themselves and for which they must pay cash. Linscheid was hesitant about the Cash and Carry plan at first and seemed to view it as an act which would involve America trade and eventually America in war. He feared that in six months time, the Allies' money would be gone and then they would request credit.[2] Even after England's "major disaster" in Dunkirk on June 4, Linscheid's immediate speeches were still in terms of preparation for

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[1]It is interesting to note his sympathy for Finland when attacked by the Russians, in light of earlier warnings to audiences not to let this sort of thing influence their thinking. He hoped the Allies would "not leave Finland to be crucified as Poland was." Linscheid, "We Face a Tragic World," LC.

[2]Linscheid, "This Troubled World," 1940, LC.

defense in the Western Hemisphere.[1] He felt that Congress should stay in session ready for an emergency, and that peace time industry should be placed on a wartime basis.

During the year, however, Linscheid's opinion changed to the extent that he felt that America's best defense was sufficient aid to England to make her strong enough to keep the conqueror from American shores.

Lend-lease and aid, 1940-1941. Since the paramount need of the human race was now to defeat Hitler, Linscheid developed two major themes in 1941 aimed toward that purpose. One related to mental attitude while the other was an action policy. The first was to caution Americans that wishful thinking could lose the war. He warned that Americans have been wishing a victory would drop into their laps, that small nations would be able to halt the blitz, and that the German people would overthrow Hitler. He warned that it was time to stop looking for Santa Claus.[2]

His action step required that America realize that preparation for defense also implied preparation for offense. During this year he began to state that America could no longer give Britain the aid she needed and at the same time remain a neutral or a non-belligerent ally.[3] He spoke of England as being completely alone against the powerful

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[1]Linscheid, "The Ramparts We Watch," 1940, and "The Defense of America," 1940, LC.

[2]Linscheid, "Wishful Thinking in a World War," 1941, and "Transforming Defeat into Victory," 1941, LC.

[3]Linscheid, "Stability in a Changing World," 1941, p. 6, LC.

Hitler. He seemed to feel that the fall of the Balkan States and France was the last hope of America's remaining neutral. He now argued that whatever affected Britain affected America, and for the first time he placed the emphasis on aid to England before America's own defense. He stated that "after the British rampart we must look to our own army, navy, and air force."[1] He argued that "now is the time to become aroused," and urged speedy mass production of all equipment which must be given to England if necessary. A Congressman wrote Linscheid a personal letter reviewing the Lend-lease bill which was coming up for vote, and asked, "Am I getting my thinking clouded by the flood of propaganda?"[2] In light of present conditions, the president's proposal, and public attitude, Linscheid counseled:

> Consequently, there is nothing to do, as I see it, except to go "all out" to aid Great Britain. If I were in Congress, therefore, and had no more information than I have now, I should support the policy of aiding Great Britain to the extent of our abilities ... aid to great Britain now is our only course.[3]

This same trend of thought was in his speeches of this period. "Either we must help England without skimp or limit or we shall see her go the way 18 other nations have gone in the last three years."[4] Perhaps the extent to which he believed this is shown in a letter Linscheid wrote to another Congressman who had written to him. Linscheid said in part:

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[1]Linscheid, "The Ramparts We Watch," 1940, p. 4, LC.

[2]Lyle Boren, House of Representatives, letter to Linscheid Feb. 2, 1941, PF.

[3]Linscheid letter to Representative Lyle Boren, Feb. 4, 1941, PF.

[4]Linscheid, "Stability in a Changing World," p. 4, LC.

> It is impossible for me to sign this ballot. Of course, I am in favor of staying out of this war, but conditions might arise which would make it impossible for us to do so, and it is impossible to define very accurately the conditions which would justify our entry into the war.[1]

Thus, this period took Linscheid from a reluctant agreement with the cash-and-carry policy to a refusal to sign a petition to stay out of the war. He now argued that America's only defense was to provide the war materials to England regardless of her ability to pay for them.[2]

Pearl Harbor and after. Available manuscripts of Linscheid's speeches after Pearl Harbor begin in January, 1942. They are a battle-cry from a man who had so long advocated peace and isolation. His fury is flung against those who struck at human rights and freedoms.[3] The primary purposes of his speeches after America became an active member of the Allies were to build an unbeatable morale and to encourage the sale of war bonds.

The needs of a country in war are for men, materials, and morale, and he argued that America had no excuse for a shortage in any of

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[1]Linscheid letter to Congressman S. A. Day, Aug. 11, 1941, PF.

[2]Linscheid, "This Troubled World," 1941, "Where Do We Stand?" 1939, "National Defense," "We Face A Tragic World," "America's Place in a Troubled World," 1940, "Good Neighbors and Some Bad Men," 1940, "The Ramparts We Watch," 1940, "The Defense of America," 1940, "Speech to Fortnightly Club and Guests," "Paramount Needs of Education in Oklahoma," 1940, and "Common Place Tasks for a World Crisis," 1940, LC.

[3]Perhaps his full acceptance of the war is shown in his letter which stated his son wanted "to enlist when he reaches 18" and added, "I shall not withhold my consent ... I shall give it broken-heartedly, but with pride, nevertheless." Linscheid letter to his sister Emma and brothers Ed, Arnold, and Oscar, Dec. 19, 1941, PF.

these.[1] He assumed that the problem of men and materials would be solved by Congress, but he felt that the problem of morale was just as important and that the general public must assume that responsibility. He argued that the security of a nation rests on the morale of people at home and at the fronts. Strong morale would be shown in their daily living, healthy thinking habits, their judgment of defeats and victories, their understanding of facts, their readiness to accept duties not of one's own choice, and the surrender of many luxuries and some necessities. This type of morale would be shown in the purchase of savings stamps and bonds and in contributions to the United States War Chest. His speeches for war bond drives were usually short and can be characterized by the following quotation from one:

> For those of us not in the uniform of the United States, the greatest of all duties is to buy Defense Stamps and Bonds to the fullest extent of our ability to pay . . . The emergency is great, our duty's plain; America will win if we do our whole duty. If we do not support our country with our means we cannot win; if we give this support without stint or limit we cannot fail.[2]

Linscheid was particularly concerned that the public know and understand the facts of the war. He argued that Japan had grown powerful and warned that the war with that foe could not be considered a minor one. He feared that the newspapers, radio, and cinema tended to censor too much information and leave the impression that "war is all glory, glamor, and grandeur.[3] He felt that the facts should be made clear

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[1]Linscheid, "That Freedom May Prevail," 1942, "Home Defense," 1942, and "The Task Before Us," 1942, LC.

[2]Linscheid, "Buy Bonds and Stamps Now," LC.

[3]Linscheid letter to his son Bill, at the time with the Marines in the Pacific, May 6, 1944, PF.

and that no euphemistic names should be used such as calling traitors "fifth columnist."

The speeches of this period contain more emotional appeals than at any other time in Linscheid's speaking. He worked hard at selling war bonds and savings stamps and building morale.[1] He appealed to the audiences' sense of pride in feeling that they were doing what their boys and girls in the armed services would want them to do. An example of this is seen in the following remarks to an Oklahoma audience:

> Oklahoma is the daughter of the pioneers, and the pioneers were generous. He shared what he had with his neighbor in need. His spirit still lives among us. We Oklahomans are loyal to America and the principles for which she stands, courageous in her defense, valorous in battle, and quick in our response to the cry for help. We have fulfilled every request that our Country has made in heaped and rounded measure, and we will meet this call as well as all others. Then, when the boys whom we love so well return from the fields of combat in lands afar, bearing aloft their victorious banners, we shall be able to say to them, "You have fought the good fight abroad, and we have kept faith with you at home."[2]

Summary. This section has attempted to show the progression of Linscheid's thinking on the war situation from 1936 to 1942. His concern was with the line of action America should follow during the world conflict in order to preserve her freedoms. His speeches provide a running commentary on all of the major events of the war and the causes and

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[1]He said, "My principal interest outside of my school work is the matter of getting the people of the country . . . to see the importance of a sound and healthy morale . . ." See The East Central Journal, Oct. 22, 1941, p. 5. One example of his work in this area is the Citizen's Forum, which he organized at his college on June 3, 1942. This consisted of general and group meetings discussing the theme "Mobilizing the Home Front." Approximately 500 people attended. See his letters to Dr. Anna Lewis, May 5, 1942; Mrs. J. H. Edwards, Apr. 17, 1942; Rutherford Brett, Apr. 17, 1942; and C. C. Morris, May 13, 1942, PF.

[2]Linscheid, "Support the War Chest," 1944, p. 6, LC.

effects of each. Definite trends of American policy which he recommended can be noted in the following skeleton pattern:

1936-1939: Warnings that the war was coming.

1936: He advocated removing all profits from war by placing all military and civilians on the same pay in case of war.

1937: He argued that the government must not protect those who insist on conducting foreign trade.

1938: He made conservative plans for defense of American shores.

1939: He projected two possible American policies: To join the Allies, or prepare our own defense and stay in the Western Hemisphere. Linscheid agreed with the latter.

September 1939-1940: The Cash and Carry Era.

Intense plans for defense at home and aid for the allies providing they pay cash and furnish their own transportation.

He placed national welfare above that of the individual.

1941: The Lend-lease Era.

He argued that Great Britain is America's last line of defense; that she stands alone and has no equipment; that the United States is her only source for aid. America must supply Britain with all the money and materials she needs. Preparation for defense now means preparation for offense.

Pearl Harbor and after: Linscheid's speeches had two purposes in this period: To build morale and to sell war bonds and stamps.

It will be noted that by 1943, Linscheid was looking at the future, the peace and problems of the post-war era. The next section will report his speech ideas concerning these issues.

The Brave New World

Linscheid's speeches from 1943 till the end of his career had

two purposes: The immediate purpose was to defeat the Axis; the ultimate purpose was to help build a better world for the future. The previous section dealt with the first, winning the war, which by 1943 had dropped into second place. This section deals with his ideas for building a better world in which individual rights should be enjoyed by all peoples. His purpose was to prepare Americans to lay aside their war hatred and prejudices, and to look to a just and lasting peace. He cautioned that a just peace would be difficult, but that it was the necessary first step to a better world.

Beyond this step lay other post-war problems, the solution of which would greatly affect individual freedoms. The expression "War is the father of change" became a sort of slogan for him and he was concerned with how these changes would come in industry, economics, education, government, and international relations. He tried to assure the public that answers could be found for these problems. He felt that he was living in a "great age" and that beyond the war lay the possibility of the greatest of all eras of progress and prosperity. He said that America's greatest opportunity and usefulnessness were in the future, not in the past. It was a challenge; what would Americans do with it? He argued that the destiny of this future was not in the stars, but "in ourselves." This greatness must be accomplished through the sane and just solution of post-war problems.

His major themes concerning the post-war period will be grouped under three topics: A just and lasting peace, post-war co-existence, and politics and economics in the post-war world.

A just and permanent peace. Linscheid's concern over the peace

treaty to end World War II is evident almost from the time the war started. During 1938, he often spoke of the weaknesses of the Treaty of Versailles as one of the basic causes for the second war. In 1941, he stated that he felt "sure of ultimate victory in this war," but he was greatly concerned over the condition the world would be left in after the fighting stopped.[1] By May, 1943, he was making entire speeches on the peace theme, although he also continued to speak on the needs of the war era. By October he said, "This war has progressed far enough that we are sure of victory."[2]

Though it would not be an easy task, he felt that the possibilities of a better world were infinite if humanity had a clear vision and the courage to follow that vision. It must be built on principles which would be just to all peoples, conquered and conquerors. He reasoned that if the peace were not just "it cannot be and ought not to be lasting,"[3] and warned against making the same mistakes in this peace conference as had been made in others.[4]

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[1]Linscheid, "But We Were Right," 1941, p. 2, LC.

[2]Linscheid, "The Great Age in Which We Live," 1943, p. 5, LC. The reasons on which he based the assurance of victory at this early date included: America had undisputed control of the Atlantic, the Mediterranean, and partial control of the Pacific; America's air force had proved superior in fighting on every front; her industry "the marvel of the world in peace, is proving even more wonderful in war," and was outproducting the Axis powers in quantity and quality of equipment; Allied manpower was greater than the Axis, and Allied soldiers were proving superior to those of the dictators. Linscheid, "The State of the Nation," 1943, LC.

[3]Linscheid, "The Great Age in Which We Live," 1943, p. 6, LC.

[4]Linscheid, "But We Were Right," 1940, "Counting the Costs," 1938, and "The League of Nations," LC.

Among the problems to be expected at the peace table, Linscheid discussed four as most serious. In the first place, the difficulty of making a just and lasting peace increases in proportion to the number of nations involved. He recalled that two belligerents had always had trouble finding agreement; this conference would involve thirty-seven nations.

The second difficulty would be in the attitudes of nations represented. Each nation would have its personal interests and it would be difficult to subordinate these to the commonwealth of nations. The greatest mistake which Linscheid pointed out as characteristic of peace treaties was the large gulf between the high war aims and the selfish peace claims.[1] He warned that the nations must not succumb to the gods of those they had conquered.[2]

The third difficulty would be the need for the nations' representatives to be men of wisdom and integrity.[3] The task would be so tremendous that he felt even "if the next peace conference should have wisdom greater than that shown by the winners in any great war in the

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[1]In "Armistice," he described the scene at the Peace Conference at Versailles in part as follows: "Into the Hall of Mirrors of that historic French city there went some of the loftiest idealism as well as some of the basest ambitions, and throttling fears that ever assembled anywhere in the history of the human race. National ambitions and racial jealousies proved too strong to be overcome by any philosophy however profound or by any idealism however lofty. Little nations sought to be great, great nations sought to dominate the world, terrified nations sought to be safe-guarded, and the league that promised so much, came to nought." See "Armistice," undated, P.I.LC.

[2]Linscheid, "Beware of the Gods of the Vanquished, 1944, LC.

[3]Linscheid felt that Wilson's 14 point program failed to be accepted in America partially due to his selection of men to take to the conference. Linscheid, "The League of Nations," LC.

past, there is no assurance that the resulting peace would be just or lasting."[1]

The fourth difficulty would be the "intangible and unwelcome guests at the table." Linscheid felt that the spectre of starvation would represent a total of four hundred million conquered people whose lands had been stripped of all valuables. Many of these were starving and their delegates would want food for their people.[2] The twin spectres of hate and revenge would sit at the table. He warned, however, that "any peace written in the spirit of revenge and hate cannot be wise or just, and . . . ought not to be lasting."[3] The spectre of fear would be there, fear for their security on the part of nations who had been invaded. Another unwelcome quest would be the spirit of militarism accompanied by imperalism, and he warned that force, though necessary for lasting peace, cannot alone maintain peace.[4]

Whenever Linscheid discussed the League of Nations, he felt that it has been founded on sound principles. When he discussed the Atlantic Charter he said that one could not read this charter which Roosevelt and Churchill agreed to "without feeling that it is Wilson's 14

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[1]Linscheid, "Where Do We Stand? " 1939, p. 3, LC.

[2]He felt that America should not <u>give</u> food to these peoples, but "a way must be found to help the people in the occupied lands to become self-sustaining, and thus to regain their self-respect." Linscheid, "A Durable Peace," 1943, p. 4, LC. It will be noted also that this same attitude is shown in his speeches concerning people on "relief" in the United States during the depression. He constantly argued against <u>giving</u> to them, he insisted they must be helped to help themselves.

[3]Linscheid, "A Durable Peace," 1943, p. 5, LC.

[4]Linscheid, "The Four Horsemen Ride Again," 1944, LC.

points condensed down to eight."[1] He felt that these principles should be in the final peace terms.

The United Nations Charter has both strengths and weaknesses. He felt that the weaknesses were obvious, but his speeches concentrate on three basic ones: The principles stated in the Atlantic Charter and the four freedoms that Roosevelt proclaimed as aims in the war were ignored in the charter; it was basically a military alliance since it provided a peace based on the armed might of five nations; and the veto power left each of the five nations beyond the control of the United Nations as a whole.[2]

On the other hand, the United Nations Charter holds hope. He felt that the most important thing about the Charter "is that for the first time in the history of the world, an alliance has been formed to

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[1]Linscheid, "The League of Nations," p. 5, LC. In "The Atlantic Charter," Linscheid listed the eight principles of that Charter as follows: (1) Their countries seek no aggrandizement; (2) They desire no territorial changes which do not accord with the freely expressed wishes of the people concerned; (3) They believed in the right of all people to choose their own form of government; (4) They will endeavor to further the equal opportunity for trade and raw materials to all; (5) They desire full collaboration between all nations in the economic field for improved labor standards and social security; (6) After destruction of the Nazi tyranny, they hoped to establish a peace which would allow all peoples to dwell in freedom from fear and want; (7) Freedom of the seas; and (8) Disarmament.

[2]He stated that this fault was blamed on Russia but he felt that the delegates from the U. S. knew that the Senate would not so much as consider entering a world organization unless the sovereignty of this country remained unlimited and unrestricted. The two most powerful nations in the world were unwilling to "enter any world organization which in any way might limit their sovereignty." See "Christian Action in The New World Order," 1945 or 46, p. 3 and "World Federated Government," 1946, p. 3, LC.

promote peace."[1] He stated that alliances of the past had been for war purposes; the fact that this alliance consisting of so many nations was one of peace, he felt was very significant and hopeful.

The charter expressed a desire for cooperation among nations. He pointed out that usually members of alliances for war break the alliance when they gain peace. This desire for cooperation of nations might be a means of control in the future.[2]

Thus, Linscheid felt that the failure of the peace conference after World War I had resulted in the second war. During 1943, when he felt that victory for the allies was assured, he began to speak to groups on the importance of a just and permanent peace as an only step to avoiding a third war. He described the weakness of the Versailles conference in order to urge fair treatment of all nations after the defeat of the Axis powers.

He warned that a just peace would not be easy. He supported this belief by analysis of the various attitudes, demands, needs, and desires of the 37 participating nations who would be involved, and of the "intangible and impersonal unwelcome guests" that would sit in on the meetings.

The United Nations' Charter held hope for future peace but it

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[1]Linscheid, "The Big Jobs Before Us," 1946, p. 2, LC.

[2]It is interesting to note that in "Christian Action in the New World Order," Linscheid followed a discussion of the United Nations' Charter by stating that the only true peace can be one based on the Christian religion. He didn't feel that this was being an idealist. He felt that with sincere effort it could bring a just peace where no other Charter or policy could. This is a direct reflection of the beliefs shown in the previous chapter on religion.

also had some weaknesses, mainly militarism, the veto, and nationalism. The fact that it was an alliance for peace and cooperation was its best and strongest point.

Post war Co-existence. Linscheid felt that the post-war period would require very careful handling of relations with other nations. Though he seemed to feel that this was true concerning all nations, he was primarily concerned with America's relations with Russia, and secondarily with the Latin American countries.

He believed that the greatest post-war problem would be peaceful co-existence with Russia. Many of his speeches beginning in 1944 dealt with Russia's new position in the world. His arguments concerning post-war freedoms and a better world constantly brought Russian powers and attitudes to bear on his central theme. These arguments generally fall into three phases, but are not mutually exclusive: Russian attitude and power preceding and during the peace conference; Russian power and attitude in the post-war period; and the desirable American policy for co-existence with Russia.

From the beginning, Linscheid never trusted Russia. He had little respect for her before the war and little trust in her during the war. He frequently stated that she would join whichever side would give her the greatest advantage and this would not be judged on the principle or aim of the welfare of humanity. In 1942, he stated that Russian power must not be allowed to become too great or "we might have a menace on our hands almost if not quite as bad as the Hitler menace."[1]

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[1]Linscheid, "Facing Realities," 1942, p. 4, LC.

The most difficult problem of the peace conference, Linscheid felt, would be Russia. She had shown herself hard to deal with on principles which Americans believed to be just. He pointed to the fact that Russia's attitude had been provocative and uncooperative in all the conferences that had taken place, namely at Teheran, Yalta, San Francisco, and at London.[1] He felt that peace could not long endure if any one of the big nations refused to play by the rules of the game, and now Stalin "will sit at the card game at the peace conference with four aces in his hand."[2] Stalin was 100% for Russia and he would loom large at the conference. Linscheid admitted that Russia had been the first to stop the German march, but he was quick to point out that it was done with equipment provided to her by America. Nevertheless, she would come to the conference with victory and her demands would be one of the greatest difficulties in the way of a just peace.[3]

He felt that there was no reason to believe that communism had reached a stopping point, but would continue to spread. Russia would emerge from the war as the largest country in the world, with 225

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[1]Linscheid, "The Big Jobs Before Us," 1946, p. 2, "The Boom," 1946, p. 4, and "This Troubled World," 1939, LC.

[2]Linscheid, "The Shape of Things to Come," 1944, p. 10, LC.

[3]It should be noted that these predictions were made in June of 1944 before Russia had entered the war in Japan. Linscheid predicted that Stalin would demand the annexation of the three Baltic States--Lapland, Lithuania, and Estonia, a large part of Finland, and a considerable part of Poland. He would insist on control of the Dardanelles and access to the Mediterrean Sea. He would ask for a readjustment of the territory in Asia, mostly at China's expense, some at Japan's. He would insist on Russian Leadership in Czeckoslovkia, Yugoslavia, Romania, and all of the Slavic territory. This would give Stalin the largest block of rule from the northern half of Asia and eastern half of Europe. Linscheid, "The Shape of Things to Come," 1944, LC.

million people under her control. She has all the useful raw materials she needs; she is capable of developing any kind of food plants; she has become skilled in manufacturing machinery. Coupled with her solid block of rule from the northern half of Asia and the Eastern half of Europe, the results will make her a "gigantic, powerful Russia."[1] "Communism now looms so large that it overcasts the whole sky from the horizon to the Zenith," he stated in 1945.[2] He pointed out that at that time communism extended "from Kamchatka and the Kurile Islands in the Pacific to the Oder River in western Europe." Linscheid pointed out that unless the United States and England move with great skill, Germany, France, and Italy might eventually become communistic since they see the power that Russia has gained.

Linscheid felt that the greatest question of the post-war era would be, "Can we avoid a third war between the two emerging strongest nations?" He pointed out three stages of war: (1) preparation for war with the policy of being better prepared than one's enemy; (2) a steadily increasing hatred among the people of the two nations concerned; and (3) an overt act by one of the nations, or its officials.[3] In 1946, he stated that the United States and Russia had already gone through phase one and were well into phase two. The question remained as to whether they could avoid phase three.

What should America's policy toward the Russians be? Linscheid

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[1] Ibid.

[2] Linscheid, "Lessons Taught by the War," 1945, pp. 8-9, LC.

[3] Linscheid, "World Federated Government," 1946, p. 7, and "The Shape of Things to Come," 1944, LC.

referred to three policies toward Russia which had been suggested by a leading correspondent:[1] (1) Ignore them (Linscheid pointed out that that would be very unprofitable with Russia gathering up so much of the world.); (2) make war on them (Linscheid said this would not be wise, though he admitted many wanted to "beat them to the draw."); or (3) negotiate with them and try to work out some basis of understanding. Linscheid felt that this last was desirable, but would be the most difficult task that the American diplomats had ever undertaken.

He suggested three possible aids for America's negotiations with Russia; America should develop an unwavering policy in her dealings with Russia and then interpret that policy with great courtesy and tact, but "with an immovable firmness." The heads of American diplomatic negotiations should be left in charge long enough to give the impression that her policy is stable and permanent; and America should have diplomats with the physical endurance equal to that of the Russians.[2]

Linscheid's most consistent recommendation, however, was to make democracy so efficient and wholesome in America that other peoples would recognize in it the type of government they wanted to live under and would eventually refuse to submit to dictators. He called this America's "great obligation to win the war against the Axis."[3]

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[1]Linscheid, "World Federated Government," p. 5, LC., quoting James B. Reston's article in the New York Times.

[2]He pointed out that in the New York meeting of the Council of Foreign Ministers, the United States official, Secretary Byrnes, was exhausted when the Soviet team shuttled to all meetings. Linscheid, "The Greatest of All Problems: Avoiding Another World War," 1947, LC.

[3]Linscheid, "What Price Citizenship," 1945, p. 9, LC.

Thus, because of her newly acquired power, her control over large numbers of people and land, her ability to produce, and her unwillingness to negotiate on the same standards as the free world, Russia would be the greatest international problem in the post-war era. Co-existence with her would be the greatest post-war challenge to the American government and people.

Linscheid also saw a need for closer cooperation and harmony within the Western Hemisphere, between America and her Latin American neighbors. In the past, he felt, America's relations with them had been such as to cause the Latin Americans to feel that Americans are vain, boastful, and imperialistic. Since 1932, Roosevelt, Cordell Hull, and Nelson Rockefeller have done much to improve these relations.

America will have to develop this friendship. To have a friend, a person or a nation must be a friend. He felt this friendship should be developed through free trade with them, non-interference with their free trade with others, cooperation with them in all things, and in molding a feeling of unity in the Western Hemisphere.[1]

Summary. Linscheid felt that one of the most important problems in the post-war era would concern international decisions. America's greatest problem would be peaceful co-existence with Russia because of her power, her attitude, and the spread of Communism. He recommended that America must try to settle problems with her peacefully by making a sound policy, upholding it firmly and keeping it consistent. He also felt that closer cooperation between the countries in the Western

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[1]Linscheid, "Our Good Neighbor Policy," 1945, LC.

Hemisphere should be a goal for post-war diplomacy.

Politics and economics in the post-war world. Linscheid felt that the post-war preservation of freedom would be closely related to international "co-existence," but he also felt that America's freedoms would be preserved in ratio with the solution of our own domestic problems. For instance, he stated that the surest way to check the expansion of communism is to prove in actual practice that "our system provides better opportunities and holds out more hope to our people, that they are better fed, clothed, and have more chance to rise through ability" than under any other government.[1] He believed that America had the potential for a prosperous future because there was a widespread need for goods, a capacity to produce these goods, and money to pay for them.[2] Prosperity depended, therefore, on sound economic policies.

His discussions of post-war economic and political problems concerned free enterprise, industrial instability, unemployment, debts, and strife between labor and management. Related problems included racial unrest and crime.[3] He was also interested in the post-war problems of education, but these will be discussed in the next chapter.

The first major problem in peacetime conversion would be re-establishing individual rights. Linscheid argued that in every war citizens have "surrendered some of their rights in order that the central

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[1]Linscheid, "Lessons Taught by the War," 1945, p. 10, LC.

[2]Linscheid, "When Peace Comes," LC.

[3]Linscheid's discussions on many of these problems are found throughout the years. There is room in this study for only a suggestion of his general philosophy concerning them.

government could wage war effectively."[1] Though he felt that all American freedoms had through necessity been "curbed" during the war, his greatest concern was regaining the rights of free enterprise most affected by the requirements of war.[2] He believed that free enterprise "implies that a government will not enter into competition with its own citizens."[3] When the authority that has the power to tax enters into competition with those whom it taxes, it takes money from a private enterprise to develop competition with that enterprise." This, he said, "loads the dice against free enterprise."[4]

Linscheid always opposed extreme measures, and his attitude toward the government's invasion of free enterprise was no exception. He usually discussed two extreme views and then suggested a compromise. On one hand, he pointed out, some believed that the government should give free enterprise a completely free hand, remove all restrictions, let it expand indefinitely.[5] On the other hand, some advocate that the govern-

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[1]Linscheid, "What Price Citizenship," 1945, p. 2, LC.

[2]Linscheid, "Where Do We Stand?," 1939, "Speech to Fortnightly Club," "Paramount Needs of Education in Oklahoma," 1940, "Priorities," 1941, and "What Price Citizenship," 1945, LC.

[3]Linscheid, "The School's Look at Industry," 1943, p. 3, LC.

[4]Ibid. See also Linscheid, "Lessons Taught by the War," 1945, p. 10, LC. Linscheid's belief on free enterprise was basically consistent throughout the years. In 1936, he stated, "I am so strongly committed to private ownership that I do not want nationalization of industry even in times of war." Linscheid, "Way to Avoid War," LC. During the war, however, he had been willing for the government to take whatever steps would make the defeat of the Axis more rapid. Now that the defeat seemed imminent, he believed that the government should return all business to private enterprise as soon as possible.

[5]Linscheid reminded audiences that this theory was given a

ment should plan each step in industrial progress and provide security for all by guaranteeing jobs for workers and old age benefits.[1] Linscheid believed, however, that the good could be drawn from each of these extremes and a cooperative plan worked out. He believed that the government's responsibility was to aid and to guide industrial development, but that free enterprise was an individual freedom which must be preserved as such. To remove it would be to change America's form of government.[2]

Linscheid believed that this post-war reconversion would become an era of industrial instability. He said that "every great war is followed by depression and slump."[3] He felt that in light of conditions after World War I there was every indication to believe this would be true after the second world war.[4] One of the major problems in industrial instability would be the possibility of inflation.

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chance to prove itself in the 1920's when Harding, Coolidge, and Hoover had acted under the laissez-faire theory. At this time "the worst economical debacle in the world came upon this country." He said that it was obvious that something is wrong with this theory, when millions of toilers became paupers overnight. See Linscheid, "What Price Citizenship," 1945, p. 6, LC. This appears to be reasoning which could be criticized as non sequitur.

[1]Of this plan, Linscheid said, "It takes neither a financier, statesman, prophet, or economist to see that pushed to its logical extremes this theory of economics can lead only to the regimentation of every act of every individual, with a consequent annihilation of liberty, and to an overwhelming economical catastrophe of repudiation." Ibid., p. 7.

[2]In short, he was proposing the judicious development of a "mixed economy," and on this point he was somewhat conservative.

[3]Linscheid, "The New Irrepressible Conflict," 1938, pp. 3-4, LC.

