

¶What is needed in the Philippines—

## FREEDOM OF UNIVERSITIES

WHY do not large donors to endowed universities in America and England attempt to dictate their policies? John D. Rockefeller founded the University of Chicago and gave it \$35,000,000 in less than twenty years. If during this period he had withdrawn his support, the university would have probably had to close. Yet Mr. Rockefeller at no time showed the slightest inclination even to suggest what the university's professors should teach, investigate, or say. The tradition in the United States is that those who give money to a university do not gain by their gifts any control over the institution. They may insist on good housekeeping; they may see to it that the money is used for the purpose for which it was given; but they cannot, because they gave it, acquire a voice in the management of the university.

In England the same tradition protects higher education against abuses of the power that might be exercised through grants of public money. The University Grants Committee advises the Treasury how to spend more than \$10,000,000 a year that the British Government gives to the endowed and

municipal universities. The committee is composed of eminent men who have no political connections. They are chosen because they know education and command public confidence. Though the government has the legal right to disregard the recommendations of this committee, it has always accepted them. It is unthinkable that the government would cast aside the suggestions of this group and devote the money to seeing to it that every university student in England became a follower of Mr. Chamberlain.

On the other hand, if England ever goes Fascist or Communist, we cannot expect that education will be any freer there than it is in Germany, Italy, or Russia. But in order to go Fascist or Communist, England would first have to abandon the tradition that keeps education free. This tradition is the heart of democracy. Our faith in American democracy determines whether education can be free. If we lose faith in democracy, then nothing can keep education free. If we keep our faith in democracy, then we may be confident that a democratic method of getting a decent education for our children will not

lead to dictatorship. I have no doubt the American democracy is in greater danger from the present horrible inequalities in educational opportunity than it

ever will be from an attempt to remedy those inequalities by customary and constitutional means.—*Robert M. Hutchins, President, University of Chicago.*

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## *The Pope and the Jew*

SHORTLY after his coronation, Pius IX was riding toward the Ghetto in Rome, when his carriage was held up by the presence of a crowd of people in the street, surrounding a man who had fallen to the ground in a fit.

"What is it?" asked the Pope.

"Only a Jew," answered a Christian standing by.

"Is not a Jew a man and a brother?" said the Pope. "Make way for us!" And he stepped from his carriage.

The crowd opened for the Pope to approach. The man lay gasping on the ground where no one would touch him. Pius IX took him in his arms, bore him to his carriage, and ordered his coachman to drive to the Jew's home. When the man had recovered, the Pope left him with a present of money and his blessing.

Not long after this, a deputation of Jews, old and bearded men, called at the Vatican. They requested to be admitted into the presence of Pope Pius IX, and bowing before him, they offered him an exquisite antique golden chalice, of great value, begging him to accept it as a token of their gratitude to him for his kindness to one of their race.

The Pope was greatly touched by their deed, and said to them:

"I accept your magnificent gift, my children, with pleasure and gratitude. Will you tell me how much it is worth?"

"It weighs 550 Roman scudi," answered the chief of the deputation.

The Pope stepped to the table and wrote on a piece of paper: "Good for 1,000 scudi, Pius IX." He handed the slip to the leader, saying: "Accept in your turn a small pledge of my love for my poor Hebrew children. Divide it among the poor families of the Ghetto, in the name of Pio Nono." The men tried to decline the gift, offering to raise four times as much themselves for the poor, but the Pope would not accept a refusal. The money had to be spent in name for the poor.—*The Catholic Telegraph.*