[4]Linscheid, "Education for a Changing World," 1939, p. 2, and "Inflation," 1943, LC.

He discussed two kinds of inflation, money and price inflation. The first "arises when so much paper money is uttered [sic] by a nation that the people lose confidence in the ability of the country to redeem that paper money."[1] He said that this was the worst way to repudiate honest indebtedness because it destroys the value of savings and all kinds of securities. The second kind of inflation arises when some or all types of consumer goods reach price levels two, three, or five times as high as normal price levels. This type of inflation can arise from two causes: A pronounced scarcity of goods that the public needs and wants, and an excess of purchasing power on the part of the public.

Linscheid pointed out that these causes of inflation were present in America in 1943.[2] He feared that a sharp rise in prices would be inevitable even if some sort of control were adopted. With goods available and money to pay for them, it would be almost impossible to control inflation. He pointed to the black market and prohibition practices as illustrations to show that though the principle of the "OPA" control might be good, if the American public did not cooperate, inflation would ultimately result even with governmental control.

Two possibilities face a nation with this sort of inflation. Linscheid pointed out that the people and the government working together can control the economic situation so that neither the individual

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[1] Ibid. In "Inflation," 1943, Linscheid described the results of this kind of inflation in Germany and in France.

[2] In "The Boom," 1946, LC, Linscheid pointed out that during that year consumer goods produced in the United States would "exceed sixty or sixty-five billion dollars." The results of this would be earnings of 150 billion dollars and a supply of 60 or 65 billions of consumer goods. This would mean that people can buy more than will be produced.

nor the government will be drastically hurt, or they can find themselves in another slump in business which will lead to another depression. He suggested six specific ways in which the ordinary American could help shape the economic future: (1) Sellers must not charge unreasonable prices for products simply because people had the money to pay; (2) Citizens must refuse to pay fantastic prices for anything except actual necessities; (3) The production of salable goods must be maintained and the factories must work to restore depleted stocks of consumer goods; (4) Management and labor must find ways to settle their disputes; (5) Everyone must hold onto as many war bonds as possible; and (6) Citizenship of as high a quality as was shown during the war itself must be exercised.[1]

Overlapping these remarks on inflation, were his remarks concerning war debts. In 1934, he had stated that "between one-fourth and one-third" of all the direct and indirect taxes paid by the people of the United States were used to pay war debts.[2] During the war, he pointed

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[1]Linscheid, "The Boom," 1946, LC. Linscheid spent little time in discussing problems of depression during this period after World War II. During the depression and up until the beginning of the war in 1939, however, some of his speeches were given completely to the discussion of depressions, the effects on unemployment, the living conditions of those on relief and low salaries, the health conditions among families on relief, etc. He was very concerned with the condition of the farmer in the Oklahoma dust bowl, with those who moved west in search of better living conditions.

He seemed to feel that the plight of the common man in the depression of the 30's resulted from three basic causes: The business bubble burst after the highly inflated period, the destroying of lives in the first world war tended to lessen the value of the ordinary man in common thinking, and the new inventions in machinery had made it possible to operate industry with less manpower. These had affected the economic situation and ultimately each individual.

[2]Linscheid, "The Aspects of the Tax Problem," 1934, p. 4, LC.

out that Great Britain was still paying on its bonds issued to defeat Napoleon in 1815.[1] In 1941, he pointed out that the national indebtedness was then between "forty-five and fifty billions,"[2] and by 1943, he predicted it would be 300 billion.[3] Ordinary income of the government, he said, could not meet this "intolerable burden." He suggested three ways of paying this debt: Issuance of currency, repudiation of war debts to citizens, or payment by taxation and/or investment in government bonds. The previous paragraphs showed Linscheid's objection to the issuance of currency because it promoted inflation. He also opposed repudiation of war debts because he believed any worthwhile government would keep faith with its citizens. The only solution, therefore, would be through taxation shared by all citizens ("except those hopelessly incapacitated to earn") in just proportion.[4] He believed that the tax should be supplemented by voluntary purchases of war bonds which should be kept until the government has had time to get on its feet again. This would not only pay the war debts, but would help control inflation.

Linscheid pointed out that reconversion of industry to peacetime standards might also result in heavy unemployment. The problem here concerned the people who during the war had been in military service or employed in war industries. He estimated that with the close of the war, approximately twelve million men in service and thirteen million in war

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[1]Linscheid, "When Peace Comes," LC.

[2]Linscheid, "But We Were Right," 1940 and 1941, p. 2, LC.

[3]Linscheid, "When Peace Comes," 1943, LC.

[4]Linscheid, "The Aspects of the Tax Problem," 1934, p. 4, LC.

industries would be looking for employment. He felt that the government must make it possible for rapid conversion into civilian production.

His basic philosophy of employment stated that the "salvation of the social order depends upon the principle that every able-bodied individual makes his own way through his own effort."[1] Every citizen should have employment every day. It is essential that the worker earn what is paid him and also a reasonable increment for his employer. He should be able to earn enough to have a sense of security in savings which will sustain him after he is unable to earn daily.

Linscheid believed that the government should help society provide means of finding useful employment which would pay a decent standard of living. This employment, however, should be socially significant and economically valuable.[2] He believed that unemployment benefits must be kept so low that men will seek work[3] and that any "relief" work should be temporary. Its purpose was not to "keep reliefers in the condition in which they now find themselves but to help them in their efforts to help themselves."[4] He strongly opposed the government's "doling out" funds without requiring something in return. In other words, he believed that the government must do whatever it can to help industry provide the opportunity for gainful employment to all, that "relief" should be only a

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[1]Linscheid, "Some Standards Not Obsolete, 1935, p. 3, LC.

[2]Linscheid, "What Price Citizenship," 1945, "The Boom," 1946, "The Macedonian Call," 1930, and "The Increasing Need of Social Services," 1940, LC.

[3]Linscheid, "What Price Citizenship," 1945, p. 8, LC.

[4]Linscheid, "The Increasing Need of Social Services," 1940, p. 11, LC.

temporary measure and never allowed to become permanent indebtedness for the public. A successful democracy must have citizens who have ambition to work and to save for the future.[1]

Industrial instability would be further evidenced in strife between labor and management. In March of 1946, while speaking of paramount needs in America, Linscheid said, "There is very little doubt in my mind that the first and most important of our needs in the United States at the present time is harmony and cooperation in the relationship of employers and employees."[2] He said that "strife between management and labor has within it the possibility of overthrowing all the factors that make a happy and a prosperous citizenship."[3]

Linscheid blamed both labor and management for this trouble.

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[1]Linscheid's belief on this matter of unemployment and governmental relief can be seen in his comments on the New Deal during the 1930's. He recognized the problem, but he felt that the government's remedies in this case were far more serious than the evils themselves. His accusations attacked: (1) The fallacy that an already top heavy and inefficient government can do better than private enterprise; (2) doles which put a premium on lack of effort makes idleness a vested interest and threatens to destroy the fabric of thrift and industry; (3) the amazing proposal that farmers plow under one-third of their best crops and thus make themselves rich by the destruction of their own property; (4) the contemplation of government to control what, where, and how much man can raise on his own premises; and (5) the issuing of government bonds to carry the vast PWA. He felt that America cannot cure its industrial ills by "quack doctoring." When prosperity returned, it would come by war of hard and patient work on the part of all. Prosperity is possible only "through our own efforts" and not through some "governmental handling of unemployment, "After the New Deal, then what?" See Linscheid, "Our Duty to America," 1939, p. 4 and "The Macedonian Call," 1930, LC.

[2]Linscheid, "Paramount Needs in America," 1946, p. 3, LC.

[3]Linscheid, "When Peace Comes," p. 7, LC.

He felt that labor had been poorly advised by irresponsible leaders, but it was also true that management was not always judiciously led. Because strikes and disputes between labor and management affect the public, it becomes the third party and must take part of the responsibility of settling disputes. He felt that the only answer could be found in the establishment of industrial tribunals or courts. When these courts had heard all sides and had examined the evidence, their decisions should be enforced just as all other court decisions.

The sixth problem will be racial and group frictions. It has been pointed out that Linscheid felt that citizens in America did not always have equal rights for free enterprise, and he based this largely on race barriers.[1] In 1943, he pointed out that there had been eight race riots in regions as far apart as Louisiana, California, and Michigan. He said that when the war is over, there is danger that "these race tensions may snap with explosive violence and that we may have race conflicts that may do much to sully the flag . . ."[2]

Linscheid seldom discussed this post-war problem at length. Earlier in the war, he had discussed foreign-born Americans frequently. He feared that the war propaganda had increased the possibility of group hatreds and he felt much thought should be given to this problem. He offered no "solutions" other than his usual consideration for the individual with equal rights to all.

The seventh major problem concerned an increase in crime. In

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[1]Linscheid, "Sisters at Heart," p. 5, LC.

[2]Ibid.

1946, Linscheid stated that J. Edgar Hoover had announced that crime in the United States had increased by "sixteen per cent over last year."[1] Linscheid pointed to a crime wave which had followed each war, and he felt that it would be worse this time. War leaves a country in a state in which crime thrives. He stated that with each increase of soldiers in proportion to the population there had been an increased crime wave at the end of the war. He was not contending that the ex-service men were the cause of lawlessness, but he meant that the "problem of reorganizing our domestic economy will be far greater this time and that such re-organization always results in an increase of crime."[2]

He stated that the ordinary law enforcing agencies would be unable to handle the increased burden. He feared that groups of citizens might take it into their own hands to handle the lawlessness, and he thought this would be worse than the lawlessness itself. These "strong-arm" groups who might try to deal with law breakers would be the "essence of tyranny," and would be "substituting major lawlessness for petty lawlessness." He insisted that the organized law-enforcing agencies must maintain the sole right to handle this problem.

The basic factor in the solution of all of these post-war problems was the individual citizen. Each "will have to exercise a higher quality of citizenship than ever before." This demand for good citizenship is "not merely as tested by words said, but especially as tested

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[1]Linscheid, "The Boom," 1946, p. 2, LC.

[2]Linscheid, "When Peace Comes," p. 6, LC.

by the far more rigorous test of actions done from day by day."[1] He placed great responsibility on the leaders, saying that they must exercise "insight, foresight, statesmanship, and executive ability" in a greater degree than any of his predecessors. Only through good citizenship and good leadership could America's future be prosperous and happy.

Summary

Linscheid believed that the duty of government is to provide a national plan for establishing justice, protecting life, and promoting the welfare of its people. It should be the servant of the people and not their master. This principle was best stated in the individual rights and freedoms guaranteed by the original charters of the nation.

He pointed to many of the world's problems as stemming from a basic conflict between two theories of government. He liked to analyze the two governments with the idea of testing what each form can do for its citizens. His comparisons always showed that democratic governments did more for citizens through politics, economics, the institution of relition, and education. He referred to democracy as the greatest advancement in government that "humanity has made in a thousand years." In fact, he frequently stated that the worst democracy is better than the best dictatorship. Linscheid pointed out that preservation of freedoms depended on a high type of citizenship and leadership, both in peace and in war.

When World War II broke out, he was primarily concerned with what stand America should take in it. It is interesting to trace the

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[1] Ibid., p. 7.

transition of Linscheid's policies from 1936, when he advocated complete isolation, through his mild acceptance of cash and carry, to his strong advocacy of "lend, lease, or give to Britain what she needs in order to win the war." After Pearl Harbor he did all he could to make the public understand the real dangers involved. Of the three requirements to win--men, materials, and morale, he seemed to feel that it was his duty to do all he could to build a strong morale, so many of his speeches were for that purpose during 1942 and 1943.

By October, 1943, he felt that the Allies would win the war, and he turned his speeches to discussions of a just and lasting peace. He argued that the second war had resulted from the inadequate peace terms of the first war, and that this mistake must be avoided. He warned, however, that the peace table would have big problems to deal with before this could be accomplished. He believed that the United Nations' Charter, although it had admitted weaknesses, was a strong step toward cooperation.

The greatest post-war problem, in Linscheid's thinking, would be peaceful co-existence with Russia. He felt also, however, that America would have political and economic problems which must be solved with sound policies if she is to remain a strong nation. He continued to advocate that her best solution to all problems would be to make democracy so successful that others would desire that form of government.

CHAPTER VI

LINSCHEID'S SOCIAL PHILOSOPHY: THE INSTITUTION OF EDUCATION

Introduction

Linscheid's social philosophy centered upon the belief that the realization of the individual's capacities is society's paramount concern, and therefore that the value of a social institution is determined by what it does for each individual. Thus, religion and government should provide an environment in which each individual's abilities can and will be so realized. Religion provides the impetus and defines the goals; government implements and fosters that realization. So Linscheid believed that democracy is the best form of government because its fundamental premises are identical with those of the Christian religion.

The next step in his general philosophy was the belief that "Christian democracy" could survive only if a system of education could be established on a sound philosophy, extended to all people, and administered efficiently. On the other hand, only in a democracy could true education exist, serve all people instead of the select few, and consist of inquiry into truth instead of indoctrination and propaganda. The purpose of this chapter is to present his thinking on these educational issues as they were presented in his speeches.

As noted in Chapter II, Linscheid was an active educator in Oklahoma from 1901 until his last illness in 1949. During this time he contributed to the educational growth of the area as a teacher, as a school administrator, and as a speaker who discussed educational problems with the general public. Approximately one third of Linscheid's audiences were educational groups. About one third of the manuscripts in the Linscheid Collection have been specifically classified under "Education."[1] It must be noted, however, that there can be no complete separation between his speeches on "education" and on other subjects, and that he spoke on educational themes to many audiences not classified as "education" groups.

Linscheid probably discussed every important aspect of the educational system in his speeches. His themes are so varied that space will not permit a complete catalogue of his spoken ideas on education. Basically, the various ideas on education in his speeches can be grouped into the areas of (1) the philosophy of Education, mainly objectives, curriculum, and teacher needs and qualifications; (2) financial support for the Oklahoma educational system; and (3) an evaluation of the total system of education in the United States.

The first fifty years of the twentieth century were marked by vast social changes, reflected in the public attitude toward all institutions, including education. These changes provide the background for this analysis of Linscheid's speeches on education given in the period from 1914 through 1947. It was to comment on this pattern of educational change that Linscheid made many of his speeches. He spoke in a period of

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[1] See Appendix.

experimentation in education and he was vitally concerned with the outcome.

At the opening of the twentieth century, the elementary schools placed paramount stress upon the acquisition of knowledge and skill in the fundamentals of reading, writing, spelling, and arithmetic.[1] In the 1920's more emphasis was placed on individual differences, and the classification of students according to their ability. During the 1930's the trend was to consider education as a "social process." More emphasis was given to character and moral development. Information and knowledge now became a means to the more intelligent solving of problems, rather than as ends in themselves. Progressive educators were urging the expansion of elementary school services to include child study and mental hygiene, educational and vocational guidance, medical and health education, recreation, physical education, and special training for the exceptional children. During the second World War the elementary schools took part in national defense projects, and devoted some attention to technical and vocational courses related to war needs. By the end of the war, educators were again setting up objectives centered largely upon ideals and practices needed in a democratic society and a world cooperating for peace.

In 1900 about ten per cent of the children of the secondary school age were in school while by 1946 approximately 75 per cent attended school. Whereas about 75 per cent of those attending high schools in 1900 would go on to college, only about 25 per cent entered higher

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[1]This survey of objectives on a national basis has drawn heavily on R. Freeman Butts, A Cultural History of Education (New York: McGraw-Hill Book Co., Inc., 1947).

education in 1940. That a greater number of students were entering secondary school for its immediate benefits, not intending to go on to college, brought about confusion in the objectives of secondary education and led to a multiplication of subjects aimed at vocational training. Students could specialize excessively, or scatter their choice of courses to completely unrelated and isolated subjects. This situation led to interest in a "core curriculum" intended to provide a common background of outlook, knowledge, and experience, as a part of the "general education" movement. The traditionalists were urging a return to the study of the great heritage of the past as a means of unifying educational experiences. They sought to preserve the traditional concept of liberal education while the "progressives" advocated an "integrating and unifying experience" to meet the complex and changing world.

The principal efforts to reform the elective system have been of three general types: attempts to shuffle course requirements; efforts to give greater attention to individual students; and efforts to break down the walls between the narrow subject-matter fields. Butts points out that after the second World War, wise institutions of higher learning realized that they must synthesize the "cultural" and "practical" aims into one unified outlook.

A study of the growth of the Oklahoma educational system reveals these same confusions in objectives. However it was confronted not only with the usual growing pains, but had additional ones peculiar to this state.

Each of the Indian tribes had established its own schools; missionaries had established some schools for white children had been built by community subscriptions. When Statehood came, the construction

of schools was inadequate to meet the sudden rush of inhabitants. At the same time, public money had to be divided to take care of other community needs, roads, institutions, etc. Settlers moved from many other areas into Oklahoma bringing with them many and various philosophies of education. By 1929 Rhyne pointed out that there were large numbers of three major racial groups--negroes, Indians, and whites--existing side by side. These differences in tradition complicated the already difficult problem of social and industrial adjustment.

In addition to the gradual migration of families to this new area, it was also populated by a series of "rushes" for land claims. After the settlement "rushes," "oil booms" made it impossible to predict enrollments or to provide adequate equipment for them. Schools had hardly met the early "rush" problems until they were confronted with additional problems caused by the war, then the depression, and then a second war. Added to the physical and financial problems for adequate schools, were those of political interference and lack of correlation.[1]

It was in this setting of ideological and physical chaos in education that Linscheid spoke to Oklahomans about education. In 1934 Linscheid stated that "it is not merely the man in the street who is

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[1]For a study of the educational growth in Oklahoma see: J. J. Rhyne, Social and Community Problems of Oklahoma (Guthrie: Co-Operative Publishing Co., 1929); E. E. Dale and M. L. Wardell, History of Oklahoma (New York: Prentice-Hall, Inc., 1948); E. E. Dale, Readings in Oklahoma History (Norman: University of Oklahoma Press, 1930); O. W. Davison, "History of Education in Oklahoma, 1907-1947," Unpublished Thesis, Ed.D., University of Oklahoma, 1949; C. M. Barnes, Report of the Governor, 1900; C. N. Haskell, First Message of the Governor to the Second State Legislature, Jan. 5, 1909; J. F. Bender, et al., Problems in Financing the Common Schools of Oklahoma (Oklahoma City: Bond Printing Co., 1941); and Governor Holloway, "Speech to the Legislature, 1929" in E. E. Dale, Readings in Oklahoma History, op. cit., p. 851, ff.

confused with reference to American education; even those in the educational world are by no means united in their attitudes toward any educational objective which may be mentioned.[1]

A Philosophy of Education

Linscheid insisted that a sound conception of the objectives of education was a prerequisite to building a sound school system. He said that "soundly conceived and clearly stated principles are like highway signs in that they tell us the direction in which we ought to go. He admitted that since the public pays the bills they should have some voice in determining these objectives, but he opposed the attempts of untrained people and of pressure groups to try to dictate these policies. He argued that "special interest groups" who mistake only a part of education for the whole of the educational process must not be allowed to deter educators from providing education of the child as a whole.[2]

The Objectives of Education

Linscheid's speeches on the varying objectives of education over a period from the early 1930's until after the war were pointed at the Oklahoma system specifically and at the national system in general. During the late 1930's he said, "In the forty years that I have been identified with school work it seems to me that we have had a new

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[1]Linscheid, "The Trends in Higher Education," written for an editorial for the East Central Journal, carbon copy attached to a letter to the editor, Leonard Grindstaff, January 20, 1934, LC.

[2]See Linscheid, "Priorities in Education" and "What Do Our Patrons Desire?" LC.

educational slogan on the average of once every two years."[1] He often quoted Lincoln's statement, "We don't know where we're going but we're on the way," to express the state of confusion in the education policy.

Educators in general seemed to feel the need for more definite objectives. The executive secretary of the Oklahoma Education Association requested Linscheid to write an article for this purpose to be published in the Oklahoma Teacher. The request stated in part:

> I believe the cause of education in Oklahoma can be advanced a great deal if you . . . would write an article to be published. . . . Write us an article that will guide us in our teaching during this year. Since the teachers in the state have so much confidence in your judgment and in your philosophy, this article will do a world of good.[2]

In 1937 the Oklahoma Educational Association stressed the need for both educators and the public to come to some understanding on educational objectives. The Policies Commission of that organization appointed a committee to formulate a set of principles. Linscheid wrote "The Philosophy of Education for Oklahoma" which was endorsed and published under their auspices.[3]

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[1]Linscheid, "The Schools as a Social Agency and Job Training," p. 4, LC.

[2]E. H. Black letter to Linscheid, October 23, 1939, PF.

[3]See correspondence from Linscheid to Pearl Scales and J. V. L. Morris, April 18, 1938, PF; the minutes of the OEA Policies Commission, June 8, 1939, PF; minutes of special and semi-annual meetings for March 24, 1937, May 1, 1937, Nov. 1, 1937, and May 6, 1938, OEA Office Records, OEA Building, Oklahoma City. See four drafts of the "Philosophy" in the Linscheid Collection. Also, "The Philosophy of Education in Oklahoma," The Oklahoma Teacher, XXII (Dec., 1940), 6-7. This pamphlet is also listed in two other pamphlets written by Linscheid and published by the Policies Commission; see Foreword in "What Is Right With the Public Schools?" pub. Feb., 1941, and "Paramount Needs of Education in Oklahoma," pub. Nov., 1940.

The basic principles of Linscheid's "Philosophy of Education for Oklahoma" included the following: A sound philosophy of education for Oklahoma should: (1) be based on the thought of the best thinkers in

Linscheid's basic purpose in his speeches on educational objectives was to encourage teachers to formulate a sound philosophy of the objectives of education, to know the best teaching methods for accomplishing these objectives, and to stand by these objectives until better standards and methods had been proved. He insisted that the educational process must remain in constant flux, but that the changes must come as gradual growth, not as sudden "discoveries."

An analysis of contemporary views. Prior to considering Linscheid's personal philosophy of education, it is necessary to examine his formulation of alternative points of view. The following paragraphs summarize Linscheid's remarks on other educational objectives, his estimate of contemporary views of the purpose of education.

In Linscheid's discussion of the conflict over objectives among both educators and citizens a long continuum ranges from the extreme conservative to the extreme progressive. These two forces balanced each

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the field; (2) provide free and equal opportunities to all on elementary, secondary, and higher levels (a small tuition fee might be necessary to keep higher education truly superior); (3) make provision for vocational, cultural, and adult intellectual growth of all her people; (4) require every teacher to have a baccalaureate degree plus adequate professional education; (5) require teachers to pass qualifying exams for teaching certificates in addition to their course work; (6) provide adequate compensation for teachers; (7) establish a sound tenure system; (8) provide retirement allowances for long service; (9) insure academic freedom; (10) allow no authority except the courts to veto school expenditures voted by the people; (11) make the State Board of Education a non-political board which should provide a general policy for all education in the state; (12) provide for a constantly growing curriculum; (13) effectively correlate all work in higher institutions; (14) provide a sound financial backing for the educational program and thus remove political involvments; (15) assure cooperation between the schools and other organizations for the welfare of the people while keeping the educational system in the hands of educators; and (16) give serious consideration to establishing larger units of administration and instruction than the traditional district school.

other in varying degrees over the 20 year period of Linscheid's active career. For instance, between 1933 and 1939 he said that the conservative, who "is wedded to the status quo," is losing ground to the progressive, who "dreams, dreams and sees visions of what ought to be."[1]

In 1942 he referred to one extreme of this continuum as the "non-practical type" which "frowns on everything that relates to the ordinary affairs of every day life" and has for its purpsoe "education to get the mind away from the sordid doings of the . . . daily task." In his speeches he called this philosophy the "retreat to the Ivory Tower." At the other extreme is the "advance to the watchtower" which contends that "education ought not to withdraw from life as it is actually lived, but to be a part of it, and in an increasing degree to prepare for it."[2]

Occasionally Linscheid discussed more specific objectives which were under consideration. Such was the case in his address before the Third General Session of the State Teachers Convention in 1937. In discussing "How Can the Schools of Oklahoma Best Prepare Our Children to Participate in Adult Life?" he discussed what he called four "points of view," but he warned about a fifth one. These general philosophies may be summarized as follows: (1) "To acquaint the pupils with the salient or significant facts discovered by mankind from the time that civilization began up to the present." This, he pointed out, was the view of the conservative who felt that good education should teach facts, and nothing more. (2) "To remake the social order." This philosophy

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[1]Linscheid, "Some Trends in Higher Education," p. 1, LC.

[2]See Linscheid, "Wartime Education," p. 5, and "Objectives and Methods of Education in a Democracy," p. 3, LC.

represents the thinking of those who are dissatisfied with everything as it is done at the present time, and think that the school should "deliberately determine the direction which society should travel, fix the aims or goals of mankind's upward progress, and inculcate ideas." (3) To teach the pupils to think for themselves. This is the philosophy of a group that feels that "progress is the result of logical and constructive thinking." All the population should be taught to think a problem through and then rational action will be assured. (4) To teach an "understanding of our institutions--social, industrial, political." This would include teaching respect for the institutions, and the ideals upon which they have been founded. The extremists in this philosophy "almost echo Pope's words: 'One thing is clear; whatever is, is right.'" To these basic four philosophies, Linscheid warns that there is a fifth which he calls the "ever present lunatic fringe." It states that everything must change constantly and if the schools are to be up to date, they must do likewise.

Linscheid was a conservative person with progressive leanings. He felt that all of the four philosophies described above were wrong in part. He felt that they need not be mutually exclusive, but that there were some very desirable parts in all of them which should be combined to form a good basic philosophy. More specifically, during the depression there was a great amount of pressure to teach skills and trades. Some used the slogan "Specific training for specific tasks."[1] Another theory contended that the schools should promote a liberal education after which

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[1]Linscheid, "What Shall We Teach?" p. 1, LC.

industry could give him specific training.[1] During the war, new and greater pressures were added to teach classes to meet these immediate vocational needs. Some effort was exerted to shift school training to emergency industrial and war-related subjects, especially those in physics, math, sciences, and technical skills.[2]

While speaking before a District Teachers Meeting in the fall of 1942, Linscheid presented general trends of objectives which he classified into three groups according to their educational soundness: (1) Trends of purposes and procedures so sound that we shall want to continue them after the war is over. (2) Purposes and procedures which we ought to support without stint or limit for the duration but drop just as soon as the bugles sound "cease firing." (3) Purposes and procedures unsound educationally and militarily which we should politely but firmly refuse to undertake even for the duration.[3]

Although Linscheid discussed many intricate phases of the problems and objectives of education, his one major theme is that "education must not only be timely, but also timeless."[4] He believed that schools must adapt to the immediate needs of society to some degree, but he felt that educating for the "constants" in human behavior and needs was the

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[1] Linscheid, "How Can We Prepare the Youth of Today for the Responsibilities of Tomorrow?" "Some Standards Not Obsolete," "How Can the Schools of Oklahoma Best Prepare Our Children to Participate in Adult Life?" "Education Under Fire," and "Education for a Changing World."

[2] Linscheid, "Education and the National Defense," "Education and the Present Emergency," and "Letter to the Faculty," Sept. 16, 1940, LC.

[3] Linscheid, "Wartime Education," The East Central Journal, Nov. 4, 1943, pp. 1, 4; also in LC.

[4] Linscheid, "Post War Education," p. 3, LC.

major objective. His method of applying fundamental Biblical teachings to modern day living was like his philosophy of applying basic teachings in education to modern living not only as fundamental truths, but as pertinent to contemporary problems.

His basic philosophy of educational objectives can be summarized in one paragraph from a speech in which he said:

> What is a good school? Well, does it develop high ideals, a satisfactory outlook upon life, ability to meet and overcome difficulties, capacity to establish satisfactory relationships with other human beings, develop knowledge, power, and skill? If so, it is a good school regardless of the number of its buildings, or the number of students in attendance.[1]

Linscheid discussed two major objectives of education over a period of thirty years: Education and the welfare of the individual, and education and the welfare of the nation. Obviously these overlap; whatever affects one must affect the other. Linscheid's speeches developed these two obligations concurrently, but in varying degrees, depending upon the year in which the speeches were given. The reporting of his ideas and their support however, can be handled more clearly by looking separately at his views on the development of education for the welfare of the individual and then for the nation.

Public education and the welfare of the individual. Regardless of world conditions, Linscheid felt that the school's obligation to each individual was threefold: to enable him to live a better life; to help him earn a better living; and to help him become a worthy citizen in a democracy.[2]

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[1]Linscheid, "Tests of an Institution," p. 2, LC.

[2]These three purposes for welfare of the individual are frequently discussed at length and in detail with many illustrations and

Linscheid argued that "everyone sound in body and mind should have an ambition to lead a good life."[1] He felt that the school must assume the responsibility of creating and encouraging this ambition since many children will not get it in the home or church.

Linscheid believed that the schools can enable each person to live a better life by teaching ideals and attitudes which are based on the Christian philosophy.[2] He argued that schools must teach the "unchanging factors of human behavior" such as love of liberty, courage, devotion to duty, fidelity, loyalty, sobriety, honesty, and appreciation of excellence.[3] He believed that the school should teach personal values which are socially desirable such as the ability to carry through one's purposes, the integration of ideals, attitudes, and habits, oriented toward the really good things in life. In short, he believed that ideals formulate one's philosophy of life and that "a person's philosophy of

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examples. This is especially true in "How Can the Schools of Oklahoma Best Prepare Our Children to Participate in Adult Life?" "Our Faith in Our Schools," "The Power to Become," "American Faith in Education," "What Do Our Patrons Desire?" "Some Standards Not Obsolete," What Shall We Teach?" "Priorities in Education," "Education for a Changing World," "Frontiers in Education," "Democracy in the Classroom," "Commencement Address, 1914," and "The School in a World War," LC.

[1]Linscheid, "The Power to Become," p. 1, LC.

[2]Linscheid also felt that the student must be taught accurate and dependable information if he is to live a rich life. This idea will be developed more fully in the following section on the curriculum needs of the school and the student. It will be recalled also that in the chapter on government, Linscheid required the citizen to be well informed not only on the history and traditions of his government, but on current events.

[3]See Linscheid, "What Shall We Teach?" "Some Standards Not Obsolete," WEducation for a Changing World," and "Character Education," LC.

life is the most important thing that there is about him."[1]

How can these be taught? He often used the slogan "Ideals are caught, not taught." He thought that the development of ideals in the classroom should not be attempted by talking about them, but through the atmosphere of the classroom, the playground, the discipline that prevails, the esprit de corps of the student body, the morale in the school, the personality of the teacher, her mastery of the subject material, her fairness, her enthusiasm for her work, her cheerfulness in difficult situations, her sympathy for the pupils, and her forthright integrity. He argued that attitudes and ideals must be taught by relating them to everyday activities. Ideals can also be taught through the study of history and literature, where lives are pictured as actually or as ideally lived. This gives the students a chance to observe, compare, and to understand social and cultural heritage. In other words, school must not only teach ideals, but must practice them.

Linscheid vitalized these character traits by demonstrating that history is full of illustrations of ordinary people who became great under the stimulus of great ideals and enthusiasm for great causes. The lives of people like Peter, James, and John, Pasteur, Florence Nightengale, Jane Addams, Martin Luther, Lincoln, and others, were developed in detail with the emphasis on the change in their lives as their ideals became properly directed. Even when speaking before the Vocational Guidance Conference in 1936 on the preparation of youth for the responsibilities of adult life, he devoted only one short paragraph to the discussion of training for vocations. Most of this address was devoted to the teaching

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[1]Linscheid, "What Do Our Patrons Desire?" pp. 2-3, LC.

of lasting "qualities or principles that have remained the same yesterday, today, and forever."[1]

The second objective of the school is to help the individual become able to make a better living. Linscheid felt that a good life could not be lived by an able bodied person unless he was self-reliant and self-supporting. The school has two general obligations to perform in this respect: the development of attitudes and skills.

Having the right attitude toward work was one of the prerequisites to a good life in Linscheid's thinking. He pointed out that democracy, more than any other form of government, depends upon each person's ability to support himself and those dependent upon him, plus a little help for those who are handicapped.[2] In fact, his code for living a good life would include the slogan: "Except ye be self-supporting ye may not enter here."[3]

After having the desire to be self-supporting, the student should learn to appreciate honest effort. Throughout his speeches, Linscheid urged schools and parents to teach the value of useful work, which is in turn dependent on effort and well learned work habits. He said, "The men and women who have achieved greatly have been without exception prodigious workers."[4] This appreciation of effort should apply to any work that was well done. In other words, the type of job one holds

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[1]Linscheid, "How Can We Prepare the Youth of Today for the Responsibilities of Tomorrow?" LC.

[2]Linscheid, "Education for a Changing World," p. 6, LC.

[3]Linscheid, "Our Faith in Our Schools," p. 1, LC.

[4]Ibid.

should not determine the respect given him as a citizen, but rather it should be determined by how well he performs whatever job he holds. He felt that the schools could do much to help bridge the gap between the "white collar" worker and the manual laborer.[1]

Besides developing the right attitude toward work and pride in effort, the school must train students to earn a good living by helping them "discover and develop their active or latent abilities," both in intellectual and in manual skills.[2] It should be made clear that Linscheid did not believe it was the school's duty to supply industry with trained workers. Nor did he believe society or the school should select certain skills for the student to follow. He did feel, however, that all students would profit from having training in vocational and skills courses along with their other studies. Once the student makes a choice of skills, the school should help him prepare to meet minimum vocational standards by providing information and methods.

Thus, the school should teach each student to respect work, to respect economic self-reliance, to discover his own capabilities, and to develop appropriate skills.

The school's third obligation to the individual is to help him become a worthy citizen of a democracy. The first objective discussed above was to teach high ideals and wholesome attitudes. After adding knowledge and skill in making a good living, what else is needed to make one a worthy citizen? Linscheid's emphasis now turned to the student's

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[1]Linscheid, "Frontiers in Education," LC.

[2]Linscheid, "Power to Become," "Let Us Teach Them," and "The School in a World War," LC.

social out-look, his attitude toward his fellow man, his understanding and appreciation of the founders of the American government, of its documents and principles, and of the rights of the individual under these.

He was more concerned, however, with the need to educate children in the right use of this liberty.[1] He spoke of liberty as a twin to loyalty, in that loyalty to high ideals becomes the prerequisite to liberty. He cautioned that "we must not let the twin, Liberty, grow to giant stature while the twin, Loyalty, remains a dwarf."[2]

He felt that teachers must "teach citizenship, not about it." How can this be done? He suggested that teachers teach the student to think for himself so he can understand better the relationship between the citizen and government.[3] The development of self-reliance, clear thinking, self discipline, understanding of the duties as well as the rights of a free society, an honest desire to be useful members in a free society, an understanding of human relations between individuals and between nations, a keen determination that the ideals which made America a great republic must be upheld--developing all of these is the responsibility of the school.

Summary. During their progress through school, Linscheid believed youngsters should develop three desires: to live a good life, to earn a living according to a decent American standard; and to become a

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[1]Linscheid, "Education for a Changing World," "Frontiers in Education," "Objectives and Methods of Education in a Democracy," "Democracy in the Classroom," and "What Shall We Teach?" LC.

[2]Linscheid, "Objectives and Methods of Education in a Democracy," p. 4, LC.

[3]Linscheid, "What Shall We Teach?" LC.

worthy citizen of the United States. The school must direct its effort at these objectives, and "to the extent that it succeeds in this endeavor, it is a good school."[1] Such was Linscheid's statement of the objectives of education in terms of the welfare of the individual. But of equal importance are the objectives of education for the welfare of the nation as a whole.

Public education and the welfare of the nation. The schools must prepare the individual to live his own private life more fully and and successfully, but they must also teach each individual that his own personal wishes and privileges are not unrestricted; they must be balanced against the best interests of the society in which he lives. Each individual has certain duties and responsibilities which he must perform in order to preserve the welfare of the people as a whole, and to preserve the democratic way of life.

Indirectly, these national benefits should result when the individual's benefits are realized. The strength and greatness of a nation depend on the strength, integrity, and character of each and every individual. On this basis Linscheid reasoned that if the objectives of education for the welfare of the individual could help him to live a better life, to make a better living, and to become a worthy citizen in a democracy, and if this education could reach everyone, then such an education would automatically produce a strong nation.[2]

Linscheid discussed the objectives of education for the welfare of the nation as a whole more directly, however, by developing three

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[1]Linscheid, "What Do Our Patrons Desire?" p. 10, LC.

[2]Linscheid, "What Makes a Nation Great?" LC.

themes: (1) Education is a power for good or evil; when used for good it gives strength to the nation; (2) Education is a stabilizing influence in an unstable world; and (3) universal education is democracy's best defense.

Education is a power for good or evil depending upon its use, and when used for good it does much to make a nation great. Linscheid often stated that "ideals make a nation." As a means of amplifying this point, Linscheid often described in detail the teaching methods of Nazi education. Granting that these schools taught elementary subjects with "thoroughness not attained elsewhere,"[1] the philosophy of "might is right" and the superiority of the German race over all other races so permeated their teachings that "the more efficient they made their education, the more dangerous it became."[2] In fact, he placed the blame for Germany's aggression on "wrong-headed education and pig-headed leadership that have poisoned her ideals and perverted her attitude."[3]

American education, on the other hand, must be democratic in spirit and in truth, and must be based on justice instead of power, on fairness instead of fear. If America keeps her basic educational philosophy sound, the effect of education on the nation will be great. Since practically all of the children in the United States attend elementary school, 65 per cent attend secondary school and one of four of these graduates attend college, the educational system is the best possible place in which to learn these principles and to promote the good of the

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[1]Linscheid, "The Task," p. 1, LC.

[2]Linscheid, "Priorities in Education," p. 2, LC.

[3]Linscheid, "What Makes a Nation Great?" p. 5, LC.

many.

Education must provide for the welfare of the nation by exerting a stabilizing influence in a constantly changing and unstable world. Linscheid pointed out that Americans have survived the depression; they have performed industrial and technological miracles unknown in previous world history; they have more resources than any other nation; they have more reason to be confident than any people on earth; yet they are fearful and skeptical. He believed that these unstable conditions resulted from rapid economic changes both domestically and in the international situation,[1] and from the increased popularity of totalitarianism.[2]

Linscheid believed that propaganda plays an extremely important part in molding the thinking of the public. The American citizen must be sufficiently intelligent and informed to think through the propaganda to the core of the problem. He noted the demands of a rapidly changing world by pointing out that "the man on the motorcycle must be far more alert, quicker in making his decisions than the man who sits in an easy chair."[3]

What are the implications for education in this? He felt that "the world can never change so much or so fast that a knowledge of accurate and dependable facts will ever become a liability."[4] He thought

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[1]He liked to emphasize this point by showing that many of the most outstanding inventions had occurred since he himself was born. Edison, Ford, Madame Curie, Orville Wright, Marconi, Einstein, and others had performed their most remarkable works during his own lifetime.

[2]See Chapter V on the increased popularity of totalitarian governments.

[3]Linscheid, "Education in an Unstable World," p. 6, LC.

[4]Ibid.

that "the crying need of humanity will be for stability" and pointed out that few stabilizing agencies were left. The Church, which had once been a powerful influence in that respect, "now speaks with less authority." He said:

> The school and the college must provide a stabilizing influence. They are the only agencies that really have time to analyze conduct and proposed courses of conduct, and they alone have the time to consider and point out what the past has found best.[1]

As stated earlier, Linscheid's philosophy of education was that it must be "not only timely, but also timeless." There are unchanging characteristics of human nature to which America must go for stability in this changing world. The schools are the institutions which can best teach and sustain these. He warned that schools must not be subject to group pressures and passing fads. To be a stabilizing influence, they must be free from disruptions and party pressures. He also felt that to be a stabilizing influence required the study of the past and its relations to the present with the idea of guiding the future. He felt that the material side of man's progress had far out-gained progress in human relationships. This, he said, would be the most important responsibility of education in post war period.

Universal education is democracy's best defense. Linscheid believed that the freedom of the people and the amount of their education go hand in hand. Ignorance among the masses will result in the loss of their freedoms. The first major defense of any nation, therefore, must lie in knowledge and understanding. He stated, "Liberal government and education are two parts of the same philosophy, nothing can happen to one

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[1]Linscheid, "Looking Forward in Education," p. 7, LC. See also "A Look at Prospective Curriculum Revision in Oklahoma," LC.

without happening in some degree to the other."[1]

In 1914 he pointed out that America's greatest danger was from within. He said, "Ignorance is the soil in which grow the fierce passions and stern resentments which when uncontrolled become the most perilous forces in the world."[2] His answer to this was that "education is the cheap defense of nations; it is a better safeguard for liberty than standing armies. If you decrease the wages of the schoolmaster you must increase the wages of the drill sergeant."[3] In 1939 he was still pursuing this same theme when he warned that the "need for education for citizenship in a democracy is pressing; indeed, it is our principal defense against the occurrence here of what has happened abroad."[4]

In other words, Linscheid believed that the educational system must promote the welfare of the nation by giving children an understanding of that society which has the welfare of the individual at heart. Schools must instill a love for great causes. The principle of human worth is the greatest cause yet known, and democracy offers the best environment for its development. The schools must then teach the love of this great cause.

During the war Linscheid felt that the schools were obligated to build morale.[5] It is interesting to note the basic principles on

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[1]Linscheid, "American Faith in Education," pp. 3-4, LC.

[2]Linscheid, "Commencement Address," pp. 7-8, LC.

[3]Ibid.

[4]Linscheid, "Frontiers in Education," p. 3, LC.

[5]Linscheid, "The Test of an Institution," "Stability in a Changing World," "Serving American Youth," and "Letter to the East Central Faculty," Sept. 16, 1940, p. 1, LC.

which national morale depends. He said that morale implies an enthusiasm for the cause which the country represents. Therefore, to evoke enthusiastic support of this country and its purposes is the first objective of the schools while the emergency lasts. Morale is least likely to be shaken when it is based on love; therefore the school must develop an unshakable love for the nation. Morale is based on courage and intelligence, therefore the school is aimed at aiding in the development of the intellect.

Education then becomes a major factor in the defense of democracy and its way of life in peace and in war. Linscheid felt that it would be a major factor in the readjustment period after the war in promoting the welfare of the nation, and in helping citizens understand national, international, and racial problems.[1] Education can help stabilize our society, rocked by rapid changes in industry and international situations. Education is the best defense of democracy.

Free and equal public education. Linscheid believed that educational opportunities must be universal, equal, and free to every individual in a democracy. In the first place, if the objectives of education for the welfare of the individual make education desirable for one individual, it should also be desirable for every individual. In the second place, if education has a responsibility to the nation as a whole, that responsibility cannot be fulfilled unless its effects can reach the masses. A democratic nation must give equal opportunities to every individual, and only so can the institution of education adequately meet its responsibility to democracy.

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[1]Linscheid, "Some First," LC.

In support of this position Linscheid argued that universal education was one of the objectives of the founders of the American democracy and it has remained so for outstanding leaders since. He frequently developed this theme by reviewing the high points in the history of the institution and by describing the struggle for education by early Pilgrims, the representatives of the Continental Congress, and the framers of the Declaration of Independence. He explained the views of famous Americans and their part in the development of a free system,[1] and often used quotations from Madison, Washington, and others who supported free education. He cited Lincoln, who said:

> America will not be a republic in fact as it is in name until it provides for every child born beneath the folds of its flag a fair start and unfettered chance in the race of life by providing equal educational opportunity for all the children of all the people.[2]

Linscheid also argued that a government by, for, and of the people, must be concerned with the education of all, regardless of the economic or social position of the parents. He contended that

> Our present system is right . . . in insisting that the only claim to respect that a pupil in the public schools has is the ability and energy which he evinces. It is not to be based on the station of life which his parents occupy or the amount of wealth that they possess.[3]

Linscheid also argued that there is no necessary correlation between an individual's intellectual ability and his parents' financial

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[1]See "Response to the Oklahoma Education Association," "Education Under Fire," "Which Way Education?" and "American Faith in Education," LC.

[2]As quoted by Linscheid in "Why Go to College?" LC.

[3]Linscheid, "What Is Right with the Public Schools?" LC.

status.[1] His favorite illustration of this point tells of two men born in 1809, "one in a log cabin, the other in a large castle." This detailed illustration involved Lincoln and Gladstone, the point being that although surrounded by completely different economic and social environments, "each became great because he had astonishing ability, unlimited determination, and unyielding adherence to great principles."[2] Another commonly used argument was based on statistics concerning the scholarship standing of students on the NYA compared with others in college. He concluded that the "record proves that the economically underprivileged are not necessarily handicapped mentally. . . . High scholarship ability does not come from any one class of our people."[3]

Linscheid's speeches do not specifically state that he believed in integration of the races in the public schools. The extant manuscripts only indicate that he advocated "free and equal" opportunity for all individuals. It is interesting to note, however, that in a letter which he wrote to a member of the Board of Regents in 1947 he stated: "I just can't see it any other way than that the separation laws contravene the Constitution of the United States unless the separate schools are provided with equal facilities for education as the schools for the

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[1]See "The Power to Become," p. 5, "What Is Right with the Public Schools?" p. 5, "The Road to a Good School System," p. 2, "Objectives and Methods of Education in a Democracy," p. 3, "Educational Policies for Oklahoma," "The NYA with Especial Reference to the East Central State Teachers College," pp. 5-6, and "Paramount Needs of Education in Oklahoma," p. 8, LC.

[2]Linscheid, "Objectives and Methods of Education in a Democracy," p. 3, LC; see also "The Power to Become," p. 3, "Road to a Good School System," p. 2, and "Educational Policies for Oklahoma," p. 9, LC.

[3]Linscheid, "The NYA with Especial Reference to the East Central State Teachers College," pp. 5-6, LC.

majority group."[1] In his speeches his expressed feeling was more in line with his statement that "social or economic barriers must not be permitted to bar any child from enjoying the right to an education on every level to which his capacity and intellectual advancement entitle him."[2]

He argued that universal education tends to become more selective in higher brackets. He admitted that American schools had been well established for all in elementary grades, but he believed that much of the selection for secondary and higher education resulted from the economic and social situation of the parents. He believed that free education must be continued through the secondary, and he would like for it to continue through the University level.[3]

Thus, although not stated as one of the "objectives" of education, Linscheid felt that in order for the institution of education to fulfill its obligations to the individual and to the nation, its advantages must be offered to all on an equal basis. He believed economic and social barriers should not keep intelligent and capable students out of school.

Summary. Democracy's two objectives, the welfare of the individual, and the welfare of the nation, can only be accomplished through a sound educational philosophy well administered to all. This education should be wholesome for the individual in order to enable him to live a

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[1]Linscheid letter to W. D. Little, January 6, 1947, PF.

[2]Linscheid, "A Philosophy of Education for Oklahoma," p. 1, LC.

[3]When Linscheid saw that the tax burden would be too great for the public to approve free education on the higher level, he reluctantly stated that a small "fee" for partial payment would be the only solution. See the finance section of this chapter.

good life, to make a better living according to an accepted American standard, and to help him become a worthy citizen of a democracy. If these purposes can be accomplished, it follows that with a citizenry of educated individuals, the nation will also profit.

Education can be a power for good or for evil, depending upon its philosophy and aims. Democracy cannot stand alone, and its best defense is through its education. This institution must maintain a sense of stability in a world which is changing rapidly. Education should be concerned with helping to make these changes quickly, but also, it should cultivate those qualities which do not fluctuate with material changes. The greatest welfare of the nation can only be attained if educational opportunities are free and equal to all. It is the only democratic way. It has been the policy of great Americans. It is the best guarantee that democracy will not give way to another form of government in America. When the institution of education has fulfilled these requirements, it will have met its obligation to the individual and to the nation.

The Curriculum Needs of Education

The previous section discussed the general objectives toward which Linscheid felt all education should be aimed. Since both the public and the educators have held conflicting views on the objectives of education, it naturally follows that there would also be conflict over the curricula and teaching methods needed to meet these objectives. Usually when Linscheid discussed one of these factors, he also discussed phases of the other in a "problem--solution" pattern.

The problems of curriculum selection hinge on obligations which education must accept in promoting the welfare of the individual and the

nation. Linscheid's objectives in education were aimed to equip the individual (and the nation) to live a richer and more worthwhile life, to survive the rapid changes with which society must cope, and to find stability in a changing world. The prime question concerning a curriculum, then, is what must be taught in the schools in order to equip the individual and the nation for these tasks? In presenting Linscheid's solution or policy on these questions this section will be organized under two major divisions: the fundamental subjects, and "specialized" versus "liberal" education. First, however, it should be made clear that Linscheid opposed a static curriculum.

The flexible curriculum. Linscheid believed that the curriculum "should be in a state of continuous revision."[1] At the same time he believed that "radical changes should be avoided, since they tend to disrupt the work."[2] He lamented the "continuous overthrow of existing curricula followed by other curricula whose life tends to become progressively shorter."[3] In 1934 he called it "humiliating" to think that "after ten years of intensive study of the curriculum we have arrived at last at curriculum confusion bordering on curriculum chaos."[4] Such a situation is not likely to produce a sound and adequate preparation for living in a changing civilization.

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[1]Linscheid, "The Road to a Good School System," p. 6, LC.

[2]Ibid. [3]Ibid., p. 7.

[4]Linscheid, "What Shall We Teach?" p. 9, LC. In "The Road to a Good School System," he refers to the 35,000 curricula on file at the Teachers College of Columbia as an indication of the extent of this experimentation.

Revision of curricula should be continuous as changes are needed. Linscheid thought that its growth "should be like the growth of a tree, forever going on without substantially altering the nature or the structure of the tree."[1] In 1934 he suggested that the colleges of the state should have "committees at work at all times dealing with their curricula."[2] This growth should come from within, as the faculty realizes the needs of that particular institution and its students. He believed in cooperative work on the curriculum for colleges, without attempting to standardize it to certain courses for all institutions.

Many of the factors which Linscheid felt should be taught for the welfare of the individual and the nation could be considered as "intangible" curricula. These were discussed in the section on ideals and attitudes, as those factors which do much to shape the lives and thoughts of individuals and to train them for good citizenship. Although these could never be placed into a definite curriculum, he felt that they were essential.[3]

The fundamental subjects. Turning from the general problem of curriculum change, however, Linscheid made many specific curriculum proposals in his speeches. He argued that all of the goals of education, both for the individual and the nation, require the teaching of a

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[1]Linscheid, "The Road to a Good School System," p. 6, LC.

[2]Linscheid letter to Dr. Nash, Chancellor of the State Board of Education, "Some Suggestions," p. 1, LC.

[3]See Linscheid, "The Task," "Serving American Youth," "What Shall We Teach?" "What Do Our Patrons Desire?" "Education for a Changing World," and "How Can We Prepare the Youth of Today for the Responsibilities of Tomorrow?" LC.

fundamental curriculum. He felt that certain knowledge and skills are fundamental to all other learning and to any profession, and therefore, should be carefully taught in any curriculum. Primary among these he listed English (including reading, writing, spelling and grammar), history and government, physical sciences, mathematics, health education, and vocational work. He appeared highly concerned about the "slipshod" manner of teaching these subjects and about the trend to offer "general" courses which merely exposed students to the fundamentals instead of requiring a mastery of them.[1]

The objectives of training in English add up to "an intelligent layman's equipment in the field."[2] He believed that English is the instrument by which all other knowledge is taught in American schools. He argued that its objectives could be mastered only by "teaching English," not about it. In other words, he did not believe that good habits of reading, writing, and spelling could be taught incidentally, but must be accomplished by constant drill and exercises.

The major weaknesses which he pointed out in the teaching of English can be grouped into three items: poor ability to read and write, poor taste in reading materials, and lack of interest in reading.[3] In addition, he argued that: English has many subversive forces working

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[1]Linscheid, "Wartime Education," WEducation and the Present Emergency," "Frontiers in Education," "Some Problems in Elementary Schools," "The Task," and "American Education as Tested by the War," LC.

[2]Linscheid, "English in the Program of General Education" and "English, the Master Subject," LC.

[3]Linscheid, "Youth Tell Their Story," "How Can We Prepare the Youth of Todav for the Responsibilities of Tomorrow?" and "Library, the Center of Culture," LC.

against it and must actively combat these, e.g., modern newspapers, comic books, sports argot, poor speech habits in the home and on the playground; recent fads and so called specialists have destroyed the effectiveness of good understanding and use of English. There is a lack of cooperation between English teachers and teachers of other subjects; and some of the English teachers have "been swept off their feet by a philosophy of education which has been misinterpreted and misapplied."[1]

He discussed two attitudes and two skills which are required for a reasonable degree of English. The attitudes are the development of a spirit of pride in the student for his work, and a respect for books as the repository of learning (coupled with a keen desire to know many of them fairly well and a few of them intimately). As skills he listed an ability to interpret the printed page, to apprehend its thought and to be able to transmit it to others, and some skill in acquiring a vocabulary, constructing sentences, and building these sentences into paragraphs and themes. He said that "to be able to say what one has to say in simple, unmistakable language in speech or in writing is to prove that one has mastered English."[2]

He believed that these fundamentals of English, reading, writing, spelling, and grammar, as well as the appreciation of good literature, are necessary to progress in higher education. If on the other hand, the student never goes on to higher education, it is important that he have this basis on which he can do much for himself through reading.

The second fundamental requirement of a sound curriculum is

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[1] Linscheid, "English, the Master Subject," p. 6, LC.

[2] Ibid., p. 10.

instruction in government, history, and civics, Linscheid said that the objectives of this part of the curriculum are to teach the relationship between the citizen and his government, with emphasis on the rights and duties of each, and the understanding of those principles of democracy which make it the best government for the individual. Weaknesses in most curricula regarding the instruction in this area are: inadequate course requirements in this area,[1] the tendency to "debunk" American causes and great men in history (he warned that the student must not be taught that everything in American government is perfect, but he should be taught to respect its principles and its great men); and too much time spent in teaching about local units such as garbage disposal and local park boards, etc., instead of the principles of liberty and justice. Too little attention is given to the fundamentals of the Constitution and the Bill of Rights.[2]

The third fundamental requirement for a sound curriculum is an understanding of mathematics. He pointed to two theories concerning the teaching of mathematics. One theory argues that arithmetic, algebra, and geometry should be included in the requirements for anyone who earns a high school diploma. The other advocates that the average student has little application for mathematics in ordinary living and that it is too

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[1] In 1942 he pointed out that "82% of the colleges and universities in the United States" do not require United States history for graduation and that "in 72% of all higher institutions in this country, United States history is not an entrance requirement." See "Wartime Education," p. 5, LC.

[2] See Linscheid, "What Shall We Teach?" "Wartime Education," "Curriculum Revision Needed as Demonstrated by the War," LC. Although Linscheid's impetus on teaching the principles of the Bill of Rights came in the same period in which he was warning about the war, and during the war, he always gave some attention to this point.

difficult for the average student. Linscheid believed that the war had emphasized the need for better training in this part of the curriculum. He felt that such skill and knowledge were not only needed in ordinary living, but that the discipline of solving problems and thinking was sound training for all areas. He recognized the need for hard study and drill on the mastery of this subject, but he disagreed with those who argued that mathematics is too difficult for the average student.[1]

The fourth fundamental requirement for a sound curriculum is for physical sciences. He pointed out that modern civilization is largely a civilization made by machines operated by men. The amazing scientific strides in modern society require the individual to have a layman's knowledge of sciences. Physics and other sciences are necessary for the basic understanding of the laws of nature.[2]

The fifth fundamental requirement for a sound curriculum is health education. He often stated that "a sound mind in a healthy body is the finest sort of preparation for life in a changing civilization."[3] This, he believed, could be accomplished by close cooperation between the home, the school, and the medical profession.[4]

Linscheid argued that an adequate curriculum in health education should include: instruction in primary needs for both personal and

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[1]Linscheid, "Wartime Education," p. 4, LC. See also "Education when Peace Comes," LC.

[2]Linscheid, "What Shall We Teach?" pp. 10-11, and "Education when Peace Comes," LC.

[3]Linscheid, "What Shall We Teach?" pp. 11-12, LC.

[4]See Linscheid, "The Doctor, The Teacher, and Public Health," "The Trend of Health Education," "Health Education," "Two Alleged Weaknesses of the Public Schools," "Serving American Youth," and "The Task," LC.

community hygiene, including a program of immunization against contagious and infectious diseases; an understanding of the importance of competent medical care; the destruction of erroneous conceptions about the value of all sorts of nostrums, preparations, and highly advertised gadgets; and the destruction of superstitions concerning health and curatives. He believed the health program should be required of all students; that the physical education program should supplement the health program; that periodical medical examinations with proper follow-up and medical attention were needed; and proper provision for caring for the physically handicapped pupils should accompany the basic instruction in the health curriculum.

These five areas of study were considered fundamental to any sound curriculum in Linscheid's speeches. He thought that each of them was essential if the objectives of the welfare of the individual were to be met.

Specialized versus liberal education. Practically all of Linscheid's speeches on curricula involved the problem of selection of courses to achieve specific and "useful" purposes or to achieve "academic" and general purposes. He asked whether in secondary education, and at times in elementary, the curriculum ought to be set up to give training for a specific vocation or should the emphasis be on a broad background of information? This same sort of problem applied to the curriculum for higher education. Should the student concentrate on certain courses with the idea of getting ready for a particular job as quickly as possible, or should he first select courses which would give him a "well-rounded" background, and then specialize?

As a result of the economic pressures of the depression, the industrial needs during the war, and the emphasis on vocational training by the government, this controversy in the school curriculum had been continuous since the early part of the twentieth century. The major point of confusion was not whether the schools should teach vocational training, but rather just how much emphasis should be placed on it and who should receive it.

The four most common values of vocational courses in the curriculum, according to Linscheid, were that they could be an aid in: Making a living; giving pleasure to living (he placed great emphasis on the use of leisure time and on hobbies); shaping attitudes and appreciation toward the laborer in society;[1] and helping the student to discover the mental, personal, and professional requirements for professions.[2]

One of Linscheid's fears about vocational training in the curriculum was directed toward the question "Who should take vocational courses?" He constantly cautioned that "we must not make the mistake to believe that high intelligence excludes manual dexterity." He strongly opposed setting vocational curriculum into the category of courses for students with less mental ability. He argued that if vocational work is worth while, then it is worth while for all students. On the other hand, if other curricula were worth while for some, then it too should be for all groups and levels. He felt that "it is a mistake to separate manual

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[1]Linscheid, "The School as a Social Agency and Job Training," p. 2, LC.

[2]Linscheid, "Some Firsts," LC.

education from the cultural."[1]

Linscheid did not feel that it was the school's duty to train students for industry. "Specific training for specific jobs" was not his idea of a sound curriculum. He felt that industry preferred semi-skilled workers or persons of general mental aptitude who are then given special training by industry.[2] In discussing vocational work in the curriculum, Linscheid often referred to the German schools under the Nazis system. He pointed out that they developed trade and industrial work to the highest point known in educational systems, but they had not been more efficient in their efforts than had the democratic systems where vocational work was in addition to, not instead of, cultural or general curriculum.

Thus, Linscheid favored vocational courses in the curricula because of their practical, educational, and social values. The program must be available for all, encouraged for all, and not set aside for certain groups. Vocational training should be a part of the general curriculum, so that cultural courses should be required of all students also.

He extended this same basic philosophy to the curriculum for higher education. That is, should the student be encouraged to choose courses which will concentrate on his chosen profession or should he first take courses which will give him a good general background? Obviously from the above discussion Linscheid favored the general education

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[1]Linscheid, "Frontiers in Education," pp. 4-5, and "Serving American Youth," LC.

[2]Linscheid, "Looking Forward in Education," p. 4, "A Look at the Prospective Curriculum Revision in Oklahoma," p. 7, and "Some Postwar Problems in Elementary Schools," pp. 7-8, LC.

requirements with the specialization reserved for the upper years or graduate courses.

By 1936, Linscheid was pointing out certain trends in college and university curricula which he highly approved: A "trend away from narrow early specialization;" the demand for work in larger and more continuous units or a "block of generalized courses" for the purpose of "broadening the student's understanding;" and a "sharp differentiation between the upper and lower years of college work."[1]

Linscheid worked for this type of curriculum from the time he became president of a state college. The Chancellor of the Oklahoma State Regents for Higher Education said that Linscheid "was advocating this before the current emphasis of the last 15 years began."[2] In 1927, he participated in a study project with the other teachers' colleges.[3] He opposed the early "graded" teaching certificates because he felt they did not require a program broad enough for sound teaching. By 1936, the state teachers' colleges of Oklahoma began their work in accordance with the new course of study adopted by the State Board of Education. Its basic features included general education in the first two years with emphasis on the humanities, social science, natural science, and biological science, and provision in the senior college for concentration and depth in two fields.[4] Linscheid said that this aligned the college

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[1]Linscheid, "Some Trends in Higher Education," LC.

[2]M. A. Nash personal letter, June 20, 1955.

[3]Linscheid letter to Edgar G. Doudna, Oct. 18, 1938, PF.

[4]Linscheid, "A New Curriculum in the Teachers' Colleges," LC.

"with the best progressive institutions in the country."[1]

In 1939, the Legislature changed the names of the State Teachers' Colleges to "State College" in an attempt to provide a more liberal education. Linscheid was happy over this change and evidently had worked hard to help promote it.[2]

In 1943, he made a plea for liberal education in the arts and sciences before the representatives of colleges and universities of Oklahoma.[3] A year later before the Oklahoma Educational Association College Curriculum Conference he made a plea for the Board of Regents to effect more coordination in the higher educational institutions in the way of general requirements.

In other words, Linscheid believed that in the constantly changing world, there is a need for studies which will increase human understanding and appreciation of human freedoms and how they may be maintained.[4] He insisted that regardless of the profession, "the practicioner is first of all a citizen and a member of society."[5]

Summary. Linscheid believed in a "practical" education, but to him, nothing was practical unless it first helped the individual to become a better citizen with a better understanding of human nature and

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[1]Linscheid, "Annual Report to the Governor," to Governor Marland, 1936, PF.

[2]Linscheid, "A Shorter Name and a Broader Program," pp. 3-4, LC.; Linscheid letter to Senator John Boyce McKeel, Mar. 29, 1939, PF, and telegram to J. J. O. Grimes, PF.

[3]Linscheid, "Meditations on Curriculum Revision," p. 6, LC.

[4]Linscheid, "Looking Forward in Education" and "Meditations in College Curriculum Revision," LC.

[5]Linscheid, "What Is a Profession?" p. 2, LC.

the general areas of knowledge. This, he felt, could only be gained through a general or liberal educational curriculum. He argued that this general education should require a mastery of the fundamental subjects of English, mathematics, physical science, health education, history, and government. These should be enriched by the arts.

The Teacher Needs of Education

The previous section was concerned with Linscheid's objectives for education and with the curricula required to fulfill those goals for both the individual and the nation. This section will deal with the relationship of the teacher to the accomplishment of these educational goals.

In his speeches on education, much of Linscheid's time was devoted to teacher needs and qualifications. His remarks on this phase of the problem to all types of audiences seemed pointed toward four purposes: (1) to emphasize the need for good teachers; (2) to erect higher minimum qualifications for the teaching profession; (3) to promote understanding of the teachers' problems; and (4) to urge the "top" students to become teachers. But in order to show his adaptation of these lines of arguments to his audiences, they will be presented in the following organization: (1) The need for and the qualifications of good teachers, and (2) The obligations of the school and society to the teachers.

The need for and the qualifications of good teachers. Linscheid placed the need for a qualified teacher in every school room, from the one-room school to the largest university, as the most important element in an educational system.[1] In almost every discussion of

[1]Linscheid, "Some Firsts," p. 2, LC.

teachers, he used the Prussian quotation "As is the teacher, so is the school."[1]

He argued the importance of the teacher because he felt that the teacher was the prime factor in developing the ideals and attitudes which he discussed as necessary for a good life. He thought that inspirations and ideals are "caught" from the teacher more than they can be "taught" through the curriculum.[2] Because of this influence on the personal lives of students, Linscheid thought a good teacher should meet two standards: personal qualifications and academic qualifications.

Linscheid did not in any way deprecate the need for high academic requirements for teachers. These he said were a "prerequisite," but he felt that there are important elements in the qualifications of the teacher which cannot be measured by examinations or by completion of a certain course of study. Those are the intangible qualities which constitute character. He thought that all teacher training institutions should keep a careful check on each prospective teacher's personal

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[1]Linscheid, "History of Oklahoma Normal Schools," Unpublished Master's Thesis, Oklahoma University, 1928, p. 14.

[2]Many of his illustrations involved the effects of teachers on the lives of students. He particularly liked the story of Garfield's teacher, Mark Hopkins, and usually quoted the following poem:

Mark Hopkins sat on one end of a log,
And a plow-boy sat on the other;
Mark Hopkins came as a pedagogue,
But taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small or his Greek was naught;
For the plow-boy thought to himself, thought he,
All through the lecture hour and quiz,
The kind of man I want to be
Is the kind of man Mark Hopkins is.

See "Some Standards Not Obsolete" for illustration of the effects of Bill Marcy's teacher on his life. See also "Our Moral Muddle" and "Let Us Teach Them," LC.

characteristics. If she rated low on these, she should be refused the right to enter the profession which carries such great trust.[1]

He said that a good teacher must first of all be a "manly man or a womanly woman."[2] When he talked about the characteristics for a good teacher he included: human sympathy, a spirit of service, a missionary fervor, the ability to inspire and encourage, cheerfulness, fairness, ability to control others, ability to explain, love of children, enthusiasm, patience, cooperation, tact, sincerity, open-mindedness, firmness, self-reliance, professional zeal, common sense, intelligence, and general appearance.[3] He felt that these qualities were essential to effective teaching.

Linscheid believed that every individual who attends school on any level should have instruction from a "teacher educated in the best sense of the term."[4] Throughout his speeches on education he constantly recommended increased minimum requirements for teachers' certificates. He granted that certification requirements had improved greatly since 1901 when people with a sixth grade education could qualify for a third grade certificate.[5] In 1921, however, he warned the State Teachers Convention that "America ranks ninth in teacher training" when compared with

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[1]Linscheid, "Certification of Teachers," p. 6, and "The Road to a Good School System," p. 3, LC.

[2]Linscheid, "Our Moral Muddle," p. 6, LC.

[3]Linscheid, "Some Trends in Higher Education," "Selective Admission of Candidates for Teacher Education Courses," "Certification of Teachers," and "The Road to a Good School System," LC.

[4]Linscheid, "A Philosophy of Education for Oklahoma," and "The Road to a Good School System," LC.

[5]Linscheid, "Schools of Yesterday and Today," pp. 2-3, LC.

other civilized nations and that "Oklahoma ranks thirty-sixth among the fifty-two states and territories of the Union."[1] He urged citizens not to "rest content until we have lifted America to the place among her fellows which she deserves to occupy."[2] In 1933 the legal requirement for certification was still two years of college work for a "life" certificate. Linscheid felt that there was no longer a need for this state certificate, and recommended that it be discontinued as soon as possible.[3] He recommended that beginning in 1935 "no one should be licensed to teach for the first time without three years of college education" and some sixteen hours of that should be in professional subjects of education, psychology and practice teaching. By 1937 he felt that no one should be permitted to enter the teaching profession without four years of college training with twenty to thirty hours of professional subjects.[4]

As early as 1934 Linscheid was working toward a situation where the State Colleges could offer a Master's degree in Education. He hoped to include this degree in teacher qualification requirements.[5] In 1938 Linscheid invited the Executive Secretary of the State Board of Education to a meeting of the Council of College Presidents. On April 15 the agenda of their meeting would include "the question of whether the

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[1]Linscheid, "OEA Response," p. 4, LC. [2]Ibid., p. 5.

[3]Linscheid letter to Dr. N. Conger, Director of Teacher Training, State Department of Education, Feb. 20, 1933, PF.

[4]Linscheid, "Certification of Teachers," p. 4. See also letters to E. H. McCune, Sept. 15, 1937, and H. G. Hull, Nov. 17, 1938, PF.

[5]Linscheid letter to Walter P. Morgan, president of State Teachers College, Macomb, Illinois, saying in part, "We are trying to get the authority from our State Board of Education to offer such degrees." Oct. 22, 1934, PF.

Teachers Colleges of Oklahoma should consider in the near future the matter of adding a fifth year of work, this added work to lead eventually to the master's degree."[1]

Linscheid believed that teacher supply and demand should play an important part in the increased academic qualifications, but he did not favor decreasing the requirements when the demand was great and the supply was limited (such as was the case during the war).[2] In December of 1942 he wrote the Governor-elect calling his attention to the fact that "the acute teacher shortage has caused the State Board of Education to reduce certificate requirements to a point where any one who has had a year or two of college work can now get a certificate to teach."[3] In March 1943 Linscheid wrote the State Superintendent of Instruction suggesting that teachers on emergency certificates be requried to attend summer school at one of the higher institutions.[4]

Linscheid argued that the best chance of raising certificate requirements would be when the demand for teachers did not equal the supply. He argued that two years after the end of the war, colleges would have their largest enrollments and that certification requirements must be raised before that time. He felt that with large enrollments,

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[1]Linscheid letter to L. N. Duncan, April 7, 1938, PF.

[2]Linscheid, "Schools in a World War," LC.

[3]Linscheid letter to R. S. Kerr, Dec. 3, 1942, PF. It is interesting to note that Kandel pointed out in 1943 that of the 132,000 new teachers about 56,000 had substandard training and were on "emergency certificates." See I. L. Kandel, The Impact of the War upon American Education (Chapel Hill: The University of North Carolina Press, 1948), p. 64.

[4]Linscheid letter to A. L. Crable, March 15, 1943, PF.

colleges should screen their teacher candidates very carefully, admitting only the "upper quartile of the total student body," requiring comprehensive examinations, and the personal qualifications listed above. He predicted that within five years nearly all of the states would require a college education for the minimum qualifications, twenty to thirty hours in professional education. For teaching in high schools, he predicted that five years of college would soon be required, including the master's degree. He believed that most of the teachers colleges would offer a fifth year of work and would obtain the right to confer the master's degree.

"As is the teacher, so is the school" and therefore, to provide good schools for the welfare of children, teachers must have certain personality and character qualifications added to which must be a college training based on a sound liberal education with specialized professional work in the senior year or graduate work. Linscheid not only believed this; he worked for it through educational committees, in his personal correspondence, and in speaking to audiences.

The obligations of the school and the community to teachers. In most of his speeches dealing with teacher qualifications, however, Linscheid made it clear that the public has no right to expect well qualified teachers unless it is willing to meet certain obligations in return for their services and training. The obligations of society fall into two general types: (1) monetary compensations including salaries, tenure, and retirement benefits, and (2) rights and freedoms in the school and society equal to those of other citizens.

Linscheid believed that "society is now requiring more from

the teacher than it pays for."[1] Usually he presented this point by showing the responsible positions teachers hold in terms of the welfare of the child and nation. Occasionally he followed this by a simple comparison of the compensation they receive as compared with that of groups whom the public generally would not consider responsible for the welfare of their children.[2] In 1946 he stated that teachers were still the "most underpaid of all people. They are more poorly paid than clerks or telephone operators who spend nothing in getting the preparation for their work."[3]

He followed the discussion of inadequate teachers salaries by encouraging the public to take steps to correct this. He warned that unless salaries could be brought to parity with other jobs of equal ability, education, special preparation, and involving as much time, energy, and responsibility, they could expect teachers to leave their positions for better paying work or for better jobs in other states. He pointed out that "with one exception, states surrounding Oklahoma pay more than we pay." He argued that the result of the failure to increase teachers' salaries would be a deterioration of the schools themselves since the best men and women would not be attracted to the profession.

In addition to adequate salaries for teachers, Linscheid believed that there sould be a tenure program to ensure more efficiency and better organization in the schools as well as to aid the teachers

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[1]Linscheid, "What Is a Profession," p. 5, LC.

[2]In 1921 he said that "one state paid its teachers in the rural elementary schools less than it spent to feed and clothe the prisoners in its jails." See "OEA Response," p. 5, LC.

[3]Linscheid, "Meditations on Post War Education," p. 6, LC.

themselves. If education is to provide a stabilizing institution in a rapidly changing world, there must also be stability in the teaching personnel. He contended that without tenure, this could not be the case. When he said that "fear is the foe of good work in the school room," he was pointing his remarks to political interference and pressure groups who influenced the hiring and firing of teachers.[1] He argued that economic competence and respect go hand in hand. When the teacher is moved too frequently he cannot establish a place of residence and with a low salary soon becomes destined to a low rung on the ladder.[2] He felt that the thorough-going acceptance of the principle of tenure implied that an increasing number of teachers will give a lifetime of service to the schools and a higher type of individuals would be attracted. This would be in the interest of the children.

Along with his remarks concerning tenure, Linscheid usually discussed the need for a retirement system for teachers. He pointed out that almost all of industry provides this service and yet the most important single social agency in the nation has made little effort to provide a system whereby a teacher who had devoted her life and efforts to the welfare of children, who had used all the earning years of her life, and who had become too old to remain competent, can retire on a fund which will sustain her through the "rainy days."[3]

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[1]Linscheid, "Philosophy of Education for Oklahoma" and "The Road to a Good School System," LC.

[2]Linscheid, "Status of Teachers," LC.

[3]Davison points out that in 1921 a retirement law was passed by the legislature, but no funds were appropriated and later the measure was declared unconstitutional. Three attempts followed by the OEA to amend the constitution to permit a retirement for teachers in 1928, 1936,

Thus, Linscheid felt that the shcools have an obligation to provide adequate salary, a stabilizing tenure system, and a compensating retirement plan for teachers who have been qualified and who have given their lives to the education of individuals in public schools.

Linscheid also believed that the school and society had other obligations to teachers. He believed that teachers should have privileges in their work and in their private lives equal to those of other citizens. He felt that society had not paid its obligation in equal citizenship rights to teachers in two main areas, in the freedom of speech and in the right to live their personal lives as normal human beings.

Linscheid said that freedom of speech for teachers had not been carefully guarded either in the classroom or in the community and public life. When he talked of freedom of speech, he usually mentioned academic freedom. By "academic freedom" he meant that a teacher might set forth his conclusions in the field of his scholarship when and if those conclusions were the results of competent, patient and sincere inquiry and when they were set forth with dignity, courtesy, and temperateness of language. It meant furthermore that a teacher speaking on subjects outside his field of study is not only entitled to precisely the same freedom of speech but is subject to the same responsibility as all citizens.[1] He felt that academic freedom was fairly secure so long as teaching was

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and 1938. In 1942 special petitions were circulated calling for a special election in which the retirement amendment was carried and the act was passed by the legislature in April 1943. See Davison, "History of Education in Oklahoma," op. cit., p. 303.

[1]Linscheid, "The Road to a Good School System," p. 5, et passim, LC.

concerned with the philosophy of the ancients, but "let him get down to modern society, economic matters, contemporary history, or the philosophy of present-day thinkers and say what does not suit our ruling classes in these fields, and his professional life is at once placed in jeopardy."[1] He felt that this was one of the first steps of regimentation, and he opposed it in any form.

Neither do teachers have freedom of speech in their community and public affairs. If they should take sides on issues of community, state, or national interest, they would be criticized by those of the opposite belief and usually found themselves looking for a new job.

> He is supposed to teach good citizenship but let him express an opinion in a village, county, or state election and his days are few and full of trouble. In every controverted election he is compelled to make believe that he doesn't care in matters where every thinking citizen does and should care.[2]

And even more restricted are American teachers in the most personal normal habits of living. His complaint was that teachers are not allowed the freedoms of those who make the restrictions and who do not follow the same rules. He felt that these "spurious rules and phony standards" are harder to bear than inadequate compensation. To be an American teacher requires one to be a conformist in clothes, manners, customs, and beliefs. These are steps to other types of regimentation which Americans do not approve. Linscheid felt that this cannot lead to healthy attitudes and that teachers will be divided into two groups: those who will not live under the restrictions and who will seek other type of employment, and those who will "take it" but whose attitude

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[1]Linscheid, "What Is a Profession?" p. 3, LC.

[2]Linscheid, "Frontiers in Education," p. 7, LC.

cannot provide a wholesome democratic atmosphere in the classroom. He concluded that this situation cannot attract the highest type of young people into the profession.

Linscheid pointed to these weaknesses in the educational system so that audiences might become more aware of them and, he hoped, would take steps to improve matters. On the whole, however, teachers were made to feel pride in their efforts and though the material compensations were inadequate, other compensations were more than adequate. He often discussed the intangible rewards of teaching, the knowledge of giving good service to mankind, and the love of working with children. In 1945 he pointed out that he had been a teacher for forty-nine years and added, ". . . as I look back across the years, I am not at all sorry I became a teacher. If I had my life to live over again I would not think of entering some other vocation or professional calling."[1]

Summary. In other words, Linscheid felt that regardless of the under-estimated, undervalued, and underpaid condition, teaching still is the most stimulating and fruitful of professions and holds a challenge to the best and wisest among men.[2] Society, therefore, must meet its obligations toward the teachers who serve its children. These include adequate compensation in the form of salary, tenure, and security in old age through retirement plans. It also includes granting them equal rights with all other citizens. The most needed equalization of rights lies in freedom of speech, both in the classroom and in the community, and in the right to live one's personal life on the same standards as

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[1]Linscheid, "Meditations on Post War Education," p. 5, LC.

[2]Linscheid, "The Power to Become," p. 8, LC.

other respected people of the community. Even in the absence of some of these advantages, however, Linscheid argued that the intangible rewards of teaching make it the best of all professions.

The Financial Support of the Educational System

Linscheid did not speak on the financial problems of education as much as he did on its more idealistic and inspirational phases. When discussing money problems, however, he discussed them frankly and constructively.

In general, the following statements characterize his main beliefs in this area. He felt a great need for giving the schools, especially in Oklahoma, more stability. He sought to spread this belief, and he thought the first step was to "get the people to see that schools are under-supported."[1] When he spoke before laymen he wanted them to understand the problems involved in school financing and he sought to enlist their aid in increasing public support. When speaking to teachers he seemed to have three aims in mind: to encourage them to do their part by continued service even though they were underpaid; to encourage them to be dissatisfied with an unsound system and to work for improvement in that system; and to give them hope that it would be improved. In almost every speech he appealed to public pride in the good aspects of the education system. He appealed to state pride and urged his audiences to provide educational opportunities equal to those in neighboring states, and to national pride, urging for a system which would not be surpassed by other nations.

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[1]Linscheid, "Paramount Needs of Education in Oklahoma," p. 3, LC.

The Instability of Financial Support

Linscheid believed that education should provide for the national welfare by exerting a stabilizing influence on a rapidly changing world. He felt that this could not be the case unless the educational system itself were stable. Oklahoma's educational system had not possessed that stability, and Linscheid felt that the instability was caused by the system of financial support. When he spoke in terms of principles he was including all of American education; when he was speaking in specifics, especially about money, he was concerned primarily with the Oklahoma system.

This overall position was usually supported by arguments dealing with unstable school terms, unstable teaching tenure, instability in free and equal opportunity, and the unstable system of appropriating school funds in Oklahoma.

School terms. During the early part of statehood and especially during the depression, schools "were forced to cut short their terms at the end of six, seven, and eight months," because of lack of funds.[1] Higher institutions had to appeal to the governor for "life saving" relief funds to be able to have summer terms. Linscheid argued that "it is not economy to cut the school term," because the child continues to grow and cannot replace the time he will have lost. He said that the free countries in Europe had lengthened the term of school because they regarded education as an important factor in the problem of recovery. He said that only America had been so short sighted, and warned that "we have the shortest school term of any civilized people in the world," and

[1] See Davison, "History of Education in Oklahoma," p. 305.

he believed this would increase the insecurity of the educational system itself.[1]

Teaching tenure. In addition, Linscheid regularly asserted that the lack of funds made teachers' salaries unjustifiably low. The resulting insecurity of teachers made more insecurity in the educational system. He pointed out that in Oklahoma regular public demands for economy were usually felt most severely in the education system.[2] Typical examples of his remarks on this can be found in his 1939 statement that Oklahoma ranked "47th in total capital outlay per pupil."[3] This required a low salary for teachers and during the depression they often had to take discounts to get their checks cashed. During the last part of the war he pointed out that "with one exception, states surrounding Oklahoma pay (teachers) more than we pay. This cannot go on indefinitely without a deteriorating effect on our schools."[4] Linscheid contended that the teachers would either withdraw from the profession or they would go to other states. This instability in teachers' compensation did much to promote an unstable atmosphere in the school system itself.[5]

Free and equal opportunity. The insecurity in school terms and

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[1]Linscheid, "Public Education and the Existing Emergency," p. 4, LC.

[2]A good example of public "economy" is Governor Murray's 1932 order that the state colleges absorb all work left by a member who had retired, died, or resigned, unless the rest of the faculty wished to give up enough of their salaries to hire another person. See Murray's letter to Linscheid, September 20, 1932, PF.

[3]Linscheid, "Paramount Needs of Education in Oklahoma," p.3, LC.

[4]Linscheid, "Meditations on Post War Education," p. 6, LC.

[5]See Linscheid, "Paramount Needs of Education in Oklahoma," "Frontiers in Education," "The Support of Education in Oklahoma," "Some Suggestions to the Coordination Board," and "The Task," LC.

teachers' tenure was worse in some districts than in others, depending upon the amount of taxable wealth within that district. Linscheid was a constant advocate of free and equal educational opportunities for all and was concerned with the need for equalizing the funds for all districts.[1] In 1921 he labeled "this inequality of educational opportunity" as the "greatest problem not only before educators, but before the American public as well."[2] He warned, however, that equalization must be a "leveling up" and not a "leveling down."

Linscheid favored federal aid in helping to equalize educational opportunities as long as it was not accompanied by attempts to control the educational system. He thought that the federal government could operate through its Office of Education and the existing state departments of education.[3] If, however, such aid should be accompanied by "politically dominated agencies to administer it, I would rather do without it entirely."[4]

Linscheid also believed that the state should provide free

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[1]The idea of collecting all school tax and dividing it according to the number of pupils came up at the Constitutional Convention but was voted down. See W. H. Murray letter to Linscheid, Feb. 1, 1930, PF. Various special acts provided temporary funds, but it was not until 1935 that the state set up money to be used as primary and secondary aid to weaker districts. See Dale and Wardell, History of Oklahoma, pp. 335-475.

[2]Linscheid, "OEA Response," p. 2, LC.

[3]Linscheid, "Curriculum Revision Needed as Demonstrated by the War Effort," pp. 2-3, LC. See also "Education in an Unstable World," p. 9, LC.

[4]Linscheid, "Curriculum Revision Needed," LC. It is interesting to note that in 1944 President Roosevelt was urging federal aid for education and also was warning against governmental interference in state and local administration and control. See "S. Aid Urged by President for Education," Washington Post, October 5, 1944, pp. 1-2.

textbooks since it was impossible to have equal opportunity if some of the children could not provide their own equipment. He also thought that the teacher could not do a good job of teaching unless the students have the same kind of books. He pointed out that most of the states whose systems rated high have provided free textbooks. He believed this should extend through the secondary level.[1] Linscheid admitted that the pressures for the adoption of certain books, and opposition to the principle itself made it difficult for the commission to work effectively.[2] He urged, however, that the textbook commission must be interested only in the "welfare of the children of the state and the interest of the taxpayers, putting the interest of the children first."[3]

Linscheid also argued that a "double-track system" was an outgrowth of the theory that it is useless to waste money on secondary and higher education for the majority of children.[4] He described this system as giving all children a thorough course in the fundamentals through the the sixth grade, restricting the secondary schools to the brightest students, and reserving higher education to those who pay for it. He compared this philosophy with that of totalitarian governments, pointing out that "wherever these despots assumed power they restricted

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[1]Linscheid, "Free Textbooks," p. 6, LC.

[2]Linscheid knew the difficulty of pleasing everyone in the state with adoptions. He served on the Oklahoma Textbook Commission most of the time from 1924 through 1938. See the State Eelection Board, Directory of the State of Oklahoma, State, Congressional and County Officers (Guthrie: Co-Operative Publishing Co.), Vols. 1921 through 1939.

[3]Linscheid, "Free Textbooks," p. 7, LC.

[4]Linscheid, "Education Under Fire," p. 9, LC. See also "Which Way, Education?" "Priorities in Education," and "Some Post War Problems of Elementary Schools," LC.

the educational program."[1] By this double track system he meant that vocational training would be given to certain groups while a select few would be given the general curriculum; the "short track" would lead into employment in industry and the "long track" into the university. Linscheid believed that support for this system resulted from a desire to lower taxes, but he insisted that the cost in the future welfare of America was too great. He insisted that since this would provide unequal opportunities, the principle was false, and that it had failed to work in other countries.[2]

Linscheid also pointed to the advocates of private schools as a means of lowering the cost of public education. He condemned this theory on the ground that it did not provide free and equal educational opportunities. Some argued that the free public schools were less effective than private schools. Some objected to paying for the education of other people's children, and some argued that if they sent their children to private schools, they should not be obligated to help support public schools. Linscheid defended the value of the public schools by pointing out that even with the decided advantages which private schools might have in the way of material equipment, and in spite of the fact that they are primarily preparatory institutions, the records show that college students who come from private secondary schools have not done as well as those from the public schools.[3] He was more concerned,

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[1]Linscheid, "Education Under Fire," p. 6, LC.

[2]Linscheid, "Which Way, Education?" p. 3, LC. See also "Support for Education in Oklahoma," p. 17, LC.

[3]Linscheid, "What Is Right with the Public Schools?" pp. 6-8, LC.

however, with the principle that a democratic country must maintain free and equal opportunity to get an education.

The system of appropriating funds. The major reason for instability in the public schools, Linscheid believed, lay in Oklahoma's system of appropriating funds for the operation of the schools. No consistent planning program for financing the schools had ever been followed throughout the state's history.[1] He felt that such a procedure was short-sighted and would produce constant temporizing. Since most of the money for higher institutions had to be appropriated by the legislature, the appropriations fluctuated from one term to the next. He felt that some system of appropriations should be found which would be "freed from the danger of being disrupted or overturned after every election."[2] Subjecting the institution of education to the whims of politicians would eventually subject the schools to all the hazards of American politics.[3] He pointed out that no one could possibly foretell what the personnel of

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[1]It is not the purpose of this study to present the history of the development of Oklahoma's system and its financial support. See Davison, "History of Education in Oklahoma;" Dale, Readings in Oklahoma History, pp. 640-865; Rhyne, Social and Community Problems of Oklahoma; and Wardell, History of Oklahoma. It might be well to mention, however, that originally, Oklahoma's provisions for financing the schools came from ad valorem taxes, taxes from corporations, and from township sections 16 and 36. By 1919 it was necessary for the legislature to appropriate $100,000 for each year of the biennium to aid in their support. In fact, the regular funds have never been sufficient to provide a good school system and have had to have emergency funds and legislative appropriations to sustain them. This has maintained the educational facilities but provisions have been made largely on biannial basis, especially for the 18 institutions of higher learning. In 1946 four constitutional amendments provided the most progressive step for funds. See Dale and Wardell, Oklahoma History, p. 475.

[2]Linscheid, "Education in an Unstable World," p. 10, LC.

[3]Linscheid, "Some Firsts," p. 5, and "Paramount Needs of Education in Oklahoma," p. 4, LC.

a given legislature will be, or the action of those men toward appropriations. They were constantly "beset by a multitude of problems and subjected to terrific influences by pressure groups."[1] The result was that money for education rests on "chance" and the interests of the schools are subjected to "uncertainty."

Linscheid disliked the necessity of lobbying for funds for the higher institutions more than any other phase of his administrative work. This statement appears in many of his speeches and correspondence throughout his career. As early as 1928 he wrote, "Administrative duties . . . do not worry me; the thing that does give me concern is the wrestling with the legislature for the purpose of securing adequate funds."[2] He also feared that teachers would have to become too active in politics in order to get funds for schools. He did not believe this would be healthy for education.[3]

Thus, Linscheid believed that a shortage of funds had been the obvious factor in making the school system of Oklahoma unstable. For a period of years terms were uncertain, inequalities existed between districts, teachers' salaries were so low that many left and others would leave the state. He believed that all individuals should have free and equal opportunity for education even if it meant that the state or nation should contribute funds and provide free textbooks. He contended

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[1] Ibid.

[2] Linscheid letter to E. S. Evenden, Dec. 19, 1928, PF. See also "Paramount Needs of Education in Oklahoma," p. 4, LC.

[3] See "Three Eras in the History of Higher Education in Oklahoma," LC, in which Linscheid described the results of political interference on state schools.

that the very nature of Oklahoma's system of providing funds for schools, especially in institutions of higher education, was so unpredictable that schools and colleges were indefinitely committed to instability.

The question which follows this line of reasoning would be "Can Oklahoma do a better job of financing her schools than she has done?" Linscheid believed that she could.

The Improvement of Financial Support

To the question "Can we afford to increase educational expenses?" Linscheid asked, "Can we afford not to?"[1] He argued that "nothing is so costly as ignorance; nothing so inexpensive as intelligence."[2] He believed that "education must not be considered as an expenditure. It is an investment and the demand for economy in expenditure must not curtail our investment in hearts, consciences, and brains."[3] In the early years of statehood when some argued that Oklahoma had too many schools and advocated closing some to reduce taxes, Linscheid warned that "he is a false friend who would gain you an almost infinitesimal reduction in the burdens of taxations by curtailing the chances of your children."[4] He believed that the money invested in schools "is the best invested money in your city."[5]

This defense of the expenditures for education was consistent

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[1]Linscheid, "The Task," p. 8, LC.

[2]Linscheid, "Commencement Address," p. 8, LC.

[3]Linscheid, "OEA Response," p. 6, LC.

[4]Linscheid, "Commencement Address," 1914, p. 6, LC.

[5]Ibid.

through all of Linscheid's speeches. In 1945, when the national debt had become tremendous, future plans for education called for about four and one-half per cent of the national income. Linscheid argued that "four or five per cent is not too much to spend on the childhood and youth of the land, who constitute 25% of our population and who will constitute 100% of the people a generation hence."[1]

Linscheid argued that Oklahoma can provide better support for education and supported this proposition largely by arguing that education costs are no special burden to the state, that Oklahoma costs rank low among similar states, and that better methods of supporting education are available.

Education costs are no special burden. In his speeches, Linscheid argued that those who insist that the expenditures of the state must be cut were prone to argue that education was an unduly high item on the list. He pointed out, however, that during efforts to cut state expenses, education usually received more drastic cuts than any other institution. During the depression he pointed out that although the number of students in secondary schools had "more than doubled in the last ten years," school costs in Oklahoma "have been more drastically reduced than the cost of any other function of Government."[2] In 1940, he admitted that the costs of the state government had increased 168 per cent in the last ten years, but he said that expenditures on education

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[1]Linscheid, "Meditations on Post War Education," p. 8, LC.

[2]Linscheid, "Public Education and the Existing Emergency," p. 1, LC.

had decreased 10 per cent during the same period.[1] He argued that Oklahoma was spending more on temporary projects for relief and roads than on the permanent project of educating her children. In fact, the cost of education which at first had been the highest expenditure, had dropped to third place. He said:

> Last year in Oklahoma, the elementary and secondary schools received 18.01% of all the revenues of the state; relief received 30.4%; while the state, city, and county highways received 27.85%. These figures do not include local expenditures but they reveal very clearly why there has been a startling increase in the cost of government, although the schools actually cost less than ten years ago.[2]

In other words, Linscheid argued that although the cost of education was high, it was not the greatest cause of high expenditures in the state of Oklahoma, and should not be the institution on which the greatest "economy" is practiced.

Oklahoma costs rank low among similar states. In 1943, Linscheid pointed out that since Oklahoma is geographically and industrially more closely related to the South than to the North, it exhibits some of the handicaps of southern educational systems, an important one being the large percentage of children to educate on a low percentage of the wealth. But he pointed out that investigations reported that Oklahoma ranked in the lower quartile in money spent on education in relation to the wealth which she did have.[3]

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[1] Linscheid, "Support of Education in Oklahoma," p. 6, LC.

[2] Linscheid, "Paramount Needs of Education in Oklahoma," p. 1, and "Educational Policies for Oklahoma," p. 1, LC.

[3] Linscheid, "Support of Education in Oklahoma," LC, and the report of the OEA Joint Committee, Problems in Financing the Common Schools of Oklahoma (Oklahoma City: Bond Printing Co., 1941).

Throughout the years of his speech-making, Linscheid was working for better support of education in Oklahoma. His speeches were constantly reminding the public, the teachers, and the state officials that a more stable system must be provided and that Oklahoma's higher institutions were spending less on education than were comparable institutions in other states. He compared Oklahoma elementary and secondary schools on a per capita outlay basis and showed that Oklahoma ranked from 36th to 47th among the 48 states, depending on the particular item being compared. He compared the appropriations for his college with those of similar institutions in other states.[1]

Linscheid told governing authorities of the state that "no reputable educator outside of Oklahoma thinks of providing education for a student on a college level for a year of nine months at less than $250."[2] He pointed out that the median expenditure per student in 180 members of American Association of Teachers' Colleges in 1938-1939 was $307, and for 1941-1942 it was $405, and has risen since. At that

[1]At times, it would appear that further investigation might well have been made to determine the per capita cost in higher education. For instance in "Teacher Training in State Institutions," Oklahoma Teacher, Dec., 1922, pp. 7-9, Linscheid compared the appropriation for his college with thirty other colleges in eighteen states. He pointed out that 16 of them had smaller enrollments than his own, and stated that his college spent less than the lowest of all. But his statement that it had 23% less appropriation than the average of all of them would seem to indicate the need for overall per capita cost for his conclusions.

[2]Linscheid, "Some Suggestions to the Coordinating Board," p. 4, LC. This figure excluded all "capital outlays."

time, (1946) he was asking the Board of Regents for $300 per student.[1]

Besides trying to appeal to the state authorities to understand the financial situation of education in Oklahoma, he also appealed to the citizens of the state. The following is an example of his appeal to state pride:

> The people of Oklahoma may be satisfied with this. They may be satisfied with remaining permanently at or near the foot of the list, but if they are, they are too easily satisfied. I am sure that the great mass of the people do not know that this is the condition that actually exists. If they did realize it, they would correct it. Oklahoma has too much pride to be satisfied with being far below the average in the sisterhood of states.[2]

Linscheid felt that Oklahoma should be able to finance a system of education comparable to other similar states. Actually his solution for this problem was the general proposal to make the financial support stable, but in keeping with his policy of treading lightly on political issues, he seldom made specific action proposals. His general recommendations are of interest.

Proposals for better support. Linscheid felt that the first step toward better financial support for education was to inform the public about the truth of the situation. The second step was to practice economy within the educational system. He felt that one of the most economical steps would be to put all education in Oklahoma from the elementary schools through the State University under the direction of a single board of education which could coordinate the system. He was

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[1]Linscheid, "Statement to the Regents of Higher Education," p. 1, LC.

[2]Linscheid, "The Support of Education in Oklahoma," pp. 8-9, LC.

specific in recommending that this board be composed of the "highest type of citizens" and that it be removed from political control.[1]

He felt that some means should be found to finance the public schools of the state without forcing them to carry on a campaign before the legislature. He recommended that this be done by a constitutional revision.[2]

He felt that budgets for higher institutions should be estimated for the next year's expenditures "upon the basis of this year's attendance," which he felt would be fairer than allotting these funds on predictions made by eighteen different individuals.[3] He reluctantly recommended that "Oklahoma may be justified in making a tuition charge for higher education,"[4] but he opposed a fee equal to that charged by denominational schools.[5] If tuitions should be charged, he believed that a generous program of scholarships based on high achievement in high school should be provided to enable ambitious students to attend

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[1]Linscheid, "Public Education and the Existing Emergency," p. 5, LC.

[2]Linscheid, "Some Firsts," p. 5, "Paramount Needs of Education in Oklahoma," pp. 3-4, and "The Road to a Good School System," pp. 7-8, LC.

[3]Linscheid's 1947 report to the Board of Regents or legislative committee, LC.

[4]Linscheid, "The Road to a Good School System," p. 2, and "Philosophy of Education for Oklahoma," LC.

[5]See Linscheid's report to Governor Marland in 1935, PF, and his speech before the Coordinating Board, in 1939, pp. 2-3, LC.

college when they could not afford the tuition.

Summary. He insisted that education is an investment, not an expense. When people claimed that the cost of the state government was too high due to expensive schools, he refuted this by showing that Oklahoma spent more on relief and highways than on schools. Comparisons of Oklahoma's efforts with those of other states always left her in the lowest group. He felt that this must be corrected by informing the public, practicing economy in the education system, and by revising the constitution to provide a sounder system.

His most common motive appeal was to pride in what Oklahoma was doing for her children, an investment they could not afford to neglect.

An Evaluation of American Education

Most of the previous sections have dealt with the defects in American education. It should be understood that Linscheid was basically an optimistic speaker whose purposes were to inform and to inspire. He had great faith in the American educational system and never left any other impression. At the same time, he felt that its problems must be faced in order to be corrected.

It is interesting to note that much of his evaluation of the principles and methods of education fall into a comparison of the American way with that of totalitarian nations. He believed that the world was in a constant conflict of ideas, the basic factor being the

worth of the individual; this belief is also evident in his evaluation of the educational system. In other words, he evaluated the school in terms of what it could do for the individual and in terms of democratic principles. These evaluations have been discussed in projecting Linscheid's philosophy of the various aspects of education and will therefore serve here as a short summary of his total view of education.

American Education Has Failed in Some Respects

Linscheid felt that much of the criticism of the public schools was a natural result of the situation and the times. In periods of crisis a disillusioned public tends to lose faith in many institutions. Attention is focussed on the educational system because society has generally assumed that it should be the cure for all ills.[1] Although Linscheid believed society was giving undue blame to the school, he said, "It is distressing to be compelled to admit that we have not come anywhere near attaining the objectives stated in anything like the degree that society has a right to expect."[2]

The basic weaknesses which Linscheid pointed out in the American educational system can be designated as its "contemporaneousness," its failure to teach a mastery of fundamentals, and its failure to deal with mental and physical deficiencies. He felt that the last two were the result of the first, and that the first was largely a

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[1]Linscheid, "Education Under Fire," #1, LC.

[2]Linscheid, "English in the Program of General Education," p. 2, LC.

matter of attitude while the others were largely a matter of teaching methods.

The worst fault is its "contemporaneousness." Linscheid felt that Americans are too prone to exaggerate immediate needs and in so doing are likely to be "interested in the things of the moment to the exclusion of the things that have gone before."[1] He argued that education must take account of the fact that there is not one world but two, "a world of material and external circumstances that are forever changing . . . and a world of intellectual, emotional, and spiritual deeps which never change but remain the same yesterday, today, and forever."[2] He thought that American education was neglecting the constant factors.[3] He said that the educational system had not been completely successful in helping youth to understand the achievements of the past; today is a part of that past, he argued, and tomorrow is, in part, the product of the past and the present.[4] To ignore this historical continuity is to fall into "contemporaneousness" and this has been a weakness in American education.

Fundamental subjects have not been mastered. In the previous

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[1]Linscheid, "Library, the Center of Culture," p. 1, LC.

[2]Linscheid, "In This Changing World," The Peabody Reflector and Alumni News, XIII (1940), 125.

[3]Linscheid, "Some Standards Not Obsolete," p. 2, LC.

[4]Linscheid, "Frontiers in Education," p. 4, LC.

discussion of Linscheid's philosophy of the school curriculum, his views concerning the teaching of the "fundamental" courses were stated. When he talked of the weaknesses in the schools, inadequacy in this area was actually his major complaint, and he felt that this inadequacy resulted from poor teaching methods which in turn resulted from a contemporaneous attitude toward the objectives of education. Generally his strongest attack was made on the poor reading habits of youth. The ability to interpret the printed page and an enjoyment in reading should be the major objectives in schools, but he felt the job had not been accomplished well.[1] He felt that war demands had emphasized the same poor reading habits, poor communication habits, and weaknesses in basic sciences, mathematics, and fundamentals of American history. These weaknesses became vital criticisms during the war.

The rate of mental and physical deficiency is too high. The number of boys rejected by Selective Service because of mental or physical reasons was disturbing to Linscheid. He argued that the schools must accept the responsibility for better health training, both physical and mental, and for greater effort on the subjects mentioned above.[2]

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[1]Linscheid, "Youth Tells Their Story" and "English in the Program of General Education," LC.

[2]Linscheid, "Two Alleged Weaknesses of the Public Schools," "Meditations on Post War Education," "Some Suggestions to Chancellor Nash," "The Task," "Post War Education," "The War Proves Some Things About American Education," and "American Education as Tested by the War," LC.

American Education Has Been Successful in Many Aspects

Even in the speeches in which Linscheid pointed out these weaknesses he proceeded to point out that some of the faults were not due to the educational system itself, but were partially due to inadequate home and family life and to the other social causes. He believed that the schools, in spite of their weaknesses, were doing a good job, and he was glad to point out the areas in which the schools had succeeded.

For instance, he pointed out that the democratic philosophy of education on which the American system was founded was right. On the whole, education was democratic in its availability to all; it was not based on a caste system; it did not favor limiting children to certain types of training because of I. Q. levels or the ability to pay. Within limits, students are free in higher education to choose the courses leading to the type of training in which they wish to specialize.

Modern education has made great progress in the atmosphere of the classroom. Whereas the schoolmaster prided himself on his strict discipline, today's classroom teacher accomplishes just as much while leaving the children freer to enjoy the work.

In spite of the weaknesses pointed out by the war, Linscheid contended that American education had "magnificently justified itself in this war." For instance, the number of draftees rejected because of functional illiteracy was based on the equivalent of a fourth grade education. Linscheid pointed out, however, that these rejects for

functional illiteracy came entirely from the adults who had never been in school at all and the thirteen per cent who had not finished the fourth grade. In fact, he said, this was actually a powerful argument in favor of expansion of the educational system.

Linscheid argued that American service men and women, although products of "education for peace," were pitted against forces largely trained in a narrow technical school tuned to the promotion of war. Liberal education had taught the American student to think, so that he has been able to adapt quickly to specialized training in a few months time and compete with the Nazi who has spent his life training for combat.[1] He said that Lieutenant General J. L. Devers was right when he said that "our soldiers are the best soldiers in the world because they are the best educated."[2]

Linscheid believed, therefore, that although there were admitted weaknesses in the American educational system, it was basically sound and its strengths were such that the public should be proud of them.

Summary

Linscheid talked about education to all types of audiences. He wanted them to see American education from an overall point of view,

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[1]Linscheid, "Education When Peace Comes," p. 4, and "Serving American Youth," LC.

[2]Linscheid, "Serving American Youth," p. 1, LC.

understanding its principles, its strong points and its weaknesses. He was optimistic about the progress education had made and about its contributions to American society, but he argued that it had not done all it should have and proceeded to explain why.

In the first place, educators and the public were not always able to view education in the same light. This resulted in a confused philosophy of the objectives of the school. It followed naturally that there would also be confusion as to how these objectives should be accomplished, which resulted in disagreement over the curricula for various levels. Linscheid believed the curricula must be flexible and constantly growing, while retaining the basic and fundamental subjects.

Linscheid was an advocate of an educational system which was "truly democratic" in that it would be available to every single child regardless of his social or economic condition. He believed that it was the responsibility of a democratic society to provide this education free and on an equal basis regardless of the location of the school. If the district could not raise its schools to an acceptable level, he believed that the state or even the federal government should aid in so doing. He opposed any "double-track" system which would tend to sort children into certain types of training; he did not believe that the private school should replace the public school; he believed that any person with the ability to succeed in higher education should have the opportunity to do so.

Linscheid argued that regardless of the work a child would

eventually enter, he needed a good general background in the major areas of knowledge. He advocated this for factory workers, or doctors, and especially for teachers. He believed that only after this general background should the student be allowed to specialize.

Linscheid felt that the public expected more from the schools than it had a right to expect. This showed in several respects. For instance, it expected the schools to function smoothly and to cure all the ills of society when at that same time society would not provide a system of financing which would allow it to be a stable institution. He argued that Oklahoma must and can find a method of supporting its schools in a way that will remove political uncertainties and which will make them comparable with those of other similar states.

The importance which he placed on the slogan "as is the teacher, so is the school," was reflected in all of his remarks concerning the need for good teachers, their training and their compensation. It should be recalled that Linscheid's requirements for good teachers were based on the characteristics of the "good life" as discussed in the chapter reporting Linscheid's philosophy of religion. To Linscheid, however, this teacher could not be capable of teaching in American schools until he had also completed a high quality of academic training. This included at least a baccalaureate degree with some time devoted to teacher-training courses. Linscheid actually believed that all teachers should have at least a Master's degree, but evidently he knew that that was not practical at the time, although he actively worked for it as a future requirement for teaching.

Linscheid also placed emphasis on the need for teachers who

know, understand, and appreciate the principles of democracy. He believed this was a requirement for any good citizen in a democracy, and expecially for teachers who would be influencial in shaping the thinking of youth. Much of his philosophy of a sound educational system was based upon the belief that democracy is the best form of government and only through education of all citizens can democracy work successfully. Thus, he believed that the teacher was the most important element of a good school system. He, therefore, worked continously for higher minimum requirements both in personal characteristics and academic training for teachers. He argued that society expected too much of teachers and refused to pay them on a basis equal with other jobs which required comparable training and skill. He felt that society failed to recognize the rights of individual teachers in freedom of speech and in their private living habits, and thereby discouraged the top students from becoming teachers.

Linscheid's total philosophy of education was based on his philosophy of the Christian religion and the democratic form of government. His evaluations of the effectiveness of the school system were always in light of how well the schools were able to meet the needs of each student. These needs were aimed at helping the child realize and appreciate the principles of Christian living and a government which would serve the best interests of all the people. The needs of each individual, according to Linscheid, were to be capable of living a good life, a happy and wholesome life, and to be able to become financially independent. The fulfillment of these objectives would not only aid the individual to live the best kind of life, but it would be the only manner

in which democracy can remain strong. The schools must assume the responsibility for teaching the pupils to think for themselves. Linscheid believed that progress can result only from free, logical, and constructive thinking on the part of the citizens.

The school's duty, therefore, must be to train the individual in basic knowledges, skills, and attitudes, in such a way that he can accept both the privileges and responsibilities included in the philosophies of Christianity and democracy. He did not believe that it was the school's duty to promote these two philosophies because they were the state's choice, but because, according to Linscheid, they were the only philosophies of religion and government which would meet the needs of the individual and allow him to attain his fullest possibilities.

The inter-relationship of the institutions of education, religion, and government, was noticeable in Linscheid's speeches each time he compared the effectiveness of the American educational system with systems in dictatorial countries. His evaluations were aimed at what the school was doing for the individual, and each standard which the individual must meet was governed by the principles of democracy and Christianity. Because of this inter-relationship of his philosophy of the three institutions, he was able to conclude that although the schools in dictatorial countries sometimes taught certain facts and skills more thoroughly than did the American schools, they were not doing a better job of promoting the welfare of the individual and the nation.

He frequently stated that "life without education, however good, is very much like a house without windows." Because of this belief and because he believed in the improvability of man through education, he

contended that the fortunes of the nation rise and fall with the lot of the common man. The common man, therefore, must have free and equal educational opportunities.

Thus, in evaluating the entire American system over a period of thirty years, Linscheid believed that it has been rightly conceived and well developed in spite of its handicaps. He faced the school's problems and discussed them frankly, believing that this was the first step to their correction. He inspired audiences to become interested in building a better system by pointing to these basic good qualities and suggesting points for improvement. He appealed to their desire to provide the best possible education for their children.

CHAPTER VII

AN ANALYSIS OF LINSCHEID'S RHETORIC

The ideas expressed in Linscheid's speeches have been reviewed in the preceding three chapters. The nature of his audiences was discussed in Chapter III. It is the function of this chapter to discuss the typical manner in which Linscheid adapted these ideas to his audiences, the rhetoric of his speeches. This study, however, is not intended as "rhetorical criticism"; it is a study in the history of public address. This chapter, therefore, is not intended as an evaluation of Linscheid's rhetorical practices. As noted in Chapter I, his rhetoric is significant only as it helps to create for the reader a clearer impression of what Linscheid's audiences were hearing, of what it was they seemed to be accepting. The "ideas" as summarized in chapters IV-VI were generalized from many speeches; the following descriptions aim at showing how these ideas were presented in specific speeches. The function of this chapter is reportorial, not evaluative.

No attempt to discuss all the technical aspects of his rhetoric has been made. The following materials have been selected as those most helpful in creating an understanding of what Linscheid's ideas "sounded like" as he actually spoke, i.e., the projection of his ideas in the speeches.

Under the projection of his ideas, Linscheid's manner of arranging, supporting, and delivering his speeches will be considered. Then his own remarks on how to speak well will be summarized.

The Projection of Linscheid's Ideas in His Speeches

By the term "projection" is meant the manner or form in which Linscheid attempted to shape his ideas to fit particular audiences, to gain acceptance for his ideas, to stimulate or raise the level of belief in his listeners. This report of his projection involves the order or pattern of presentation, the use of supporting materials to interest, to explain, or to prove, and the language and delivery characteristics of his speaking.

The Arrangement of Ideas

Linscheid adherred to the Aristotelian order of arrangement which included the proem, statement of the case, proof, and peroration. An analysis of his arrangement can be indicated by the following plans used in his speeches. One has been selected from each of his major subject areas:

SUBJECT:	"Great Horizons" (Religion)
PROEM:	Early Christians who followed Jesus had a broad conception of inclusiveness in their faith and refused to limit it by tribal or national boundries.
CASE:	The key to Jesus's new philosophy was his faith in the common man.
PROOF:	Linscheid described the rugged path over which this philosophy traveled, evaluated the philosophy, and supported the contention that it was correct.
PERORATION:	The concept which includes all men as equal has been and must continue to be the light of earth and the hope of the world

SUBJECT: "Counting the Costs" (Government)

PROEM: An imaginary trip through various countries in order to see the relationship of citizens and different forms of governments.

PROBLEM: What should be America's attitude toward the rapid spread of totalitarianism." (1939)

SOLUTION: Two alternatives: (1) Join the alliance with France and England. (2) Prepare for defense of American shores and follow the cash and carry plan. (Linscheid eliminated the first, supported the second.)

PERORATION: America's mission is to spread democracy, not by force, but by example.

SUBJECT: "Let Us Teach Them" (Education)

PROEM: He developed interest in the age-old estimate of the value of the human being, which in 1938 had become the center of a world conflict.

PROBLEM: Since democratic conception of social organization rests on education, education must be concerned with this conflict in ideas.

SOLUTION: Attention must be refocused on the paramount issues of education.

1. The individual is paramount.
2. Where the individual is free, the most progress and highest civilizations have grown.
3. Teachers must teach individuals and not classes or masses.

PERORATION: Great individuals like Socrates, Paul, and Jesus lived in contrast to the decayed governments of their time.

The above outlines, however, do not show the great variety occurring within this pattern of arrangement. Each part of the speech, within these divisions, was variously developed.

The proem of Linscheid's speeches appears to be of two basic types. In the first place, he often expressed interest in the particular audience and adapted his opening remarks to the occasion, subject,

purposes of the organization being addressed, etc. In this type of introduction he used two methods. He often planned an audience adaptation and wrote it into the manuscript. These prepared adaptations were revised if he gave the same speech later to a different audience. At times, this was done by altering a few words of identification such as from "before a fine graduating class like this" to "before the Loyal Bible Class, composed of men and women belonging to many denominations . . . ."[1] At other times, a special introduction would be added.[2]

It is believed, however, that Linscheid generally adjusted his opening remarks in an impromptu manner to whatever the occasion seemed to demand.[3] For instance, the Linscheid Collection includes a manuscript of "The Shape of Things to Come" as well as a stenographer's transcription of the speech Linscheid actually delivered. The delivered speech opened with remarks to the particular audience followed by several anecdotes before falling into the wording of the manuscript itself.

The second method used by Linscheid in the proem was to begin building interest in the subject immediately, with such opening statements as "About one hundred and seventy-five years ago a new spirit began to stir in the hearts of men,"[4] or "Ambition is one of the godlike attributes

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[1]See two manuscripts for "The State of the Nation," LC.

[2]See two manuscripts of "In This Changing World," LC, delivered at the Y.M.C.A. Convention in 1939, and as the Founders Day Address at Peabody College, in 1940.

[3]Impression gained from interviews with people who heard Linscheid's speeches frequently.

[4]Linscheid, "Let Us Teach Them," LC.

of man."[1] Thus Linscheid used two basic approaches in the proem: A few personal remarks, either planned in advance or by impromptu additions, and a direct statement of his theme.

The second step in Linscheid's organization can be called the "statement of the case" or "the problem." In some speeches he stated the problem concisely and then developed it from an historical point of view. In others, he led into the statement by relating the historical events leading up to the present problem. In either case, he developed the problem by explaining its historical bases, its effect on modern living, and its relative importance to social organizations and institutions.

Step three offered the proof of the case or solution to the problem. Linscheid was primarily a deliberative speaker. He proceeded in all cases on the policy that "from the known to the related unknown is the road that every learner must travel."[2] It is probable that this policy influenced him to develop the case and proof more by historical exposition than by abstract argument. His process of reasoning was basically inductive although at times he used a priori assumptions as the basis from which to begin his inductive process.

In addition to his general inductive arrangement of ideas, Linscheid often discussed his subject by arranging the ideas in a problem-solution method. The problem was frequently developed as a combination of cause-effect or effect-cause arrangement. The two following examples

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[1]Linscheid, "The Great Standard of Greatness," LC.

[2]Linscheid, "Easter, the Festival of Hope Triumphant," p. 3, LC.

illustrate this method as he used them frequently:

SUBJECT: "Education Under Fire"

PROBLEM: Effect: Attacks on education.
Cause: He discussed ten causes for these attacks.

SOLUTION: We must educate for citizenship, and these rights for education must be equal to all.

SUBJECT: "The Citizen in a Democracy"

PROBLEM: The conflict between democracy and absolutism has reached the stage of armed conflict.

Effect: Democracy is losing the battle of ideas..
Cause: Totalitarianism is taking over in large areas.
Effect: Results to the individual in those countries.

Occasionally he developed a theme around some poem or quotation with which the audience was familiar. In "The State of This Nation," he used Roosevelt's recent statement to Congress, partitioned it, and developed each phase as a main point of his speech. In "Some Standards Not Obsolete" the problem phase stated, in effect, that no society is better than the character of its people. He pointed out that this is a day of confused standards and that the solution for securing a strong society was a citizenry of strong character. To illustrate the desirable qualities of character he used Longfellow's "The Village Blacksmith" which he called "a psalm of life" and developed the desirable qualities of character from each stanza of that poem. Further discussion of Linscheid's method of developing the statement of the case to the proof will be found under the section on his forms of support.

There is no evidence of a speech by Linscheid which does not end in a peroration. Regardless of the subject, he always added a closing paragraph which was designed to inspire the audience, and to appeal to

the motives of pride, loyalty, respect for one's fellowman, desire to improve, and the courage to reach for higher ideals. He often concluded with an inspirational bit of poetry, or a quotation concerning some high aim or goal pertinent to his subject.

The Basic Forms of Support

Linscheid's themes were conservative in nature; his arrangement was conventional; his process of reasoning was from the known to the related unknown. But perhaps his outstanding rhetorical characteristic became evident in his amplification or forms of support. Through these his subjects "come alive" for audiences. These forms of support varied greatly, but can be treated here in three groups: exposition, illustration, and proof.

Exposition. Linscheid's use of historical exposition was the prime factor by which he built and held audience interest on subjects which were neither new nor unique. In speeches on religious subjects, he developed his theme largely through description and historical exposition. After his trip to the Holy Lands, he gave first hand views of many of the temples, lands, and historic places in which the Biblical stories occurred. This history and description of actual places gave impact to his discussions on religious subjects. He was thus able to relate present-day living habits to universal principles.

Historical exposition was used frequently in discussing problems in government. For instance, three speeches which developed the theme of the value of the common man were based on three different historical approaches. "Faith in the Common Man" developed the economic factors

which have affected the evaluation of the ordinary man. "Great Horizons" approached the theme with a historical exposition of the lives and efforts of individuals who have advanced a philosophy which elevated man's status. "But We Were Right" approached the theme from the standpoint of the historical developments in political philosophy, and of the conflict of ideas concerning the individual and his freedoms.[1]

The following table lists points which Linscheid developed in speeches on all types of subjects and indicates his extensive use of historical exposition as a form of support. In each of the following points he followed the same method of narrating and describing a series of events in history in order to show that:

1. The individual is:
   (Religion) paramount in the Christian religion;
   (Government) free and equal in democratic government;
   (Education) entitled to free and equal education.
2. Man has always attempted to understand the relationship between:
   (Religion) himself and God;
   (Government) himself and his government;
   (Education) himself and the universe.
3. The historical significance of events add to the authenticity of:
   (Religion) Christ and modern faith;

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[1]Linscheid's speeches concerning the war often followed the historical exposition. "In a World of Doubt, Fear, and Distrust" and "The Tangled Web of International Relations" are two outstanding examples of a historical survey of the events and attitudes which led up to the second war crisis. In speeches such as "The Shape of Things to Come" and "A World Federated Government," Linscheid was concerned with post-war co-existence between Russia and the United States. To develop his theme, he used historical exposition to contrast the two nations' attitudes, possessions, and behavior.

(Government) man's efforts for individual rights and freedoms;

(Education) man's efforts to provide educational opportunities for his children.

4. There are differences in:

(Religion) the religious concepts of God, his nature, and powers;

(Government) democratic and totalitarian forms of Government, their nature, powers, purposes, etc.;

(Education) private and public educational systems, and the liberal and the specialized education.

5. The struggles and efforts of believers through the ages have supported:

(Religion) Christ and have made it possible for his teachings to survive and to gain acceptance in larger proportions;

(Government) the worth of the individual and have made it possible for Americans to have their freedoms in greater degree;

(Education) public education and have contended that education should be free to each.

6. A nation is strengthened by citizens who:

(Religion) live by the Christian principles;

(Government) govern themselves well and efficiently;

(Education) are well informed and educated.

Illustrations. The important distinction between "illustrations" and the specific material discussed above under "exposition" is that of function; the illustration was used to intensify the listeners' interest and to give impact to the point being made while exposition was intended to clarify and explain the point. In many instances Linscheid obviously used specific materials both to intensify interest and to clarify meaning, but in many others one of these functions seems clearly to outweigh the other.

The first form of illustration which is noted in his speeches is that of examples and specific instances. He used examples from history, literature, and personal experiences. It could almost be said that he never made a point without using at least one example; he usually used an accumulation of various types. In "The Strait Gate and the Narrow Way," he used ten different examples to illustrate the idea behind Jesus's words "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat . . ." He developed illustrations using Philip II's condemnation of millions, the life of Thomas Jefferson, Sir Isaac Newton's law of gravity, Mendel's law of heredity, the life of Abraham Lincoln, of Helen Keller, of Jesus, of J. B. Eads, of the methods of selection used by the ordinary schoolboy and those by the ordinary businessman. Each illustrated that making right choices would give depth and meaning to life and would help the individual to a concentrated and directed channel.[1] Linscheid's favorite biographical illustrations were drawn from the lives of Jesus, Gladstone, and Lincoln to amplify almost any point he wanted to make.

Linscheid used analogies to clarify meanings in two major ways: Between the known and unknown, and between the abstract and concrete. For instance, he pointed out that no one knows what electricity is, but

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[1]See "The Power to Become," in which Linscheid discussed the school's responsibility to help the ordinary child discover his capabilities. To illustrate this point he developed examples of Beethoven, Robert Browning, Burbank, Edison, Shakespeare, Faraday, Keats, Pasteur, Lincoln, Jesus. In addition, he used analogies of the lives of Gladstone and Lincoln, to which he added specific instances of Pasteur, Peter, James, John, Moses, Grenfell, Ruth, Nightingale, and Jane Addams.

people continue to use it because they know what it does. Just so, even though God's spirit cannot be defined or seen, it can be used by "living it."[1] To give impact to the historical explanation of Paul's journey to Troas, Linscheid compared Paul's journey with the economic and social situation in the United States during the 1930's following the nation's high hopes in 1928.[2]

Another analogy illustrating this effort to give impact to an idea occurred when he was speaking in 1943 of the national war debt. He compared the debt situation to that of a company that decided to give $10,000 to some person every day. If that company had started the day after the birth of Christ to give away $10,000 every day, it would in 1943 be one-half through the war debt.[3] He compared Athens to a large soup plate with an area approximately the size of Pontotoc County. He described each part of Athens as some part of the plate.[4] He always compared foreign lands with some part of the United States and preferably local areas. In one speech he compared European countries in the following way: "Belgium--1/6th of Oklahoma; Holland--1/5 of Oklahoma; Switzerland--1/4 of Oklahoma." Italy was compared to California; France and Germany were smaller than Texas.[5]

Analogies between concrete and abstract ideas are found frequently in Linscheid's speeches. He liked to compare a noisy mill and a

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[1]Linscheid, "God Is--," p. 10, LC.

[2]Linscheid, "The Macedonian Call," p. 6, LC.

[3]Linscheid, "The State of the Nation," LC.

[4]Linscheid, "Athens," p. 1, LC.

[5]Linscheid, "Some Comparisons," p. 2, LC.

quiet one with school systems.[1] A favorite analogy was his comparison of the Washington Bridge, dependent upon its 106,000 wires for support, with the government of the United States, dependent upon the integrity of its individuals working together, they are also alike in that either would fall if its individual units became weak physically or morally.[2] These analogies run throughout Linscheid's speeches.

At times he used extended analogies. For instance, in "The Four Horsemen Ride Again," he used Revelations 6: 2-7, which he interpreted in terms of the modern world. The white horseman became imperialism; the red horseman became war; the black horseman became famine and suffering; the gray horseman became death; and hell became living under conquerors. His purpose was to warn his audience that the four horsemen must not be allowed to ride again.

Another extended analogy was used in "Some Good Neighbors and Some Bad Men," in which he told a simple story of farmers who began to be suspicious of their neighbors and who began to take sides against others. The neighbors became symbols of the national powers and their acts in the world crisis.

Proof. Both illustration and exposition were also used to argue a point, but in those speeches which might be called "argumentative," Linscheid used statistics, statements by authorities, anticipatory refutation, and the method of residues. His use of statistics can be noted quickly. He liked to use comparative statistics, but as stated

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[1]Linscheid, "East Central State Teachers' College," and "Senior Day, 1939," LC.

[2]Linscheid, "Priorities in Education," pp. 5-6, LC.

earlier, he usually tried to reduce large numbers to meaningful comparisons. He spoke often in terms of round numbers, and he usually identified his source of information.

When he supported points by quoting authorities, he identified and qualified them as authorities on that subject. For instance, in speaking of supporting education, he quoted the State Board of Education of Wisconsin. He identified this as a "study of school costs in every state in the union," and added that it is obvious that "we have an unprejudiced authority so far as education in Oklahoma is concerned."[1]

Linscheid's skill in refutation can be noted in two methods which he used in proving his case (or simply to present different points of view so that an audience would look at the various aspects of a problem). The first of these methods was anticipatory refutation. He seemed to feel that if he could state possible objections, and could provide a logical and optimistic refutation of the objections, his own point of view would be better received. He often brought these possible objections into the open by such remarks as "But I hear someone say . . .," "There are some who argue that . . .," or "'What"' someone exclaims, 'Indoctrinate pupils?' To which I answer . . . ."[2] The resulting conclusions were then optimistic and clear and gave the impression that he had looked at all sides of the question.

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[1]Linscheid, "Support of Education in Oklahoma," p. 7, LC.

[2]Linscheid, "How Can the Schools of Oklahoma Best Prepare Our Children to Participate in Adult Life?" pp. 7-8, "The Test of an Institution," p. 6, "Friendship," p. 5, "Charities and Eleemosynaries," p. 3, "How Real Is God To You?" p. 8, "How to Save," p. 9, "Stand by the Church," p. 6, "Test of an Institution," pp. 9-10, and "Philosophy of Education," pp. 16, 20, LC.

His second method was that of residues. Linscheid often presented his proof by means of several alternative solutions. Then, by working his way through them eliminating the less acceptable solutions, he would arrive at the only logical one remaining. In "How Can the Schools of Oklahoma Best Prepare our Children to Participate in Adult Life?," he discussed five methods for doing this, and then rejected each method, finally proposing a combination of elements of all five as an acceptable method. This technique was particularly noticeable in his discussions concerning what America's stand should be during the second world war. A review of these speeches serves as an index of his thinking during the various stages of the war since he reviewed the possible choices and suggested the popular attitude toward these actions.[1]

Linscheid's motive appeals are noticeable in all of his speeches. He knew most of his audiences well and in some instances he knew many of the members personally. He probably had a good idea of their attitudes toward the subject on which he spoke and what sort of amplification would appeal to them. His speeches were directed toward an ultimate universal aim. He appealed to motives for more specific "good" which would add toward the "universal good."

Basically, the motive appeals he was driving at through all of these forms of support included the desire for happiness, which he argued must be accompanied by the motives of justice, courage, temperance, magnanimity, friendship, honor, and reputation. The desire for

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[1]Linscheid, "Where Do We Stand," "Counting the Costs," "Following Jesus," p. 5, and "An Apostle Appraises the Great Galilean," pp. 4-6, LC.

preservation of one's freedoms and the sense of security for self and loved ones played a large role in the motivation of his speeches during the war era. He used fear of those powers which would take away human rights. He appealed to Americans to stay out of the war by describing the picture of Flanders Field and his resentment that America had had to purchase the land in which to bury her boys who died defending France. When war seemed unavoidable for America, he no longer used this sort of appeal, but gave his attention to examples of strong morale versus weak morale in people and nations, and appealed to Americans to develop strong morale if they hoped to preserve their freedoms.

Linscheid illustrated qualities in notable persons in order to appeal to personal pride in his listeners. He made listeners want to become a part of worthwhile causes. He showed that working for great causes was desirable for the welfare of the individual and the nation, and that failure to work for these would lead to fearful consequences for both.

Summary. Linscheid developed his ideas primarily by an inductive process and in a problem-solution order. He used all of the basic forms of support, but excelled in historical exposition, analogies, and accumulations of examples and specific instances. His examples were drawn largely from history and biographies of men whom Linscheid felt exemplified the characteristics of the Christian philosophy and of worthy citizens in a democracy. His use of analogy and comparison was based on his belief that listeners learned largely from the relation of the unknown to the known.

In proving his point or offering the best solution to the problem, he relied heavily on the method of residue and anticipatory refutation. When he used statistics, he adapted them into meaningful terms for the audience. When he quoted authorities, he qualified them.

This has been an analysis of the methods Linscheid used to shape and adapt the ideas in his speeches. The next section will look at the methods he used in presenting these ideas to audiences.

The Presentation of Ideas

The following discussion will indicate the characteristics of Linscheid's style, his management of language; it will then indicate the unique characteristics of his delivery.

Characteristics of Linscheid's style. Linscheid's first aim in style was clarity. He frequently referred to his belief that misunderstanding of a speaker "is due to a lack of clearness in expression or to muddled thinking."[1] He believed that "if a choice of two equally good words was to be made, the shortest and simplest was to be chosen."[2] He used words carefully if they had ambiguous meaning. He would, for instance, explain that he was using "virtuous" in the original Latin sense, meaning strength, integrity, and courage.

Linscheid's second aim in the management of language was appropriateness. He used a style which generally could be considered "moderate," though the manuscripts of his speeches between 1914 and 1921

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[1] Linscheid, "Embattled Democracy," p. 3, LC.

[2] See Bill Linscheid personal letter, Sept. 27, 1955, in which he discussed his father's advice to him to "always use the right word."

might now be considered in the "grand" style. They were full of embellishments, and appear to be "wordy" to the modern reader. The difference between those early speeches and his mature ones is quite noticeable, not so much in what he says, but in his choice of words and simplicity of statement. He became less the "orator" and more the "public speaker."

Variety in language was attained in several ways. The most consistent methods noted in his speeches can be classified under figures of speech and sentence structure. It has been pointed out that Linscheid used illustrations to give color and interest to his points. These in turn were developed in words which carried a great deal of connotation. He tried to make scenes "come alive" for audiences. Much of this was accomplished through his figurative language; the most unique instances are found in his use of the simile, metaphor, and epithet. He also used antithesis and irony in some instances. Typical examples of his figurative language include: "Government must fit a people like a garment." "Life without pleasure is like a house without windows." "An industrial nation without coal is like a worker with arms chained." "They are the ball and chain around the ankle of progress." "To speak of a good monarch is like speaking of a good drug addict . . . ."

Linscheid's use of antithesis also gives variety and impact to his expressions and can be typified by: "as different from reality as a drunkard's dream is from common sense,"[1] or "If Russia is a democracy then the blackest crow that you ever saw is a snow white swan."[2]

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[1]Linscheid letter to Bill Linscheid, May 6, 1944, PF.

[2]Linscheid, "Lessons Taught by the War," p. 8, LC.

Epithets added color and interest to his expressions. Such statements as "wrong-headed education and pig-headed leadership," "apprehension super-imposed on uncertainity," and "standing on the tiptoe of expectancy," are scattered throughout his speeches.

According to letters in Linscheid's files and newspaper reports, he must have had a gift for humor. His speeches in manuscript form, however, are usually serious. It is through a subdued humor that he occasionally relieves this mood, with remarks like, "as many castles as candidates in Oklahoma."[1] In discussing the growth of the West, he spoke of the competition among small villages to become the capital and if that failed, to secure one of the state institutions. He added, "Sometimes when a city got the capital and another the insane asylum, they might have effected an exchange without noticing any appreciable difference."[2] When speaking of modern inventions, he referred to a speech by Winston Churchill in the House of Commons in London. He pointed out that people in America could hear him perfectly, and "if we may believe the calendar, and the clock, hear him some six hours before he had uttered a word."[3] It is believed, however, that most of his humor occurred in impromptu remarks before his speech proper.

Linscheid's variety in sentence structure added interest to his subjects. Generally his sentences were long and flowing, containing one single idea with amplifications. Into this general pattern of easy

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[1]Linscheid, "Some High Points," p. 2, LC.

[2]Linscheid, "The American Railroads," p. 2, LC.

[3]Linscheid, "A Durable Peace," p. 3, LC.

movement and rhythm, he occasionally used contrasts by short sentences of parallel construction and/or rhetorical questions with short climactic answers. For instance, he asks:

> But why mention it here? Is it to arouse our antipathy against another people? Certainly not! Is it to argue for American intervention in the domestic affairs of another land? Even more certainly not![1]

A good example of Linscheid's use of parallel construction in sentences is the following passage in which he draws a contrast between Jesus and those who opposed him:

> He was the greatest exemplar of the simple life that lived, and they called him a wine-bibber; he venerated the great traditions of the race from which he sprang, and they called him a renegade who defiled the purity of the race; he interpreted God better than any other great teacher, and they called him a radical, a revolutionist; he was a friend of all mankind, they crucified him as an enemy of the people.[2]

The conflict between the democratic and totalitarian theories of government was most concisely stated in the following instance of parallel structure:

> Democracy exalts the individual; totalitarianism represses it. Democracy insists that government rests on consent of the governed; totalitarianism insists the governed must consent to follow the will of their leaders. Democracy holds that every human being has certain rights just because he is a human being; totalitarianism holds that the individual has no rights except such as his government sees fit to grant him as a special privilege. Democracy holds that a nation's glory is the sum total of the glory of the individuals comprised within it; totalitarianism holds that the individual has no glory or entity except as reflected in the state. Democracy conceives the state as an agency to serve the best good of the greatest number; totalitarianism conceives the state as an altar on which the individual must sacrifice himself.[3]

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[1] Linscheid, "Counting the Costs," p. 3, LC.

[2] Linscheid, "Following Jesus," p. 2, LC.

[3] Linscheid, "Let Us Teach Them," p. 2. See similar treatment in Embattled Democracy" and "The Citizen in a Democracy," LC.

Linscheid's management of language was carefully considered in planning the speech.[1] His first objective was clarity; his second was interest. He attained variety, vividness, and vivacity through figures of speech and careful details of imagery. His sentences were usually long and of compound or complex construction, but he used shorter parallel sentences on rhetorical questions with brief staccato answers at times to give variety to the general narrative pattern. Although other speakers might find his sentences hard to manage orally, they were a part of Linscheid's solemn, careful nature.

Characteristics of Linscheid's delivery. Among those who heard Linscheid speak regularly, some felt that "his delivery was highly responsible for his success as a speaker."[2] Numerous letters in his files express appreciation for his interesting way of presenting ideas. One man went so far as to say, "You have such an agreeable manner of speech and pleasing tone of voice, that I think I would enjoy hearing you even if you did not say much."[3] One regular listener stated:

> I felt that it was his delivery which made him such a great speaker. Many times I have listened to others delivering somewhat dry addresses, and have mentally substituted the voice and delivery of Dr. Linscheid. It is amazing the change that takes place.[4]

A newspaper editor described his presentation of ideas in the following way:

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[1]See Linscheid's method of planning his speeches below.

[2]W. B. Morrison, who worked with Linscheid for a quarter of a century as Dean of the Faculty, personal interview, May 15, 1954.

[3]J. R. Luttrell letter to Linscheid, Jan. 7, 1946, "Letters," Vol. II.

[4]Mae Joe Wagner personal letter, Feb. 12, 1955.

> He is an eloquent speaker . . . He is not an orator in the manner of William Jennings Bryan, but he expresses the shades of thought more clearly. His eloquence is more like that described by Cicero: as that which treats humble subjects with delicacy, lofty things impressively, and moderate things temperately.[1]

These and other comments indicate that audiences were pleased with Linscheid's presentation of ideas. What then, were the characteristics of his delivery which may have made listeners react favorably to him and his manner?

In the first place, his approach to the platform was the same regardless of the occasion or the size of his audience. He came to the lectern quietly, slowly, with dignity, and seemingly with calm assurance. Although he appeared entirely at ease, he once told an audience that "I never get up to speak to a large or small audience without at least some apprehension about how I am going to get along."[2]

Most of this study has treated his serious nature. A picture of his technique of repartee should also be shown because he appeared to have a good sense of humor.[3] He was extremely apt in impromptu remarks concerning the specific occasion or in response to the chairman's introduction. Because of his quiet and dignified manner, it was probably even

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[1]W. D. Little, "Dr. A. Linscheid Has Meant Much to East Central . . . Is an Eloquent Speaker," The Ada Evening News, Sept. 6, 1936, p. 1.

[2]Linscheid, "The Shape of Things to Come," p. 1, LC.

[3]There is a folder in the Linscheid Collection which indicates that Linscheid was constantly prepared for any situation in which he needed humor. A folder on which he had written "Alleged Humor" contains: (1) limericks written in his handwriting and believed to be largely original; (2) "Spice of Life," an envelope filled with paper the size and kind on which he sometimes put his speaking notes to carry in small notebooks; (3) "Humor—Leacock" with each joke numbered; (4) cuttings from magazines; and (5) "after dinner stories."

more interesting to see him "top" the chairman's humorous remarks. Actually, he did not pose as an "entertainer," but he was frequently asked to serve as toastmaster for banquets because of his skill in impromptu speaking. One program chairman, who requested Linscheid to speak for a banquet for three civic clubs and their wives stated his preference of subject and added "with a good supply of your umusually funny jokes."[1] To this Linscheid replied, "I am a bit shaky on the joke question. I hope I may be able to find one or two that will be funny without compromising your reputation or mine in the community in which you live."[2]

Linscheid's ability for impromptu speaking was not limited to preliminary remarks of the anecdote type. When it was necessary, he was able to do impromptu speaking of a serious nature. Three specific examples are of interest in this respect: When Linscheid was very ill during the last months of his life, an editorial recalled "a feat that to us to this day stands out as the most remarkable thing we have ever seen and heard a speaker do." This editor accompanied Linscheid to talk before what he thought was a small committee, but when they arrived, Linscheid was faced with a crowd of around three hundred. He had made no preparation for a talk to such a group, so he began his talk with witty stories. The editor noted that "he was telling the stories out of a kind of sub-conscious mental state, though the response of the crowd was good." He then switched to a serious subject, well organized, and

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[1]See Milton Keating letter to Linscheid, March 17, 1944, LC.

[2]Linscheid letter to Keating, March 20, 1944, LC.

"delivered a brilliant address." The editorial adds, "To entertain a crowd with part of one's mind and voice and organize a logical speech with another part of his mind is so difficult there are not many people in the world who can do it."[1]

Similar incidents were witnessed by two co-workers who frequently traveled with Linscheid on his speaking engagements. Oscar Parker related that he accompanied Linscheid to Oklahoma City where the latter spoke to the Chamber of Commerce and where his speech received a standing ovation. The next night Linscheid was to speak for the Chamber of Commerce at Bartlesville and had planned to use the same speech until "in walked thirty or forty of the Oklahoma City members" who had heard the speech the night before. Parker related that Linscheid asked him to "keep the conversation going at the table" while he planned another speech. Parker added that this speech got the same enthusiastic response from that audience.[2]

With the exception of unusual situations, however, Linscheid's method of delivery was extemporaneous. He spoke from notes which he either carried in his right hand coat pocket and unobtrusively placed on the lectern, or which he placed on the lectern before the meeting began.

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[1]Unidentified editorial clipping, LC. Linscheid was probably recalling ideas he had at other times used in speeches and adapting them to fit this particular situation. At least he impressed this editor.

[2]Interview with Oscar Parker, Aug. 23, 1955.

Almost exactly the same situation occurred when Ben Morrison was with Linscheid, at meetings of the Lion's Club Zone Meeting in Oklahoma City and Cushing. Linscheid missed his dinner to plan a new speech because he felt these men who had traveled from the City should not have to hear the same speech in Cushing. Related by Ben Morrison, personal interview, Aug. 29, 1955.

Judging from letters written to him, audiences seldom were aware of his use of these notes which were usually on two three by five-inch cards. One minister wrote:

> There was such perfect consecutiveness about the sentences that I could easily have believed you were speaking from manuscript. But some one told me you hadn't even notes before you. I felt sure that, with the amount of platform work which you undertake, you could not have spoken memoriter. Yet I know of not one man in my circle of acquaintance who can speak with such perfect dovetailing of sentences, and such sureness of diction without committing his address.[1]

Nothing has been found in this research which has indicated that Linscheid ever read from a manuscript, yet his speeches varied little from them. His last private secretary (1944-1949) stated that "the speeches I heard him deliver seldom varied from the typed script. At least, I recognized no variations."[2] She said that Linscheid always carried an outline with him, but added that "I never knew him to look at an outline when delivering a speech except to give a quotation or a piece of poetry."[3]

This quotation from his last secretary is supported by one from his second secretary (1927-1929), who stated that the answer to Linscheid's "picturesque phrasing" was that "he had a photographic memory," and that during his preparation, "he would work for hours on one paragraph, until it was perfect. In his notes he needed only one word to start him on it."[4]

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[1]The Rev. Willmore Kendall letter to Linscheid, Nov. 18, 1931, "Letters," Vol. I, LC.

[2]Mae Jo Wagner personal letter, Feb. 12, 1955.

[3]Ibid.

[4]Dan Procter personal letter, Jan. 27, 1955.

Linscheid once sent a requested copy of one of his manuscripts and a letter which read in part: "I talked in a measure extemporaneously from notes, and the typewritten copy that I am sending you does not include everything that I said; however, the document enclosed is fairly accurate though somewhat condensed."[1]

The Linscheid Collection includes one manuscript[2] which he planned in advance, and that of a secretary's transcription of a state meeting in which he delivered it. A comparison of these two manuscripts shows that the transcription of the actual speech devoted three pages to audience adaptation and to humorous stories and jokes. From these, however, he lead into his subject and during the rest of the speech, though the words were not always the same, he followed the ideas of his original plans.

Many letters to Linscheid commented on his sincerity and earnest manner of speaking. He gave emphasis and dignity to the salient facts of his message by both vocal and physical emphasis. Linscheid's voice was calm at first and his rate was slow, but as he got into his subject his voice became deep, resonant, and suggested power with restraint. His vocal melody was rather limited in range, but words and ideas which needed emphasis never were lacking in inflection and power. He spoke loudly enough to be heard with ease, yet never gave the impression of talking loudly. His voice retained a conversational pattern and reflected his sincerity and concern.

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[1]Linscheid letter to M. O. Matthews, Nov. 16, 1932, LC.

[2]Linscheid, "The Shape of Things to Come," LC.

He always stood firmly using very little movement of the body, but with strong muscular tonicity. He seemed physically calm while at the same time he displayed strength and vigor of thought. He was never fidgety. His physical emphasis was by means of head movements and use of the right hand, the movements of which were confined to strokes, small in movement, but suggestive of power. His ideas were presented directly to the audience as if he were having a conversation with them.[1]

According to letters to Linscheid about his speeches, his manner was gracious, modest, sincere, and he was always concerned about the welfare of the people and their relation to his subject. He made his audiences feel that his message concerned their welfare and his adaptation of the subject to their needs brought all into the discussion.

When he had covered the main points of his speech, he ended with an inspirational peroration, expressed his appreciation for their interest, and sat down with the same calm and modest manner.

Linscheid's ethos. The presentation of Linscheid's idea through language and delivery cannot be complete without noting an ethical influence on his audience. Other aspects of ethos have been implied throughout the foregoing chapters.

Aristotle felt that there is no proof as effective as that of character, a belief to which rhetoricians have generally adhered. Audiences in the area knew Linscheid as a man who had worked diligently in the church and for community projects which they considered worthwhile.

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[1]This description results from observation of Linscheid's speaking habits, comments in letters about his speech manner, and interviews with other people who heard him often.

They accepted him as a man of high intellect because he was a leading educator; each time he spoke to an audience, they were given a logical analysis of an important subject. He always seemed to be well informed. He had the good will of the audience and indicated that he had good will toward them. He was always humble in manner and in his acknowledgement of the audience. He occasionally stated that he spoke with "trepidation of spirit" or with concern for fear he would not do a good job of speaking. During one high school assembly he showed his interest in their welfare by stating that he had driven half across the state because he felt they had a problem with which he might be able to help.[1] Another time he welcomed the visiting legislators who were meeting with the School Masters' Club and thanked them in "behalf of the childhood and youth of Oklahoma for your efforts in their behalf."[2] This made the legislators feel that their efforts were appreciated, and it made the parents and teachers feel that he had concern for the welfare of their children and the schools.

His choice of subject, his taste in treatment of these, and his concern for the universal good at all times must have made listeners well disposed toward him and his ideas. This ethical persuasion was a part of his delivery which helped gain acceptance for his ideas.

Linscheid's Philosophy of Public Speaking

The previous section has been an attempt to analyze Linscheid's speech-making habits as they were reported by listeners in his audiences,

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[1]Linscheid, "Youth Prepares for Service," p. 1, LC.

[2]Linscheid, "Welcome to the Legislators at School Masters' Club," p. 1, LC.

and from analysis of his speech content. This section will be concerned with what Linscheid himself considered important in making successful speeches, and with a study of his method of preparation.

Linscheid placed a high degree of importance on one's ability to communicate his ideas clearly. In discussing the things the school should do for the student, he often stated that it should teach him to write or speak his ideas in clear, concise sentences, and effective manner, saying exactly what he means, no more or less.[1] He included this as a prerequisite for an educated person.

Linscheid felt that in recent years the cause of democracy had not been supported through speech of the high quality used by early statesmen-orators. He said, "No where in the world is there an individual who pleads the case of democracy with the ability with which Lincoln or Gladstone or Bright or Cobdon presented it."[2] In 1943, he expressed appreciation for the "great speeches . . . delivered by Winston Churchill and President Roosevelt," and added, "But all of us together cannot find a single great parliamentary or Congressional utterance by any one else."[3]

Here, then was a leading educator, administrator, church and community leader who encouraged young people to learn to speak well. He warned against thinking it could be easily done, and cautioned that it

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[1]Linscheid, "Serving American Youth," p. 3; "English in the Program of General Education;" "English, the Master Subject;" "East Central Commencement Address;" "Serving American Youth;" and "Thoughtless and Superficial," LC.

[2]Linscheid, "Is Progress Real?" p. 2; "Progress--Fact or Illusion?" p. 1; "Education in an Unstable World," p. 8; and "How Can We Prepare the Youth of Today for the Responsibilities of Tomorrow?" LC.

[3]Linscheid, "Education in an Unstable World," p. 8, LC.

required hard work. He spoke on the requirements for a good speech before several audiences of high school and college speakers.

Characteristics of a Good Speech

Linscheid's statement of the characteristics of a good speech are drawn from only a few original sources covering a period of about thirty years. These include: (1) his speeches on "A Good Speech," and "Welcome to the High School Debaters;" (2) a letter to his successor as teacher of the Loyal Bible Class who had asked him for constructive criticism;[1] (3) a letter in which a member of a winning debate team which Linscheid coached summarized the things Linscheid stressed for effective debating;[2] and (4) occasional remarks in his speeches.

Linscheid pointed out that much public speaking can best be characterized in Hamlet's words, "weary, flat, stale, and unprofitable."[3] Most of his remarks for improvement can be summarized into the following five groups: attitudes of the speaker, invention, arrangement, style, and delivery.

Attitudes. Linscheid warned that "speech is not a stunt." The good speaker has something he wishes to give to listeners and he does so in an unassuming, unaffected, and gracious manner. He called sincerity the "most effective arrow in the quiver of the public speaker." He encouraged the speaker to strive to arrive at the truth, conceal nothing,

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[1]Linscheid letter to Casper Duffer, July 1, 1946, copy secured from the addressee for this study.

[2]Lt. Gen. I. C. Eaker personal letter, Mar. 21, 1955.

[3]Linscheid, "Welcome to High School Debaters," p. 1, LC.

and to show concern for putting forward what he knows about the theme of discussion. He urged that speeches should be pitched on a "high plane" and that one should not be satisfied until he has made them the best he can do. This, Linscheid felt, required not only hard work, but a desire to make each speech better.

Invention. Linscheid defined speech as "sustained thinking vocalized. It is sound reason put into words."[1] He believed that "nothing can defeat the facts" and urged the use of accurate dependable information, thought through so thoroughly that it is crystal clear in the speaker's mind before he speaks on the subject. One of Linscheid's private secretaries once asked him what he considered to be the "secret of good speechmaking." His answer was: "Know your subject and know that you know it better than anybody who will be listening to you; have more material than you need; and believe in what you are saying."[2]

Next to the argumentative power of facts, Linscheid placed the effectiveness of "apt illustrations or the appropriate figure of speech or the pat quotation."[3] Historical illustration was his favorite form. He also felt that "nothing helps so much to make a speech go with an audience as occasional bits of humor,"[4] but he opposed a speaker's efforts

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[1] Linscheid, "A Good Speech," p. 1, LC.

[2] Dan Procter personal letter, Jan. 27, 1955. See also Eaker's letter, Mar. 21, 1955, in which he related: "It was always apparent to me that the research we did and the development of the logical argument in favor of an issue was much more important to his mind and a much larger part of his technique than the construction of the 15-minute speech by an individual debate team member on the subject."

[3] Linscheid, "A Good Speech," p. 5, LC.

[4] Linscheid letter to Casper Duffer, July 1, 1946.

"to be facetious by telling several old jokes which tends to develop a mind-set against him before he launches into his subject."[1]

Arrangement. The ideas must be organized so the sentences are not "like pebbles in a sack" but so that the mass of the speech "is a unit like a rock." He felt that when a speech can be clearly outlined, it is evidence that each part sustains all other parts and is sustained by all other parts.

Linscheid felt that time should not be wasted within a speech, but that everything said by the speaker must promote understanding of his subject. He believed that concise organization should keep in mind the time limit, not only of program schedules, but of audience reactions. For instance, in accepting a request to fill the pulpit of a church on a Sunday morning, he wrote: "The amount of time for the sermon should be approximately 30-35 minutes--a longer period than that has a tendency to defeat the very purposes of the sermon."[2]

Style. Linscheid felt that ideas must be spoken with such clearness that they cannot be misunderstood. He pointed out that skill in expression is partially a natural art and partly the result of cultivation and development. Clearness of expression comes from the "expert use of simple words and the expert use of ordinary experiences to illustrate one's meaning."[3] He pointed to Churchill and Lincoln as the greatest orators because they had "extreme simplicity and the complete absence of

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[1] Linscheid, "A Good Speech," p. 5, LC.

[2] Linscheid letter to Earl Masters, Dec. 15, 1931, LC.

[3] Linscheid, "A Good Speech. See also Bill Linscheid's personal letter, Jan. 12, 1955.

striving for oratorical effect."[1] He stressed figures of speech to give meaning and color to facts.

Delivery. The manner of speaking was important in Linscheid's philosophy of good speech. He pointed out that some err on the side of "not putting enough care on how they say what they have to say."[2] He cautioned that "the worst thing that can happen to a public speaker is to speak in a monotone," and recommended that emphasis on what the speaker considers the salient words, phrases, or ideas must be given attention.[3] Along with this, he felt the need for an animated face and once recommended "a smile on the face of the speaker." He said that the speaker should say what he has to say "with unaffected modesty and sincerity." In other words, he recommended that public speaking be "an enlarged conversation."

If the speaker earnestly tries to do the best he can and heeds the suggestions given above, Linscheid felt that one "will be an effective public speaker and that that is about as valuable an accomplishment as any that comes readily to mind."[4] The care and attention with which he prepared his own speeches will show that he not only taught these principles but practiced them.

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[1] No doubt some critics would disagree with placing Chruchill in this category.

[2] Linscheid, "A Good Speech," p. 6, LC.

[3] Letter to Duffer, July 1, 1946

[4] Linscheid, "A Good Speech," p. 6, LC.

Methods of Preparing a Speech

In the first place, Linscheid was an avid reader of both the classics and current literature.[1] One of his private secretaries said that Linscheid's "every spare moment was devoted to reading, especially current literature and biographies of great men."[2] Not only was he an extremely rapid reader, but he had a keen memory that could recall information with rare accuracy.[3] In addition to his own sources, he would often advise the college librarian of his subject selection and request all available material on the subject.[4]

Linscheid's method of preparing his speeches varied little from 1920 through 1949. He always outlined his ideas briefly and then wrote the speech, word for word, in longhand. His secretaries from 1920

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[1]Both of his sons expressed the belief that his deafness caused him to spend more time reading than he would otherwise have done had he found it easier to enjoy the radio, theater, or conversation with others. See personal letters from Stewart Linscheid, Jan. 27, 1955, and Bill Linscheid, Jan. 12, 1955.

[2]See Dan Procter's personal letter, Jan. 27, 1955. See also the many letters in the president's files which Linscheid wrote to individuals and in which he discussed recent books or articles he had read. Many people also requested lists of books and literature on certain subjects. His answers sometimes listed as many as two pages of books he had read on the subject or an area of interest. See particularly his letters to Leonard Grindstaff, Oct. 26, 1938 and Mar. 1, 1940; Shay Hunt, Jan. 3, 1940; Mrs. W. M. Emanuel, Mar. 20, 1944; Brice T. Sutton, Feb. 12, 1937; T. B. Emerson, Nov. 11, 1933, LC; and his correspondence with P. A. Norris over a period of years, PF.

[3]Bill Linscheid described his father's reading thusly: "He could glance over a page a couple of times and have the gist of it . . . . Once he had read a thing, his memory was fantastic. He could often quote it back verbatim, telling page, chapter, and what paragraph on a page a bit of information occurred in," personal letter, Jan. 12, 1955.

[4]See Dan Procter's personal letter, Jan. 27, 1955.

through 1929, report that they typed his speeches only when "they were to be published" or for "special meetings."[1] His last secretary (1944-1949) said that he wrote them in longhand and then dictated them to her.[2] The Linscheid Collection contains several such manuscripts in his longhand. It is interesting to note that his thoughts must have moved quickly because his longhand is almost an individual style of shorthand. "They are not conc with telling the t the w t and nothing but the t" is a typical example, except Linscheid did not dot i's or cross t's.[3]

Linscheid would work for hours on one paragraph until it suited him. After he selected the major ideas he wished to convey, he would work in illustrations from history or modern day experiences.[4] Then from the completed and corrected manuscript he made a very brief outline for his speaking notes. Only one word or phrase was used for an idea. The following is typical:

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[1]Ibid. See also personal letter from Mary Cunningham Harrel, Feb. 13, 1955.

[2]Mae Jo Wagner personal letter, Feb. 12, 1955.

[3]Linscheid, "We Face a Tragic World," p. 1, LC.

[4]Stewart Linscheid said in a personal letter, Jan 27, 1955, that his father's "great ease on the platform was the result of painstaking, meticulous preparation." Bill Linscheid described his father's preparation of his Sunday School lecture thusly: "He began to think on, read up on, and turn over in his mind the preceding Sunday afternoon or evening. The writing of the speech usually occurred either Friday or Saturday evening. Then Sunday morning he would look over his outline or written version to have it well fixed in mind, perhaps adding some comment or reference to an item in the Sunday morning paper which keyed in with his theme. Personal letter, January 12, 1955.

"How Nearly Is This War Won"

1. You do well--all of us.
   a. Warrior's lance.
   b. Defeat of German & Japan.
2. When on a strange road
   a. Have been traveling 17 months.
3. During last nine months.
   a. Contrast last July and now.
      1. Then much apprehension
         a. Pat-Life-Fortune-Stowe
   b. Things began to happen.
      1. Russia--North Africa
      2. Navy--Marines--Army
      3. Tunis--Coordination
         a. Proved--gave lie to
         b. Hitler & Mussolini silent
   c. American industry.
      1. Spells doom for Axis
      2. Hitler's dreams of Napolean
         a. Rickenbacker-Giadal-Papua
4. Highly gratifying.
   a. Everyone sure of victory.
      1. Danger over--optimism
         a. End of beginning
         b. Preliminaries--foothills
      2. Warnings from W.C.' F.D.R.
         a. Hurt tiger-Scotched viper

(2)

5. Speedy and unlikely.
   a. Distance from fighting fronts.
   b. Presence of submarine.
      1. Truman--Knox
6. Churchill's speech, Mar. 21.
   a. His opinion shared in w.
      1. Is this estimate right
7. Two questions.
   a. How much have bombings done?
   b. Will civilian morale crack?
      1. Stimson--14 mil. axis men
      2. Have transported 1½ mil.
         a. Need more of everything
8. Principal enemy Japan.
   a. Our-enemy--not hurt.
   b. Astonishing conquests-"have."
   c. Area population products.
      1. Needs time.
9. Quote Clark, L. W.
   a. Primary foe.
   b. Will get what's coming.
10. Incident from World War I.
   a. Our job.
   b. The dream.

Summary

In order to project his ideas to audiences, Linscheid arranged his ideas into a proem, statement of the case, proof, and peroration. He used both impromptu or planned proems. He usually stated the case by historical explanation and analysis of the problem. His solution for the problem or "proof" utilized most of the standard forms of support, but he specialized in historical explanation, accumulation of examples and instances, analogies and comparisons, anticipatory refutation, and the method of residues. His peroration were inspiring and appealed to the highest ideals.

In presenting these ideas to audiences, Linscheid used a "moderate" style which leaned toward the "elegant" or "grave." He sought clarity, appropriateness, and variety in his manner of selecting words and construction of sentences. His usual sentence structure was long and flowing. His argumentative speeches used rhetorical questions and parallel constructions and moved to a climactic conclusion.

His delivery has been described as sincere, modest, eloquent, enlarged conversation. He approached the platform with a calm unassuming manner, established a friendly and warm contact with his audience, sought to emphasize without losing his calm and dignified manner. No doubt his ethical appeal was important in securing audience acceptance.

Good speaking was not an accident with Linscheid. He had studied rhetoric and public speaking in public school and college. His advice to others who aspire to be good speakers included remarks concerning the speaker's attitudes toward public speaking, invention, arrangement, style, and delivery. He worked hard on the preparation of his speeches. He spoke extemporaneously, keeping small cards of notes on the lectern, but seldom using them except to read direct quotations. From a survey of the letters in his files, it can be concluded that listeners liked his ideas and the manner in which he communicated them in speeches.

CHAPTER VIII

CONCLUSIONS

This thesis has attempted to study the popular mind of the Oklahoma region through the speeches of one man as he took part in the development of its social institutions. If a history of American ideas is to be written, it will have to include the popular thought of the various regions of America. Public address is one index to that regional thought. These conclusions, therefore, are an attempt to contribute to such a history of ideas through a study of speeches which found acceptance in Oklahoma during the first half of the twentieth century. Adolph Linscheid was a representative speaker in this region; he spoke to many audiences on many subjects over a long period. The evidence is overwhelming that what he said was generally acceptable to those audiences. What he said to these audiences may, therefore, be considered partially representative of their own ideas and beliefs, and becomes important as a reflection of regional thought during these years. These conclusions will be organized around Linscheid's contribution to the development of Oklahoma's major social institutions, and to the ideas expressed in the speeches by which he pursued this work.

Linscheid's Career in Oklahoma

Linscheid's ancestors had organized their lives around a philosophy in which the individual is given status, dignity, and worth. As a

young man entering the Oklahoma Territory, Linscheid carried this philosophy forward with unusual ability and energy. He joined a series of beliefs drawn from the Christian religion, the democratic theory of government, and universal education. Linscheid's contribution to the development of the state lies in the direction he helped to give her social institutions in their pattern of growth. These efforts, during the first half of the Twentieth Century, are culturally significant.

His contributions to the institution of education are more tangible than in the other two areas. They began when he entered the teaching profession in 1896 at the age of seventeen, and in 1901 when he began his teaching in the schools of the Oklahoma Territory. From that date, until 1949, he served education in the capacity of teacher and administrator in levels ranging from the one room school to the presidency of one of the state colleges. This gave him a background of experience and an understanding of educational problems on all levels.

These contributions to education in Oklahoma can be grouped into four main areas: philosophy, organization, teachers, and financial support. His effort to improve the educational system was carried on in two ways. In the first place, during most of these years, he was president of one of the state's larger educational institutions and had opportunities to place the educational needs of the state before people of authority. Secondly, he was a member of many state and local committees and policy making groups. In these days he promoted changes in the above four areas.

Linscheid argued from his early days of teaching that the state must have a sound philosophy of education before it could expect the

schools to meet the needs of the children and the nation. He talked about this to teacher audiences, but he also discussed it before laymen. Eventually, he was asked to write a philosophy for the state educational system which was endorsed by the Policies Commission of the Oklahoma Education Association.

He worked to mold the various units in the state system into a well organized and unified system. He argued that they should all be placed under one board of education and that board should be removed from all political interference or control. This board, he argued, should correlate the work throughout the system on all levels without removing all autonomy from the various institutions.

Linscheid argued that "as is the teacher, so is the school" and therefore, a good educational system must have good teachers. This theory led to his work in trying to raise minimum teaching qualifications for certification. He devoted much of his efforts in his college to a teacher training program. As early as 1938, he was working to secure the Master's degree program for state colleges, and for required specialized training for the teaching certificate. He worked for a program of general education in higher education aimed at giving a broader background of knowledge before allowing specialization. This, he thought, should be required of all college graduates, and especially for those who planned to teach.

He also worked to improve the financial methods by which the Oklahoma educational system was supported. He constantly worked to remove politics from the system of appropriations for schools, and to secure sufficient funds to provide the equipment and teachers needed for

a first class system. He pleaded with the legislatures year after year for more money for the school systems and particularly for higher education. He was a "lobbyist for education" during legislative sessions and a "private contact" person with many members of that body throughout the year. Partially through his efforts, the public became aware of these problems and took action for improvement. He argued that free and equal educational opportunities were essential to an effective democracy. He argued that education was not an expense, but an investment. Education was essential for the welfare of the individual and the nation.

Linscheid's contribution to the institution of religion in Oklahoma was less concrete, but possibly as great in the intangible aspects. He was an active member of the church and served in several capacities in the local and state church organization. His most outstanding contribution, however, was his twenty-five year service as teacher of a non-denominational Bible class in which men and women representing many professions and vocations were regular members. Added to this were the radio audiences who listened each Sunday to the broadcast of his lecture. His speeches to these groups, as well as to other church groups described in Chapter III, advocated general principles of the Christian religion and were aimed at helping individuals live better lives, be better citizens, and promote better democratic government.

Linscheid's contributions to the institution of government can be discussed in two general periods: In times of peace and in times of war. During peace, he supported democracy by taking an active interest in the government, its problems, and in the means for solving them. During times of war he sought to encourage even stronger support for the principles of

democracy, to strengthen the morale of the people; he actively participated in drives to sell bonds and stamps. Linscheid's efforts concerning this institution were aimed at promoting understanding of and appreciation for the principles on which the founders of America had established this government. He argued that preservation of the rights and freedoms established by this government was the duty of each person. During both war and peace he argued these ideas, and apparently was a model citizen who practiced democratic principles and good citizenship.

Thus, Linscheid's career becomes significant to Oklahoma because he was an active citizen from 1901 until 1949. His contribution to the institution of religion was made by teaching the philosophy of the Christian religion regularly to large audiences and frequently to other audiences. He served as teacher and administrator at all levels of the educational system. He served the institution of government by seeking to raise the standards and quality of citizens and leaders. His career was directly related to the growth of these institutions in Oklahoma for nearly half a century. He made a significant contribution to the state and region.

Linscheid's System of Ideas

Although Linscheid's professional career is of considerable significance, still it was through his speeches that his contact with Oklahomans was most direct, and perhaps the point at which he most influenced the institutions of the state. The subjects of these speeches cover a wide range but can be grouped into the three areas of religion, government, and education. This grouping does not imply that his fundamental philosophy can be divided on that same basis. Instead, it will be

noted that regardless of the particular subject of a speech, Linscheid developed themes which cut across all of these areas or groupings. Each speech states or implies a systematic inter-relationship among his central ideas. This system of ideas represents the "message" Linscheid conveyed in the totality of his speaking career.

In order to draw conclusions about the ideas in his speeches, the following paragraphs summarize his ideas on the basic institutions of religion, government, and education. It will then be possible to examine their inter-relationships, to construct a "system of ideas" representing the thought in his speeches.

When Linscheid spoke on religion, he was concerned with man's relationship to his Creator as well as to his fellowman. His purpose was to help individuals aspire to live on the highest level they are capable of reaching. In his opinion, this plan of life must be based upon the example and teachings of Christ. Linscheid sought to teach the principles of a rich and good life by logical and historical explanations of the Bible and to give understanding and inspiration through the application of these principles to modern living.

His speeches which have been classified under "government" vary markedly. He was concerned primarily with the relationship of the citizen and his government. Many of his speeches pointed out the need for a good government and a high quality of citizenship to support that government. His speeches dealt with the immediate problems of economics, unemployment, international relations, and the specific problems of the war. Broadly spread over all of these immediate problems, however, was his concern about the universal conflict between the theories of democratic and

dictatorial forms of government and their effects on the citizen--the common man.

When Linscheid spoke on subjects pertaining to education, he was concerned with man's relation to the universe. He was pleading for an educational system which would be free and equal to each American child, and which would be capable of serving the needs of the child and the nation. To accomplish this ideal, he explained the objectives of education and the standards of a good educational system. More specifically, through his speeches he sought to help the general public to understand the problems with which he continuously grappled in his professional career: the curriculum, the pupil needs, the teachers, and financial problems. He discussed these in light of the current trends which were affecting the educational system. He tried to inspire the audience to appreciate the value of a sound educational system, and to encourage pride in what had been accomplished, but he constantly urged more effort for continued improvement.

Linscheid's "Family of Ideas"

These elements of Linscheid's theory are woven together into a family of ideas. In his philosophy, the development of the individual is at the center of the Christian religion, of democratic government, and of universal education. All of these institutions seek to promote the welfare of the individual, and in turn, must be maintained and developed by the individuals whom they serve. These institutions are so interdependent that if anything happens to any one, it will affect the others in proportion. The basic relationship between these institutions is

indicated throughout Linscheid's speeches, and may be synthesized into the following brief summaries.

In the first place, Linscheid's entire philosophy was founded on his philosophy of religion, which he defined as:

> . . . faith in and loyalty to the highest good that an individual is capable of comprehending; that highest good, among civilized people, is generally personified in a diety or a supreme being who governs the universe, directing all in accordance with his plans or purposes or laws . . .[1]

He argued that the Christian faith and the philosophy of democratic government are closely related. He said that "a disaster to our government would be a misfortune to our religion, and . . . a crumbling of our religion would leave our Government upon insecure foundation."[2] He pointed out that democracy was founded on the basic principles of the Christian religion and, therefore, is the best form of government. He believed that only in a democracy is the individual free to make choices which will allow him to reach his fullest possibilities and "the highest good that we are capable of understanding."[3]

Linscheid believed that the institutions of religion and education also rely deeply on each other. He argued that both institutions are responsible for instilling high ideals, attitudes, character traits, and the proper sense of values into individuals so that they may live up to their highest capabilities. But he also felt that "the man who neglects reason in religion, who talks and acts as if it were merely faith,

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[1]Linscheid letter to A. M. Bradley, July 19, 1940, PF.

[2]Linscheid, "Stand by the Church," p. 2, LC.

[3]Linscheid, "Modern Men and Prayer," p. 2, LC.

emotion, and feeling, misses the essential point of the ministry of the Master."[1]

The inter-dependence of government and education was also argued consistently. Democracy and education go hand in hand, and "the whole democratic conception of social organization rests on education."[2] He spoke of democracy and education as being "two phases of the same philosophy,"[3] and warned that without universal education democracy cannot succeed. On the other hand, without democracy, true education cannot succeed since choices would be determined for the students, rather than by them as they seek truth.

Such were the inter-relationships which express Linscheid's over-all philosophy. In the specific expression of these viewpoints, however, it is possible to isolate a series of basic themes through which the philosophy was projected in the speeches.

The Basic Themes of Linscheid's Speeches

Four central themes which recur in Linscheid's speeches can be traced in speeches through all of the general subject areas on which he spoke. They demonstrate his belief in the inter-relationship of social institutions, in their responsibilities to the individual, and in the individual's responsibilities to the institutions.

The individual is paramount. Each of Linscheid's speeches, with almost no exception, developed some phase of this over-all theme. His

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[1] Linscheid, "A Member of No Mean Church," p. 2, LC.

[2] Linscheid, "Let Us Teach Them," p. 3, LC.

[3] Ibid.

philosophy of "individualism" meant that individuals should be free agents however, only as long as their free choices promote the welfare of society.

Linscheid's speeches on religion always placed the individual in a paramount position in the Christian religion; Jesus made the worth of the individual the point of reference in all of his examples. Every individual is equally valuable in the sight of the Creator, regardless of his nationality, color, race, or social status, and he deserves the respect and privileges of all other individuals. One's "accident of birth" into a particular background should not in any way lessen his right to become all he is capable of becoming.

The speeches on government also developed this theme. Democracy is defined as "a faith in the integrity and capacity of the ordinary man." Because the democratic form of government is the only form that seeks to promote and protect all individuals on an equal basis, it becomes the best form of government.

"The individual is paramount" was also argued as Linscheid talked of the responsibilities of the public schools. The principle of universal education was established in democratic governments in order to guarantee that each child, regardless of his parentage, should have the opportunity to become all he is capable of being. The school is obligated to meet the needs of the individual by helping each to live a good life, to make a good living, and to become a worthy citizen in a democracy.

In other words, the development of the individual is the central element in the Creator's Infinite Plan. The institutions of society exist in order to help him realize his potential abilities. He can

maintain this central position only if he lives up to his highest possibilities.

Each individual's goal should be to live a good, full, rich life which will attain his highest possibilities. Religion helps him to understand God and his teachings. The church provides an atmosphere in which these teachings and attitudes can be strengthened, and high ideals built. Democracy provides an environment in which the individual is free to make his own choices as to the plane he wishes to attain. Education provides the individual not only with accurate information of the world about him, but gives him skills of understanding and reasoning. Through these he can develop the right sense of values and attitudes toward himself, his Creator, his government, and his fellowman. Guided by the principles of Christianity and protected by a democratic government, the schools provide the requisites for achieving the good life, if the individual develops high ideals and applies himself to them.

Individuals and institutions must look to the constant factors in a rapidly changing world. Linscheid talked of two aspects of our civilization. One consisted of material and external elements which are forever changing; the other was made up of intellectual, emotional, and spiritual elements which never change. Linscheid insisted that Americans were devoting too much time and effort to the first while neglecting the second. He insisted that a good life and a strong nation could result only when people live by these unchanging principles and qualities while they are discovering and developing new material worlds. For instance, he believed that the basic principles of the Christian religion are constant and unchanging, and a good life must be based on them.

Governments must be alert to the changing elements in civilization, but he warned that democracy must be guided by the unchanging factors of the Christian philosophy. He insisted that the curricula in schools must grow constantly, but he warned against adapting the schools to meet temporary needs at the expense of these goals. He felt that too little time was given to training in the fundamental subjects, to Christian attitudes and values, and to democratic principles. He argued that good education could exert a stablizing influence on individuals and on the nation, but only by basing instruction on these constant principles.

Individuals must help maintain social institutions. Though most of Linscheid's speeches asserted that social institutions exist only to serve individuals, he also argued that these institutions are dependent upon those same individuals. For instance, the function of the church is to help increase the faith of its members, while at the same time it is dependent upon the acceptance of duties by members and ministers. A great nation depends upon the acceptance of the responsibility by citizens and leaders. Democracy is sound only when individuals are worthy citizens. Schools are charged with the responsibility of teaching the aims, ideals, principles, and skills needed to become worthy citizens. Good schools depend upon the acceptance of their duties and rights by teachers and students. Thus, individuals have a right to expect services from social institutions, but each individual must accept his share of the responsibilities for maintaining those same institutions.

Social institutions must remain independent of each other. Throughout his speeches, Linscheid insisted that these institutions which serve mankind are all inter-dependent, and that anything affecting one of

them affects the others in some degree. In this respect, he meant idealogical inter-dependence. But there was also some material inter-dependence as well. Each institution, however, must maintain its own integrity; it must not be controlled or dictated to by any of the others and must not seek to control others.

For instance, Linscheid insisted that religion and government should work for the same ends. But he also argued that the church and the state must be forever separate and independent of each other. He believed that neither institution could serve its purpose well and democratically if controlled by the other. He pointed out that the first step of dictators had always been to get control of the church and to control ideas perpetrated through the church.

Likewise, he believed that the church and the schools have overlapping responsibilities in the training of attitudes and ideas in children, but he did not believe that religion, as such, should be taught in the public schools, and he would not have favored any church influence in the public school system.

He placed the state and the school in close dependence, but here also, he insisted that the state should not have control over the educational system to the extent of dictating curricula or teaching methods. Neither should political interference affect the institution of education. He did favor financial aid from the state and the federal government in order to provide better and more equal educational facilities for all children. He did not believe, on the other hand, that education should assume the responsibility for "changing the social order."

Summary. Thus, Linscheid's entire social philosophy was woven

around a family of ideas which included religion, government, and education, with the well-being of the individual at the center of their function. These institutions can be evaluated only in terms of what they do for individuals. Linscheid sought to inspire the individual to do his share in supporting these institutions. Likewise, the institutions themselves were inter-dependent on each other, but must remain free to operate without domination by any of the other institutions.

In Linscheid's philosophy the individual is paramount. Linscheid argued that he is the center of the Christian religion and in order to be worthy of the place given to him by the Creator, he must envision the highest possible plane on which life could be lived, and then strive to attain that goal through his own private and public life. This fundamental philosophy animated all of Linscheid's speeches. It is reasonable to believe that this system of ideas is also a fair reflection of ideas widely acceptable in Oklahoma during these years.

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APPENDIX

MANUSCRIPTS CLASSIFIED IN THE RELIGION GROUP

TITLE	AUDIENCE	DATE
"Athens"	Loyal Bible Class Ada, Oklahoma	_____
"The Apostle"	_____	June 23, 1944
"An Apostle Appraises the Great Galilean"	Loyal Bible Class Aldridge Hotel Ada, Oklahoma	Jan. 15, 1939
"Belief in God"	Loyal Bible Class	Oct. 1, 1941
"Christian Faith in the Presence of Triumphant Evil"	Loyal Bible Class	July 29, 1939
"The Christmas Spirit"	Loyal Bible Class	Dec. 18, 1938
"Charities and Eleemosynary Institutions"	_____	_____
"Duties of Elders in Churches"	_____	_____
"Desire Earnestly the Best Gifts"	American Ass'n of University Women, Ponca City, Oklahoma	Nov. 15, 1939
"Easter" (#1)	Loyal Bible Class	Apr. 9, 1939
"Easter, The Festival of Hope Triumphant"	Congregation, First Christian Church Ada, Oklahoma	Mar. 24, 1940
"Easter--Its Meaning"	_____	Apr. 1, 1944

TITLE	AUDIENCE	DATE
"Easter" (#2)	_____	"Long Ago"*
"God Is—"	Loyal Bible Class	Oct. 9, 1938 and again in 1940
"The Great Standard of Greatness"	Loyal Bible Class	Jan. 21, 1940
"How Real Is God To You?"	_____	1941 (on folder in his writing)
"How To Save"	_____	1939
"Land of the First Christmas"	Rotary Club Ada, Oklahoma	Dec. 20, 1940
"The Lost Opportunity"	Loyal Bible Class	July 9, 1939
"Macedonian Call"	Loyal Bible Class	Depression—1930
"Modern Man and Prayer"	Loyal Bible Class	Fall of 1938
"A Member of No Mean Church"	_____	_____
"Not By Bread Alone"	State Baptist Student Union Convention, Stillwater, Oklahoma	Nov. 3, 1945
"The Oldest and Hardest Problem of All Time"	Loyal Bible Class	Nov. 5, 1944
"On Race Prejudice"	Loyal Bible Class	Nov., 1934
"One World"	Loyal Bible Class	Sept. 27, 1946
"Our Father's Business"	_____	_____
"Our Moral Muddle"	Loyal Bible Class	Nov. 16, 1941
"Prayer"	Funeral of P. A. Norris	_____
"Paul's Last Days"	_____	"Long Ago"

*"Long Ago" was written in longhand by Linscheid on a folder which included these manuscripts.

TITLE	AUDIENCE	DATE
"Right To Aspire"	St. Luke's Methodist-Episcopal Church, Oklahoma City, Oklahoma	Aug. 2, 1936
"Some Values"	Loyal Bible Class	_____
"Stand By Your Church"	Laymen's League Dinner Shawnee, Oklahoma	June 17, 1941
"Story of Joseph"	Loyal Bible Class Ada, Oklahoma	Sept., 1942
	First Methodist Church Wewoka, Oklahoma	June 9, 1940
"The Strait Gate"	Loyal Bible Class Ada, Oklahoma	Nov. 12, 1939
"The Strait Gate and the Narrow Way"	_____	Dec. 21, 1943
"The Test of an Institution"	Loyal Bible Class	Feb. 13, 1938
"Twelve Men"	_____	_____
"What Can Christians Do Now?"	_____	_____
"What Have We Done To Jesus?"	Loyal Bible Class	Nov. 29, 1938
"When Wickedness and Stupidity Join Hands	_____	"Long Ago"
"Who Killed Jesus and Why Did They Kill Him?"	Loyal Bible Class	Mar. 23, 1941

"Biblical Characters"*

1. Saul of Tarsus
2. Timothy
3. New Years
4. The Boyhood of Jesus
5. Jesus Tempted
6. Temptations of Jesus
7. Growth of the church and development of religion.

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*These manuscripts were written in longhand by Linscheid. Some appear to be complete; others are outlines.

MANUSCRIPTS CLASSIFIED IN THE GOVERNMENT GROUP

TITLE	AUDIENCE	DATE
"America's Place in a Troubled World"	American Association of University Women, International Relations Banquet, Ada, Oklahoma	Feb. 12, 1940
"The Atlantic Charter"	_____	_____
"Aspects of the Tax Problem"	Tulsa, Oklahoma	Jan. 31, 1934
"Beware the Gods of the Vanquished"	Loyal Bible Class	Mar. 19, 1944
"The Big Jobs Before Us"	_____	Jan., 1946
"The Boom"	Chamber of Commerce Ada, Oklahoma	Sept., 1946
"But We Were Right"	Northwestern State College Commencement Alva, Oklahoma	May 28, 1941
	American Association of University Women Norman, Oklahoma	Oct. 14, 1940
	District Teachers Meeting, Raton, New Mexico	Feb. 15, 1941
"Buy Bonds and Stamps Now"	_____	_____
"Can America Keep Out of the Next War?"	_____	1937
"Characteristics of the Good Citizen"	Rotary Club Supulpa, Oklahoma	Mar. 10, 1931
"Christian Action in a New World Order"	_____	After 1945
"The Citizen in a Democracy"	Wewoka, Oklahoma	Nov. 23, 1938

TITLE	AUDIENCE	DATE
"A Citizen of No Mean City"	Kingfisher, Oklahoma	_____
"Common Place Tasks For A World Crisis"	United Services Oklahoma City Univ. Stadium, Oklahoma City	1940
"The Cost"	Chamber of Commerce Ponca City, Oklahoma	March 10, 1931
"Counting the Costs" (#1)	*Combined meeting of Chamber of Commerce and Department of Superintendents, Annual O.E.A. Luncheon, Oklahoma City, Oklahoma	Feb. 10, 1938
	American Association of Univ. Women	Mar. 3, 1938 7:30
	Gibbons Club Oklahoma City, Oklahoma	Mar. 7, 1938 6:30
	Rotary Club Holdenville, Oklahoma	Mar. 8, 1938 12:00
	Sulphur Community Meeting	Mar. 10, 1938 8:00
	Tanti Study Club	Mar. 23, 1938
	Annual Banquet Business and Prof. Women, Henryetta, Oklahoma	Mar. 28, 1938 6:15
	Banquet Regional Bankers Association, Konawa, Oklahoma	Apr. 15, 1938 7:30
	Chamber of Commerce Annual Banquet, Miami, Oklahoma	April 21, 1938 8:00
	Commencement Address Prague, Oklahoma	May 26, 1938 8:00

*O.E.A. will be used in this appendix to indicate the Oklahoma Education Association.

TITLE	AUDIENCE	DATE
"Counting the Costs" (#2)	Retailers Association Sherman, Texas	Apr. 13, 1939
"The Defense of America"	_____	June 20-29, 1940*
"Democracy in the Classroom"	Association of School Administrators, Stillwater, Oklahoma	May 10, 1941
	Association of Child Education	Mar. 9, 1939
"Developing Character"	_____	Nov. 29, 1943
"A Durable Peace"	Commencement Address Vinita, Oklahoma	May 27, 1943
"Embattled Democracy"	_____	1935
"Enforcement of the Law"	KADA, Radio Station Ada, Oklahoma	July, 1939
"Facing the Realities"	American Association of Univ. Women Annual Program & Banquet, Ada, Oklahoma	Feb. 9, 1942
	Loyal Bible Class Ada, Oklahoma	Jan. 31, 1944
"A Faith and a Philosophy"	_____	_____
"Faith in the Common Man"	Young Democrats Ada, Oklahoma	May 11, 1938 8:00
"The Family's Stake in the War"	Parent-Teachers Association, Ada Oklahoma	Jan. 3, 1943
"Flag Day"	Elks Club, Flag Day Shawnee, Oklahoma	June 14, 1939
"The Four Horsemen Ride Again"	Loyal Bible Class Ada, Oklahoma	Oct. 8, 1944

*Script mentions "7 weeks after Germany invaded low countries." The date of this speech would be in the week of June 20-29, 1940, since that invasion occurred on May 10, 1940.

TITLE	AUDIENCE	DATE
"Freedom and Regimentation"	Loyal Bible Class Ada, Oklahoma	Feb. 4, 1940
"Friendship"	Pi Kappa Delta Banquet Forensic 7-State Tournament, Ada, Oklahoma	Dec. 2, 1942
"The Good Citizen"	———	———
"Good Neighbors and Some Bad Men"	Commencement Address East Central College Ada, Oklahoma	May 24, 1940
"Good Will"	B'Nai Brith, Aldridge Banquet, Ada, Oklahoma	Mar. 17, 1940
"The Great Age in Which We Live"	Seminole County Teachers Seminole, Oklahoma	Oct. 8, 1943
"The Greatest of All Problems: 'Avoiding Another War'"	———	1947
"Great Horizons"	Loyal Bible Class Ada, Oklahoma	Jan., 1940
"Growth of Cities"	Annual Chamber of Commerce Banquet, Ada, Oklahoma	Feb. 6, 1940
	Rotary Club Oklahoma City, Okla.	Sept. 10, 1929
	Annual Chamber of Commerce Banquet, Frederick, Oklahoma	Jan., 1940
"The Home"	Loyal Bible Class Ada, Oklahoma	May, 1941
"Home and Family Life in War"	———	———
"Home Defense"	Pontotoc County Home Defense Council, 1st open meeting.	Feb., 1942
"Hopeful Realism"	Commencement Address	May, 1939

TITLE	AUDIENCE	DATE
"How Democracy Differs From Other Forms of Government"	_____	Feb., 1941 Feb., 1942
"How Can America Avoid Another War?"	_____	_____
"How Nearly is the War Won?"	State Junior Chamber of Commerce Convention	May 22, 1943
"I Am Glad to Be An American"	_____	Oct. 1, 1940
"In a World of Doubt, Fear, and Distrust"	Lions' Club Annual Banquet, Healton, Oklahoma	Feb. 4, 1938
	American Association of Women, Ada, Oklahoma	Jan. 17, 1938
"In Defense of Our Shores"	Chamber of Commerce and Radio Station KVOO, Tulsa, Oklahoma	Jan. 20, 1939
"Increasing Need for Social Services"	State Meeting, Social Service Workers, Ada, Oklahoma	Mar. 8, 1940
"The Individual and the Crowd"	Graduation Class	_____
"The Individual is Paramount"	_____	_____
"Inflation"	_____	Dec. 3, 1943
"In This Changing World"	Chamber of Commerce Chickasha, Oklahoma	Mar. 27, 1939
	Young Men's Christian Association, Oklahoma City, Oklahoma	Apr. 14, 1939
"Is Progress Real?" (#1)	_____	1938?
"Is Progress Real?" (#2)	Masonic Brethern	Jan. 18, 1940
"Kinship of Democracy and Religion"	Loyal Bible Class Ada, Oklahoma	June 18, 1939
"League of Nations"	American Legion Group	Second War

TITLE	AUDIENCE	DATE
"Lessons of the Last War"	_____	_____
"Lessons Taught by the War"	Chamber of Commerce Ada, Oklahoma	Sept., 1945
"Local Officials' Responsibility to Democracy"	_____	1939
"National Defense"	_____	_____
"The New Irrepressible Conflict"	Annual Schoolmasters Banquet, Seminole County, Cromwell, Oklahoma	Mar. 16, 1938
	State American Association of Univ. Women, Annual Convention, McAlester, Oklahoma	Apr. 1, 1938 8:00
"Nineteen Forty-One" ("1941")	Chamber of Commerce Ada, Oklahoma	Sept. 4, 1941
"An Old Principle in a New World"	Southeastern District O.E.A., Durant, Oklahoma	Oct. 19, 1934
	Tulsa, Oklahoma	Apr. 14, 1938
"Old Standards in a New World"	Pottawatomie County Teachers Meeting	Dec. 13, 1935
"One World" (outline)	_____	_____
"Our Birthday"	_____	July 4, 1938
"Our Duty to America	Chamber of Commerce Ada, Oklahoma	Feb. 16, 1939
"Our Good Neighbor Policy"	_____	Apr. 11, 1945
"Our War--The Duties It Requires of Us"	_____	1942
"Paramount Needs of America"	Tishomingo, Oklahoma	Mar. 7, 1946
"Personality First"	Commencement Address	End of 1933
	Loyal Bible Class Ada, Oklahoma	

TITLE	AUDIENCE	DATE
"Place of the Balkan States"	_____	Apr., 1941
"Power For Better Living"	_____	_____
"Priorities"	_____	1941
"Progress--Fact or Fiction"	Oklahoma Press Association Ada, Oklahoma	May 14, 1938 8:00
"Progress--Fact or Illusion"	Square and Compass Club Muskogee, Oklahoma	Apr. 30, 1940
"Progress--Real or Sham"	Retailers Association Sherman, Texas	Apr. 13, 1939
"Radical Experiments"	_____	_____
"The Ramparts We Watch"	Jr. Chamber of Commerce McAlester, Oklahoma	June 20, 1940
"The Ramparts We Watched"	_____	1941
"The Shape of Things to Come"	State Funeral and Embalmers Association Convention, Oklahoma City, Oklahoma	June 21, 1944
"Sisters At Heart"	Loyal Bible Class Ada, Oklahoma	_____
"Stability in A Changing World"	Football Banquet	_____
	Southwestern State College. Weatherford, Oklahoma	Mar. 10, 1941
	Athenaeum Club, Ardmore, Oklahoma (invited all other clubs in the city)	Mar. 25, 1940
	District Teachers Meeting Raton, New Mexico	Feb. 14, 1941
"The State Of This Nation"	Graduating Class	May 26, 1943
	Loyal Bible Class Ada, Oklahoma	June 6, 1943
"Support the War Chest"	Sent to Gov. R. S. Kerr	Oct. 4, 1944

TITLE	AUDIENCE	DATE
"The Task Before Us"	Inter-Cities Rotary Clubs Anadarko, Oklahoma	Feb. 25, 1942
	Commencement Address Emporia Kansas State Teacher's College, Emporia, Kansas	May 22, 1942
	National Congress of Parents and Teachers Annual Convention, San Antonia, Texas	May 7, 1943
"The Tangled Web Of International Relations	School Men's Club Holdenville, Oklahoma	Feb. 14, 1938
	Annual Banquet Wetumka, Oklahoma	Mar. 22, 1938
	International Relations Club, Ada, Oklahoma	Apr. 27, 1938
	Community Meeting Coalgate, Oklahoma	May 3, 1938
"Taxation"	Principals. O.E.A. Southeastern District, Durant, Oklahoma	Oct. 18-19, 1934
	Junior and Senior P.T.A. and Public Meeting, Ardmore, Oklahoma	Nov. 9, 1934
"Temperance"	First Christian Church, Holdenville, Oklahoma	Sept. 19, 1932
"That Freedom May Prevail"	College Assembly East Central State College Ada, Oklahoma	Jan. 7, 1942
	Democratic Central Committee, City Hall, Shawnee, Oklahoma	Jan. 17, 1942
	_____	May, 1941
"This Amazing Age"	_____	June 14, 1943
"This Amazing World"	_____	Oct. 24, 1941
"This Disappointing Age"	_____	Aug., 1939

TITLE	AUDIENCE	DATE
"This Troubled World"	_____	1941
"To the Ramparts"	Association of School Administrators, Tulsa, Oklahoma	Feb. 9, 1939
	American Association of Univ. Women, Annual Banquet, Ada, Oklahoma	Feb. 13, 1939
"Transforming Defeat Into Victory"	Nichols Hills Church Oklahoma City, Oklahoma	May, 1941
"United War Chest"	Pontotoc County	Sept., 1943
"V E Day"	_____	_____
"We Face A Tragic World"	_____	_____
"What Can We Learn From Europe?"	Baccalaureate Address Cromwell, Oklahoma	May 15, 1938
	Okmulgee County Teachers Annual Banquet	Apr. 29, 1938
	Creek County Teachers Annual Banquet, Bristow, Oklahoma	Apr. 11, 1938
	Chamber of Commerce Ada, Oklahoma	Jan. 13, 1938
	Rotary Club Purcell, Oklahoma	Apr. 6, 1938
"What Makes A Nation Great?"	Peabody Founder's Day Assembly, Nashville, Tenn.	June 1, 1943
"What Price Citizenship?"	Rotary Club Ada, Oklahoma	Oct. 3, 1945
"When Peace Comes"	_____	_____
"When Was America Great?"	Fortnightly Club Ada, Oklahoma	Sept. 19, 1940
"Where Do We Stand?" (#1)	McClain County Farmers Purcell, Oklahoma	Sept. 1, 1939

TITLE	AUDIENCE	DATE
"Where Do We Stand?" (#2)	_____	_____
"Why the League of Nations Failed"	_____	_____
"Wishful Thinking In A World War"	Oklahoma State Federation of Post Office Clerks Convention	May 31, 1941
"World Federated Government"	Pi Kappa Delta, Ada, Oklahoma	Fall of 1946
"Youth Prepares For Service"	High School Seniors	_____

MANUSCRIPTS CLASSIFIED IN THE EDUCATION GROUP

"Ada As A College Town"	_____	_____
"Adult Education, Its Possibilities and Limitations"	O.E.A. State Convention Oklahoma City, Oklahoma	Feb. 6-7-8, 1936
"Advisability of Harmonizing Course Requirements Leading to the Baccalaureate Degrees"	O.E.A. College Curriculum Conference	Feb. 17, 1944
"Alummus and His Alma Mater"	East Central Alumni Banquet Oklahoma City, Oklahoma	Feb. 7, 1930
"American Education as Tested by War"	_____	July 19, 1943
"American Faith In Education"	Laying cornerstone for school building Pauls Valley, Oklahoma	Mar. 24, 1939
"Certification of Teachers"	State Teachers Convention Alumni Luncheon	Feb. 8, 1935
"Changing Conceptions of Higher Education"	_____	Nov. 16, 1936
"Character Education"	_____	"Long Ago"
"Commencement"	Southeastern State Normal	1914

TITLE	AUDIENCE	DATE
"Curriculum Revision Needed As Demonstrated By the War Effort"	Curriculum Conference	Dec. 16, 1943
"Democracy in the Classroom"	O.E.A. District Convention Ada, Oklahoma	Oct. 24, 1940
"The Doctor, Teacher, and Public Health"	State Medical Convention	July 28, 1939
"East Central Alumni Banquet"	Oklahoma City, Oklahoma	1929
"East Central Commencement Address"	East Central Auditorium Ada, Oklahoma	Summer, 1940
"East Central Faces the New Year"	_____	_____
"East Central State Teachers' College"	Chamber of Commerce Ada, Oklahoma	Nov. 3, 1938
"Education and the Present Emergency"	_____	_____
"Education For A Changing World"	Shawnee High School Shawnee, Oklahoma	Sept. 1, 1939
"Education in A Democratic Society"	_____	_____
"Education in An Unstable World"	Group of School Administrators	June 23, 1943
"Education--Its Purposes"	_____	_____
"Educational Policies For Oklahoma"	_____	_____
"Education Under Fire"	_____	Dec. 14, 1939
"Education Under Fire" ("rewritten")	_____	Dec. 20, 1939
"Education Week Program"	KADA Radio Station Ada, Oklahoma	Nov. 10, 1938
"Education When Peace Comes"	Garvin County Teachers' Meeting, Pauls Valley, Okla.	Oct. 6, 1944

TITLE	AUDIENCE	DATE
"Education When Peace Comes" (Continued)	Pottawatomie County Teachers' Meeting, Shawnee, Oklahoma	Oct. 6, 1944
"Effects of the Depression On Health"	Public School and Society	Oct. 21, 1933
"English, the Master Subject"	O.E.A. English Section, State Convention	Feb. 9, 1934
	Sapulpa Honor Society Sapulpa, Oklahoma	May 15, 1935
"English in the Program of General Education"	_____	Soon after 1937 trip
"Faith In the Parent-Teacher Association"	_____	_____
"Free Text Books"	_____	Depression, 1935-36
"Frontiers in Education I"	Seminole Faculty Seminole, Oklahoma	Sept. 6, 1939
	Okmulgee School Men's Club, Okmulgee, Oklahoma	Sept. 18, 1939
"Frontiers of Education II"	State Parent-Teacher Association, Guthrie, Oklahoma	Oct. 13, 1939
"General Education As Related to the Practice of Medicine"	_____	_____
"George Washington"	Parent-Teacher Association Tishomingo, Oklahoma	Oct. 26, 1931
	American Legion Wewoka, Oklahoma	Jan. 20, 1932
"Health Education I"	Health Workers	Just before son's entry in World War II
"Health Education II"	_____	_____
"How Can the Schools of Okla. Best Prepare Our Children to Participate in Adult Life?"	O.E.A. State Convention,	Feb. 5-6, 1937

TITLE	AUDIENCE	DATE
"How Can We Prepare the Youth of Today for the Responsibilities of Tomorrow?"	State Guidance and Leadership Program, Sulphur, Oklahoma	Jan. 24, 1936
"Lasting Satisfactions"	Commencement Address Vanoss, High School Vanoss, Oklahoma	May 12, 1938
	Presbyterian, Methodist, and Christian Churches Bartlesville, Oklahoma	Jan. 17, 1937
"Letter to the Faculty"	East Central Ada, Oklahoma	Sept. 16, 1940
"Let Us Teach Them"	General Teaching Staff Classen High School Oklahoma City, Oklahoma	Aug. 30, 1938
"Library, the Center of Culture"	State Library Association Ada, Oklahoma	Oct. 13, 1939
"Looking Forward in Education"	O.E.A. East Central District Ada, Oklahoma	Oct. 27, 1944
"A Look at Prospective Curriculum Revision in Oklahoma"	_____	_____
"Meditations of College Curriculum Revision"	Representatives of colleges and universities of Oklahoma in conference called by regents for higher education.	Aug. 17, 1943
"Meditations On Post War Education"	Delta Kappa Gamma	1945
"The Need of Supervision"	O.E.A. Elementary School Principals	Feb. 7, 1930
"The Next Five Years in Teacher Education"	_____	_____
"The NYA With Especial Reference to the East Central State Teachers' College"	_____	_____
"Objectives and Methods of Education in a Democracy"	_____	_____

TITLE	AUDIENCE	DATE
"Oklahoma Education Association Response"	State O.E.A. Convention Oklahoma City, Oklahoma	Feb., 1921
"Paramount Needs of Education in Oklahoma"	O.E.A. Policies Commission	Nov. 2, 1940
"A Philosophy of Education for Oklahoma"	O.E.A. Policies Commission	Feb., 1938, 8:00
	State Association Elementary Principals annual banquet	April 8, 1938 12:00
"The Place of Home Economics in the Educational Program"	Home Economics Teachers of East Central and Southeastern Areas	Oct. 20, 1945
"Post War Education"	Radio Address, KADA	Aug. 29, 1944
	Superintendents and Principals of Grady County Chickasha, Oklahoma	Dec. 8, 1944
"The Power to Become"	District Convention of Educators	During the war
"Present Tendencies in Higher Education"	Southeastern District Teachers Meeting, Durant Oklahoma	Oct. 18, 1934
	Faculty Forum East Central, Ada, Oklahoma	1933
"Principles of Curriculum Making in Teacher Training Institutions"	_____	_____
"Problems in Higher Education"	_____	_____
"Priorities in Education"	Radio Address, KADA	Apr. 29, 1943
	Board of Regents	_____
	Southeastern State College Durant, Oklahoma	Oct. 25, 1945
"The Program of East Central State College"	_____	During the war
"Public Education and the Present Emergency"	_____	Apr., 1933

TITLE	AUDIENCE	DATE
"Report of the Accrediting Committee"	_____	_____
"The Right to Aspire"	St. Luke's Methodist Church Oklahoma City, Oklahoma	Aug. 2, 1936
"The Road to a Good School System"	College Commencement, East Central College, Ada, Okla.	May 26, 1938 10:00
"Recommendations to the Board of Regents"	Board of Regents	May 26, 1947
"Religion in Education"	Oklahoma Pastor's School State Convention	Oct. 11, 1932
"Relation of Education and Industry"	_____	_____
"Report to Board of Regents"	Board of Regents	Nov. 22, 1946
"Rural Teachers"	_____	_____
"The School's Look at Industry"	Oklahoma Educational and Industrial Conference Oklahoma City, Oklahoma	Apr. 28, 1943
"The School of Yesterday and Today"	Oklahoma City Teacher's General Meeting Oklahoma City, Oklahoma	Sept. 1, 1942
"The Schools in a World War"	New Mexico Education Association, Santa Fe, New Mexico	Apr. 11, 1942
	Parent-Teacher Association Horace Mann School Ada, Oklahoma	Mar. 12, 1942
"Scholarship Improvement"	_____	_____
"Serving American Youth"	McLain County Teachers' Meeting, Purcell, Oklahoma	Nov. 16, 1945
	Pontotoc County Schoolmasters Club	Oct. 11, 1945
"Senior Day"	East Central College Auditorium Ada, Oklahoma	Mar. 30, 1939

TITLE	AUDIENCE	DATE
"A Shorter Name and a Broader Program"	Radio Address, KADA Ada, Oklahoma	1939
"Some Education Implications of the War"	_____	_____
"Some Postwar Problems of Elementary Schools"	O.E.A. Elementary Section, State Convention	Feb. 18, 1944
"Some Trends in Higher Education"	_____	_____
"Some Firsts"	O.E.A., East Central District Ada, Oklahoma	Oct. 31, 1947
"Some Significant Tendencies"	_____	_____
"Some Standards Not Obsolete"	Parent-Teacher Association Meeting, Okmulgee, Oklahoma	Apr. 22, 1935
"Some Reasons for a Faculty Forum"	East Central Faculty Ada, Oklahoma	_____
"Spiritual and Religious Needs of Jr. High School Students"	_____	_____
"Support of Education in Oklahoma"	Radio Address, KADA Ada, Oklahoma	Nov. 20, 1940
"Status of Teachers"	_____	_____
"The Task"	Parent-Teacher Association Meeting, Guthrie, Oklahoma	Sept., 1946
"Three Eras in the History of Higher Education in Oklahoma"	Banquet of Civic Clubs, Educators, and citizens Oklahoma College for Women Chickasha, Oklahoma	Aug. 10, 1943
"Two Alleged Weaknesses of Public Schools"	_____	_____
"Wartime Education"	East Central District O.E.A. 2nd General Assembly	Oct. 30, 1942
"Wartime Literature"	O.E.A. Alumni	Sept. 15, 1942
	East Central O.E.A.	Oct. 30, 1942

TITLE	AUDIENCE	DATE
"The War Proves Some Things About American Education"	_____	Sept., 1943
"What Do Our Patrons Desire"	O.E.A. District Meeting East Central, Ada, Oklahoma	Oct. 22, 1943
"What Is a Profession?"	Institute of National Relations, Norman, Oklahoma	June 9, 1939
"What Is Right With the Public Schools?"	O.E.A. Convention	Mar. 20, 1940
"Wewoka Teachers Meeting	Wewoka Teachers Banquet	_____
"What Shall We Teach?"	Rotary Club, Maude, Oklahoma	Oct. 8, 1945
	Grady County Teachers' Meeting	Dec. 13, 1935
	KADA Address Ada, Oklahoma	Nov. 9, 1934
"Which Way Education?"	_____	_____
"Why Go to College?"	_____	_____
"Youth Tell Their Story"	Junior High Parent-Teacher Association, Ada, Oklahoma	Nov. 17, 1939

MANUSCRIPTS CLASSIFIED IN THE OCCASIONAL GROUP

"Acceptance of David White Memorial"	East Central, Ada, Oklahoma	May, 1936
"Accepting the Service Flag"	_____	_____
"American Railroads"	2nd. Annual Railroad Convention, Ada, Oklahoma	July 23, 1936
"Armistice Day"	Tri-County County Legion Post, Holdenville, Oklahoma	Nov. 11, 1938
"Armistice"	_____	_____
"Welcome to Audio-Visual Conference"	_____	_____
"Lyle Boren"	_____	_____

TITLE	AUDIENCE	DATE
"Campaign Against Infantile Paralysis"	Radio Speech, KADA Ada, Oklahoma	Jan. 26, 1940
"College and the Sorority"	Pi Kappa Sigma Founders Banquet, Silver Dollar Ada, Oklahoma	Nov. 16, 1939
"Columbus"	———	———
"Commencement Address"	Southeastern State College Durant, Oklahoma	1914
"Ira Eaker"	Ira Eaker Day Celebration Durant, Oklahoma	June 26, 1945
"Farewell to Enlisted Men"	———	———
"Flag Day"	Elks' Flag Day Program Shawnee, Oklahoma	June 14, 1939
"God Bless Us, Everyone"	Response, Linscheid Silver Anniversary, Ada, Oklahoma	Sept. 27, 1945
"Good Neighbors and Some Bad Men"	East Central Commencement Ada, Oklahoma	May 24, 1940
"Greetings"	State College Play Day Knight Hall, Ada, Oklahoma	Apr. 19, 1940
"Dedication of Kelley Stadium"	Bowlegs Highschool Bowlegs, Oklahoma	Oct. 8, 1942
"Mother" (#1)	Rotary Club Ardmore, Oklahoma	May 8, 1940
"Mother" (#2)	Loyal Bible Class Ada, Oklahoma	May 21, 1939
"Notes On Independence Day Speech"	———	———
"Pi Kappa Sigma"	District Banquet, Aldridge Hotel, Ada, Okla.	June 21, 1941
"Place of the Cinema in the Community"	———	———
"C. E. Qualls Funeral"	Criswell Funeral Home Ada, Oklahoma	Jan. 21, 1938

TITLE	AUDIENCE	DATE
"Response to Official Welcome at O.E.A."	O.E.A. General Session Oklahoma City, Oklahoma	Feb. 10, 1921
"Response 25the Anniversary"	East Central Auditorium Ada, Oklahoma	Sept. 28, 1945
"Student Memorial Building"	_____	_____
"Twelve Pillars of Scouting"	30th Anniversary of Scouting, Muskogee, Okla.	Jan. 25, 1940
"George Washington"	Tishomingo PTA Tishomingo, Oklahoma	Oct. 26, 1931
"Welcome to New Freshmen"	East Central Auditorium Ada, Oklahoma	Sept. 3, 1941
"Welcome to High School Debate Tournament Banquet"	Knight Hall Ada, Oklahoma	Mar. 8, 1941
"Welcome to Legislators"	School Masters of Pontotoc County	_____
"W. L. Whitaker Funeral"	_____	_____
"E. C. Wilson Funeral"	First Christian Church Ada, Oklahoma	Jan. 28, 1942
"Thanks to Commonwealth Fund"	Dedication of Valley View Ada, Oklahoma	_____
"The American Way"	Boy Scouts 30th Anniversary, Muskogee, Oklahoma	Jan. 25, 1940

MANUSCRIPTS CLASSIFIED IN THE TRAVEL GROUP

"Diary of European Tour"	Day by Day Log	Sept. 22--Dec. 12, 1937
"High Spots III"*	_____	_____

*Linscheid delivered series of speeches on his travels in Europe. His manuscripts were labeled I, II, III to indicate their position in the series on each subject that required more than one meeting for completion. However, speeches other than those listed were not located.

TITLE	AUDIENCE	DATE
"Naples, Alexandria, and Cairo"	East Central Alumni Banquet, Ada, Oklahoma	Jan. 21, 1938
"One American's Impressions" (Some Impressions From Abroad)	Rotary Club Seminole, Oklahoma	Jan. 12, 1938
	Oklahoma College for Women, Chickasha, Oklahoma	Mar. 9, 1938
	East Central Senior Day East Central, Ada, Oklahoma	Mar. 25, 1938
"A Pilgrimage to Palestine"	Seminole High School Seminole, Oklahoma	Jan. 12, 1938
	Men's Bible Class First Baptist Church Oklahoma City, Oklahoma	Mar. 12, 1938
	Methodist Church Francis, Oklahoma	Apr. 3, 1938
	Women's Garden Club Wewoka, Oklahoma	Apr. 8, 1938
	First Baptist Church Fitzhugh, Oklahoma	Apr. 10, 1938
	Bristow High School Bristow, Oklahoma	Apr. 12, 1938 10:00 a.m.
	Ponca City Teachers Annual Dinner	Apr. 12, 1938 8:00 p.m.
	Lions Club Annual Banquet McAlester, Oklahoma	Apr. 13, 1938
	Methodist Conference Broken Bow, Oklahoma	Apr. 19, 1938
	Methodist Brotherhood Annual Banquet Holdenville, Oklahoma	Apr. 20, 1938
	First Methodist Church Hugo, Oklahoma	May 8, 1938
	First Methodist Church Okmulgee, Oklahoma	May 15, 1938

TITLE	AUDIENCE	DATE
"A Pilgrimage to Palestine" (Continued)	Inter-denominational Bible Study, Annual Tea, Ada, Oklahoma	May 17, 1938
	High School Commencement Wetumka, Oklahoma	May 18, 1938
	High School Commencement Russett, Oklahoma	May 19, 1938
	High School Commencement Hobart, Oklahoma	May 24, 1938
"Some Comparisons"	Chamber of Commerce Ada, Oklahoma	Apr. 7, 1938
"Some Highlights in a Somewhat Extended Tour"	_____	Jan., 1938
"Some High Points of Interest"	Geography Teachers O.E.A. State Convention	Feb. 11, 1938
"Some Unforgetable Places"	Joint Meeting of Civic Clubs, Ada, Oklahoma	Jan. 19, 1938
	Pontotoc County School-masters' Club	Feb. 8, 1938
	Oklahoma Press Association Ada, Oklahoma	May 13, 1938
"There and Here"	Pontotoc County School-masters' Club	Jan. 11, 1938
	Lions Clubs, Zone Meeting Shawnee, Oklahoma	Jan. 25, 1938
	Rotary Club Ponca City, Oklahoma	Jan. 31, 1938
"This Visit to the Holy Land II"	Oklahoma Baptist University Shawnee, Oklahoma	Feb. 4, 1938 10:00 a.m.
	Holdenville High School Assembly, Holdenville, Okla.	Mar. 8, 1938
	Progressive Study Club Ada, Oklahoma	Mar. 15, 1938

TITLE	AUDIENCE	DATE
"This Visit to the Holy"	Community and School Highschool Gym Coalgate, Oklahoma	Apr. 5, 1938
	Wesley Brotherhood Tishomingo, Oklahoma	Jan. 20, 1938
	Creek County Masons Depew, Oklahoma	Sept. 28, 1938 7:30
	PTA Association Haileyville, Oklahoma	Mar. 17, 1938
	Methodist Church Stonewall, Oklahoma	Mar. 20, 1938
	Methodist Church Wapanucka, Oklahoma	Mar. 27, 1938
"Trip to the Holy Land III"	Bible Class	_____